

COMMUNITY'S

Or, Standard

A PERIODICAL DEVOTED TO THE POLITICAL,
CONDITIONS OF MEN; CONTAINING
AND DOMESTIC



JOURNAL;

Of Truth.

MORAL, SPIRITUAL, RELIGIOUS, AND PHYSICAL
HISTORY, SCIENCE. ARTS, FOREIGN
INTELLIGENCE, ETC.

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[PRICE 1D.]

A NEW HISTORICAL TALE.

THE HUT ON THE HEATH;

OR,

THE OUTLAWED GANG OF THE DEVIL'S
DITCH AND THE HERDSMAN'S
DAUGHTER.

(Continued from our last.)

The circumstances referred to are these. In the month of January, just one year from the period of the robbery of the Norwich coach, and date of Emily's abduction, we find the herdsman still living at the old hut, which at that period presented a scene of misery and wretchedness, difficult to describe. During the period of Emily's residence in that lonely hut, its interior always exhibited a cheerful aspect, coupled with cleanliness and regularity. But Emily was now absent, and the hut had lost all appearance of comfort, and desolation appeared to reign supreme within. The weather was again severe, though no snow had as yet fallen so as to remain upon the earth, for the ground was intensely hard and every streamlet and brook were frozen over; and the month of January of that year was remarkable on account of its severity. It was about ten o'clock in the morning on the market day, as Bill the herdsman left his miserable hut and proceeded in the direction of the Dullingham road, near to which, running parallel, is a large water course, which, during the periods of heavy rains, was filled with water, though at other times, during the summer months, it was quite dry. At one part the water course was totally concealed from persons who were passing on the road, by high thorns and furze, with several lofty oaks. And though the herdsman would hold no intercourse with any person, he frequently concealed himself at this particular place, where he could obtain a view of all who passed, without being seen himself. A foot-path led across the heath, between the road and the water-course, on which many foot passengers who were visiting town from the neighbouring villages used to pass. During the latter part of the summer, several persons had been pounced upon out of this thicket, and plundered of different articles which they had purchased in the town, and which they were conveying home; but the heath always had a reputation as being the haunt of robbers, and as no one could ever give any description of the person who thus robbed them, it was supposed to be some persons who

loitered or lurked about the heath for that purpose; until, so frequent were these occurrences, that the herdsman, notwithstanding his supposed insanity, was, in many instances, suspected, though nothing could be traced directly to him; but many people at the same time repudiated any such idea as suspecting the herdsman as being guilty of such crimes. He thus for a long time escaped detection, until getting emboldened by his repeated successes, several atrocious crimes were committed, amongst others, the following desperate crime was perpetrated by his hands on the day referred to. On leaving his hut, and proceeding towards the water-course, he observed several persons going in the direction of Newmarket. Amongst others was a farmer whom he knew, and who resided at a neighbouring village, a little beyond the boundaries of the heath; this farmer was named Morley, a man over sixty years of age, and who was driving some half score of sheep to the market. The herdsman knew that the sheep would be sold, and being already steeped in crime, he gave way to his fiendish desires, and the thoughts of plunder at once came across his mind, and he resolved to watch the old man's return. His state of mind was such, that he fancied himself justified in whatever injury he inflicted on others; remembering that he himself had been innocently accused and arrested, and that during his arrest his hut had been plundered, and his daughter stolen away, so that his home and his heart were made desolate, and whenever these thoughts occurred to his mind, he would hasten to the gibbet where the malefactor was hanging, and after repeating his curses, and vows of revenge, his nerves and passions were aroused equal to the commission of any act, as will here be seen. After watching the old man with the sheep until they were lost to view, he returned to his hut and meditated upon the robbery he intended to commit, and thus passed several hours, until he imagined that the market people would return: accordingly, disguising himself in a peculiar manner, so that his attire had more the appearance of a woman than a man, he again sought the thicket by the water-course, from which he saw several persons, both male and female, passing on the road. At length, when it was almost dark, he saw the object of his watch approaching, on the footpath near the edge of the water-course, nor were there any other persons in sight, and as the old man approached, a thought struck him, that he might decoy him to his hut, but being so disguised, he feared the old man might be suspicious; he accordingly threw off the disguise, which consisted of a large rug, with a woman's shawl like a scarf about the

neck, and as the old man arrived at the opposite side, the herdsman called him by name, and spoke so mild that the farmer was astonished and thrown off his guard. The herdsman told him of his lonely situation, and requested him, as the evening was yet early, to accompany him to his hut, as he had something of importance to tell him. The water-course, though almost full, was frozen over, so that it could be crossed without difficulty, and the old man incautiously listened to the herdsman and crossed to the other side, when they started by another route in the direction of the hut. No sooner had they reached a secluded spot than the herdsman, with a heavy stick which he always carried with him, struck the old man a severe blow on the temple, and he fell to the ground insensible. He then dragged him to an opposite part of the heath, near to the foot road which leads by the bank of the Devil's ditch, and dragged him amongst a thick clump of the furze; and, while the old man was yet insensible, he took out his knife and almost severed his head from his body; then rifling his pockets taking nothing but money, he returned to his hut and concealed it, but could not rest. The fear of discovery now preyed upon him, and began to suggest means as to how he might avoid suspicion, and escape without detection. He accordingly resolved to watch the heath, knowing that numerous persons crossed it at night in different directions, he accordingly placed himself at the end of the avenue, so that he could see any one who passed, and as the night had quite set in and the moon only gave occasional gleams through the broken clouds, he was enabled to see a considerable distance without being seen himself, and he resolved to lay his own guilt upon the first person which chance might throw in his way, knowing that murder has seldom any witnesses, and that denial is the natural consequence on the part of the accused, whether guilty or innocent; therefore, with these charitable remarks or conjectures to himself, he resolved to act, and before he had waited half an hour he heard the report of a gun close to the spot where he knew he had left the body of his murdered victim; and hastening cautiously in that direction, he came close upon a man who was carrying a gun in one hand and something he had shot in the other, and who, on hearing the rustle amongst the furze took to his heels and ran on to the road, and thence in the direction of Newmarket. The herdsman followed him unobserved until they arrived in the town, where the herdsman meeting with two men whom he knew, informed them that he had seen the man in question leave a certain place on the heath, and feeling curious to know what he had been doing he went to the place, and there found the body of a man, who was yet bleeding, and seeing the confused state and hurried manner of the man on leaving the heath, he had followed him for the purpose of having him arrested. The two men at once seized him, who, with the herdsman conveyed him to the house of Howard the constable.

CHAPTER XIX.

The discovery and removal of the body—examination and committal of the prisoner, and the herdsman's coolness in false swearing.

O wretched man, thine oath forbear,
Do not before thy God false swear;
Take heed, before it is too late,
Or innocence will share thy fate.

How frequently is the astonished and confused look of the innocent, when accused of a crime, mistaken or misconstrued for guilt, and how frequently do such looks cause the weight of suspicion to rest with redoubled certainty even on the innocent party, while the guilty betray no marks of confusion; their faces unflushed, they are enabled to look their accusers boldly in the face, and so for a time evade suspicion, and escape from punishment. So it was in reference to the herdsman, and the unfortunate man, on whose shoulders the weight of the herdsman's guilt was adroitly and shrewdly placed; on first seeing the man on the heath, the herdsman was unable to recognize him, but on arriving in town and confronting him at the house of Howard, his face flushed with triumph as he saw in his victim the person of one Thomas Harrison, a man about twenty-eight years of age, well known in the neighbourhood as a man of suspicious character, though up to the present time he had escaped undetected, still he was generally disliked amongst the higher classes, and had but few associates amongst those of his own grade. When the herdsman saw really who it was, his hopes kindled with brighter prospects for the future as to the success of his diabolical plan, for the poor unfortunate man on being confronted and hearing the bold assertions of the herdsman, as he stated to the constable what he had seen, as before described. Harrison's face was for a moment flushed with passion, and the next moment a death-like paleness came over him; his lips quivered as if in the attempt to speak, and he dropped upon his seat, his limbs shaking violently. His appearance did not pass unobserved by the constable, or the other persons present, who immediately construed his silence and confusion into guilt. However, the evening was now growing late, and Howard, after securing his prisoner and leaving him under the care of two trusty men, collected two or three others, who, with the herdsman, set out to the heath in search of the spot where the herdsman had described he had found the dead body. On arriving upon the heath, the herdsman had but little difficulty in finding the place, where, to the horror of Howard and the other men, they discovered the poor old man, frozen stiff, and his head almost severed from his body. They raised him, and conveyed him to the path, when Howard suggested the propriety of conveying him to the herdsman's hut. The herdsman rather objected, and the constable giving way, the four men, with the horse-rug they had brought with them, conveyed the murdered man into the town, where they placed him in a stable adjoining the constable's house. On procuring a light, the body was immediately recognized as that of Farmer Morley, from the village of S—, and by some unaccountable coincidence, both

Howard and two of the men had seen the man Harrison in company with Farmer Morley, the same day, at Newmarket. This made suspicion the more strong against the unfortunate man. The constable, after requesting the men to attend in the morning, dismissed them, and the herdsman returned to his hut, but not to rest or to sleep, for the murdered form of the poor old man haunted his imagination. Still, in the midst of all this, he felt a fiendish satisfaction at the hopes before him of evading justice and escaping punishment, by throwing his own guilt on the shoulders of an innocent man. Next morning, the herdsman re-visited the town, and by this time the news of the murder had spread far and wide. Notwithstanding the severity of the weather, a number of persons had collected in front of Howard's house, and as the herdsman approached, they opened the way for him with a kind of reverential respect, for, knowing his past history, and the sufferings he had experienced by the loss of his daughter, they exhibited a degree of sympathy and compassion in his behalf, and reproached themselves for accusing him of the different crimes which had been committed in the neighbourhood of the heath, which were all now computed to the man Harrison. A coroner's jury had by this time been warned to assemble at a neighbouring public-house, and the friends of Mr. Morley having arrived, they, with the jury, proceeded to the stable to view and identify the body of the murdered man; after which they returned to the public-house, where the investigation commenced. Several witnesses were called, who proved Mr. Morley to have visited Newmarket, and to his having sold the sheep; while others proved that, at three o'clock he was sober, and intimated that he was about to return; the constable and others swore to having seen the prisoner Harrison and Mr. Morley together, near to the yard of one of the inns, for a considerable time, but no one could give any account of Mr. Morley or the prisoner afterwards. The herdsman was then called and sworn, when he stated, with the greatest coolness and deliberation, in presence of a large assemblage who were anxiously watching the proceedings, that, as he was returning to his hut from the direction of the Devil's Ditch, as was his usual custom after walking round the heath, he saw a man leave a place amongst the furze, looking hurried and confused, when, on hastening to come up with him, the noise of the bushes as he pushed through them, startled the man, who set off running; he accordingly hastened to the place which the man had left, and found the body of a man lying apparently dead, but warm, and bleeding from the neck; that he instantly followed the direction the man had gone, and soon came in sight of him, and at a distance followed him to the town, told the first two men he met, who seized him and conveyed him to the constable's. The two men were then called, who corroborated the herdsman's statement and the constable deposed to having secured the prisoner Harrison, and procured assistance, repaired to the heath, found the body by the herdsman's directions, and conveyed it to the town, but no loose money was found upon him, though a pocket-book, with a few notes and other papers, which he produced, was all of value which Mr. Morley had in his possession. The prisoner was then

asked, in the usual way, with the usual caution, what he had to say in reply to the charge against him, when he utterly denied all knowledge of the murder, and that his interview with Mr. Morley was in reference to some work he had previously done for him. This denial did not produce much wonder or astonishment; on the contrary, it was looked upon as a natural result, so that, instead of creating sympathy in court, it evoked the indignation of all present, and the jury, after a short consultation, fully committed the man Harrison to take his trial at the next Cambridge assizes, for the wilful murder of Mr. Morley, whither he was forthwith removed, on the coroner's warrant, and everybody exhibited symptoms of satisfaction at this decision, but not the remotest idea or suspicion rested on the minds of any as to the herdsman's atrocious guilt. For a few weeks, the surrounding country was greatly excited, and numbers of people visited the supposed scene of the murder, and frequent visits were made to the herdsman in his hut, where he elicited much sympathy and compassion from his visitors, on account of his lonely and wretched condition, and many presents were given him by the wealthy persons who, out of curiosity visited the heath and his lonely dwelling, and thus the time passed on till the month of March, the time appointed for the assize and the trial of the supposed murderer of Mr. Morley.

CHAPTER XX.

The trial of Harrison—the verdict of guilty—execution and gibbeting of the body.

He hangs a victim present to the view,
Of him whose heart its anguish oft renew;
Until remorse directs him to repent,
Then to the gibbet straightway he is sent.

It was a bright and lovely morning early in the month of March, when the road leading from Newmarket and the neighbouring districts were thronged with persons wending their way in the direction of Cambridge. The business of the different individuals who were thus visiting Cambridge, was widely different, some to vend their different wares at the market of the principal town of the county, while numbers had special business at the court of assize. Amongst others, we recognised upon the road Mr. Howard, the constable, with Bill, the herdsman, and several other witnesses, in a light conveyance driven by Mr. Howard. On arriving in Cambridge the friends of Mr. Morley and the witnesses, accompanied by Mr. Howard, proceeded in the direction of the Shire-hall, where they learnt that the trial of the man Harrison was the first on the list for that day, and as soon as they arrived, the doors were thrown open, and the court was speedily filled with spectators; shortly after the Lord Judge took his seat, the jury were sworn, and amidst breathless silence, the prisoner was brought into court and placed at the bar.

(To be continued in our next.)

GENERAL INTELLIGENCE.

India.—In a letter from the Fort of Mhow, dated July 6th, we read:—"Some officer proposed we should

go to our beds at the bells of arms of each of our companies, and were going when some one said—The report is, the regiment will rise at ten to night, it then wanted ten minutes, and our major said, 'Oh, very well, let us wait and see.' By Jove, the words were hardly uttered when we heard shots in the cavalry lines, and we all sprang up, some one crying out we were attacked in the rear by the Bheetes. We all ran towards our companies, but as I got to mine I was received by two shots, one in the rear, and one in the front; an officer was behind me and I sang out, the men are firing on us, there is no hope—run. I then saw the adjutant galloping towards our quarter-guard. He was received by a volley. He, poor man, saw it was hopeless, and told Dysart to run. It was a bright, beautiful, moonlight night, and we were in our white uniforms, as they could see us for a long distance. I ran, and received a volley from our Grenadier company, but the bullets went all around me. After a little I was dead beat, and could not move, but seeing a Syce running away with an officer's horse, I seized it and mounted, but not liking to carry away an animal that belonged to another man who might be in danger, I waited under the shade of an empty guard-house to see for him. I heard footsteps, and looking round the corner I saw the men of our hospital guard within fifty yards of me. I thought then I was done for, but put the horse in a gallop, and heard a shot flying by me quite close. I then made for the fort, and found the gateway all confusion. Our poor colonel was there on horseback, and, infatuated to the last, would not believe the men had mutinied, and called on the adjutant to follow him up the lines. This was the last we saw of the poor fellows. We instantly disarmed the native guard in the fort and turned them out, mounted sentries at the bastions ourselves, and prepared for the worst. It was a fearful night, for some of our officers were on piquet duty by themselves miles out on the Indore road, and we feared their death was certain. In fact their preservation was wonderful. The writer then states that the scenes of bloodshed, pillage, and destruction by fire were most terrible, and the conduct of the ladies was admirable throughout, for they shewed the greatest fortitude and heroic resignation in the fearful circumstances under which they were placed. Private letters from other stations bear intelligence quite as gloomy, describing events of quite as melancholy and disastrous a nature.

France.—The political news in Paris is of no importance, in fact all here are anxiously awaiting the arrival of news from the East, and the Paris journals appear at a loss for news to satisfy the demand of their readers.

Russia.—A letter from St. Petersburg states that Russia has at length decided to send a fleet to the Chinese waters on the principles of intervention.

Austria.—A disagreement exists between the Russian and Austrian government in reference to the kingdom of Poland, Austria disputing the right of the emperor of Russia to the title of king of Poland. England declines all interference in the matter.

Tunis.—Another disgraceful scene has occurred in Tunis. A Jew has been denounced in the streets as a blasphemous, and the troops were called out, but the dis-

turbance was not quelled until much mischief was committed, several persons killed, and the British consul insulted, the populace crying, "Death to the Jews! and death to the Franks!"

Turkey.—The difference existing between the Turkish and western governments, in reference to the elections in the Danubian principalities, is reported as having been amicably arranged, the sultan having no other alternative but to submit to the wishes of his allies; whether he will do so or not, remains to be seen.

THE OUTCAST FAMILY; OR, THE VICTIMS OF TREACHERY;

(Continued from our last).

so that the smoke ascended upright, and Seargent keeping the gun loaded in his hand, he looked in every direction in expectation of seeing some of the animals, but none, up to this time, had shown themselves. The supper was speedily prepared, of which they all partook heartily, and the fire in the mean time gradually sunk, when Smith arose and heaped on fresh fuel; scarcely had he resumed his seat when a terrific growling was heard immediately behind them. They instantly sprang to their feet, when almost horror-stricken, they beheld the glaring eyes of a number of these ferocious animals close upon them. Seargent instantaneously fired the gun, both barrels, and the monsters again took to flight; the crackling of the bushes, with the howling of the animals, as they rushed through the jungle, was a sound of the most appalling and terrific nature. The fresh fuel had again ignited and the blaze from the fire once more lighted up the surrounding scenery, and though the ferocious growl of the animals could be heard on every side, yet the lurid glare of the fire kept them at bay, so that only at intervals, were there any to be seen. In this manner the whole of the night was spent, without sleep and without rest; by the light of the fire they replenished their fuel, by breaking branches from the surrounding trees, feeling convinced that the only means of keeping the beasts at bay, was by keeping up a large fire. Poor Margaret, although exhausted with fatigue and want of sleep, was too much alarmed to endeavour to compose herself to rest, although, in case of an attack she could be of no service; still she continued to assist in watching and in keeping up the fire, and though the beasts were several times seen and heard during the night with apparently increased numbers, yet they did not attempt to approach the fire nearer than within some twenty yards. At length the dawn of day showed itself above the eastern horizon, and daylight rapidly increased, and the sun once more lighted up the surrounding scenery with its golden rays. No sight or sound of animals of any kind was now observable, and the three fugitives felt the necessity for sleep. Accordingly, one watched for some two hours, while the others lay down to rest, after which, the other resumed the post of watching, and thus some four hours were spent, by which time the

morning had far advanced and they partook of refreshment, resumed their loads, and with heavy hearts pursued their journey, following the same direction to the best of their knowledge. The greater part of the day was traversed through the dense wood, until, as evening approached, they left the wood and emerged on to an immense plain, where but few trees and small bushes were visible as far as the eye could reach in their front. They however pushed forward, but felt great anxiety and fear lest any wild beast might be crouching amidst the long grass or bushes through which they had to pass. They continued their journey in this manner for several days and nights without interruption, meeting with nothing which alarmed them or which offered them injury, passing the nights by alternate watching as before, seeing nothing of a dangerous nature in the shape of wild beasts of any description. On the sixth day about noon, they arrived at the extremity of the plain, the other side of which was skirted by lofty hills and dense forests; as they advanced they soon discovered that a large river crossed the plain over which their direct course lay; both the banks of the river were skirted with brushwood and trees, they accordingly followed the direction of the stream, and shortly saw sufficient to convince them that human beings had, at some period not far distant, visited that locality, for by following the course of the river upon its banks, they discovered between some trees something which startled and surprised them, and, on examination, they found that a kind of rope which appeared to have been made from the inner barks of trees, secured to one of the branches a small canoe, which contained a curious specimen of a paddle, or oar, in shape similar to a wooden shovel; they all stopped suddenly, as if by mutual instinct, and exclaimed, "Savages, see, here is their canoe, what can we do, they will overpower and devour us." Poor Margaret trembled violently and sank upon the ground, wishing that she might be left to die in peace rather than to be again exposed to the danger of being attacked by wild beasts, or to the inhuman treatment of savages. From what could be seen on the other side of the river, which was of considerable width, it appeared evident that this was a place of crossing, but on which side the owners of the canoe resided they were at a loss to conjecture; at all events, their object was to cross the river, and as the canoe was there, it appeared a providential discovery, though it was small, being scarcely room in it for three persons to sit in any position. Time was precious, and they accordingly placed Margaret at one end, while Smith seated himself at the other, with Seargent on his knees in the centre, with the paddle in his hands, he, having seen the natives of Hobart Town use the paddle, was enabled also to push over the canoe. Smith accordingly loosed the rope, and Seargent with careful strokes, first on one side and then on the other, soon drove the canoe across the river though the stream, carried it a considerable distance, he having great difficulty in keeping it in the right course. They however soon reached the side, but the bank being high, they had great difficulty in landing; but the long grass, with the assistance of each other, soon placed them in safety on the bank, and they at once struck into the bush for concealment. Here they paused for a short time to

rest and listen, but no sound met their ears except the twittering and screaming of the different birds, when they again set out, directing their steps in the usual course, and at length, by night-fall, found themselves at the foot of a range of lofty mountains. They had travelled a considerable distance since crossing the water, and being now nearly dark, they resolved to halt for the night; there being a small stream of water running in the direction of the river from whence they had come, they prepared fuel, which was plentiful, and shortly had lighted a fire, which they soon perceived was an incautious and unfortunate event. Margaret had prepared their evening meal, their provisions which they had brought with them having been already exhausted, with the exception of a few biscuits, and they had for some days subsisted on the wild fowl which they had killed on the way; accordingly, after their repast had been cooked and eaten, Seargent, with the gun, taking the first watch, Smith and Margaret lay down to rest, and were very shortly in a sound sleep.

CHAPTER XIX.

The alarm—Savages are discovered—they are surrounded, but the savages are alarmed by the gun and await till daylight.

BEFORE laying down to rest they had piled a considerable quantity of wood upon the fire, which, when it burnt, its light could have been seen at a considerable distance, it being on the side of a hill. Scarcely an hour had elapsed during Seargent's watch, when he distinctly heard a rustling noise upon the dried grass, and listening and fixing his eyes in the direction he distinctly saw by the light of the fire several individuals crouching amongst the trees, and believing that they were savages, he shouted, and the next moment, as the sound of his voice echoed through the wood, a long and shrill whoop followed, and, at the same instant, something whizzed past him with fury, hissing like the noise of a serpent. He instantly levelled his gun and fired in the direction, a scream followed, and, at the same moment, he could hear them rustling through the wood; the noise aroused his sleeping companions, who, terrified with fear, arose upon their feet, and in a few minutes they could hear a sort of yelling and hooting in every direction, but could see nothing; they however knew that their position was now terrible, for they were surrounded on every side, and to make matters worse, their powder and shot were getting short, for they had not more than a dozen charges left. Seargent however had reloaded the gun and resolved to sell their lives or their liberties dearly, and thus the night was spent amidst the greatest fear and alarm, though no further molestation was offered them during the night, for the report of the gun, and the effect it had taken upon one of their party at such a distance, had both alarmed and astonished the savages, who did not know the strength of the party, therefore they did not again attack them, but resolved to surround and watch them till daylight. At length the day broke, and as the sun rose above the horizon, the most terrific yells were heard to ascend from the natives in every direction. Smith

and Seargent had placed Margaret between them, and once more resolved to push on their way. As they advanced they observed the dark skins of the natives closing upon them, some with long spears, others with heavy clubs, but Seargent on seeing their attitude halted, and coolly taking a deliberate aim fired, and one of their number fell with a terrible shriek and the rest fled in panic. Seargent however discharged another barrel with effect as they were flying. This appeared to inspire them with redoubled fear as the shot reached them at so considerable a distance. This gave Seargent time to re-load the gun and they again proceeded, the savages still in sight, until at length they had almost reached the top of the hill, and travelling slowly, having had no rest and no food, with the intense heat and the day being far advanced they were almost exhausted. They again on reaching the summit of the hill sunk down to rest, and endeavoured to partake of some refreshment, but Margaret through fatigue and exhaustion, for want of food and rest, was now so ill that she was unable to walk or even stand, which together with her continual fright in the presence of the savages threw her into a state of delirium. They lighted a fire and still found that the savages had followed their track and they were again surrounded. They being now aware that there was only three in number the savages had become bolder, and to keep them at bay, Seargent was compelled to fire more frequently, till at length all his ammunition was expended before the night had passed, and though, until daylight again appeared the savages did not attempt to close with them, their situation was now horrible to anticipate. At length the morning broke and the savages drew closer, and though Seargent frequently snapped the gun they hearing no report and seeing no effect produced from it, they lost their fear, and some of them, as if with a shout of triumph, rushed upon them, who being overpowered were thrown down and bound hand and foot with the same specie of rope as that which they had seen with the canoe. Poor Margaret lay upon the ground in a state of insensibility, and which, when the natives examined her, seeing that she made no resistance, they appeared to understand. They then examined their bags, turning out their contents upon the ground, and several of the male portion, for there were both males and females, carefully examined the gun, pulling up the springs until they were on full stretch, and one of them accidentally touched the trigger, it snapped down trapping his fingers between the flint and the gun, bruising and cutting it, so that it bled profusely. The gun was thrown down with horror, and when either of them passed it they walked at a considerable distance, eyeing it with superstitious dread and alarm, as if they thought it contained life. After they had examined all the things, the whole party, which consisted of at least thirty in number, joined their hands in a circle around their wretched captives, dancing around them as if in triumph, at times leaving go their hands, singing and shouting in a manner quite unintelligible, and brandishing their weapons and clubs as if in triumph at so great a victory. Some time was spent in this manner, after which they seated themselves around their victims, tore off their clothes, and exposed their delicate skins to the open air, at the sight of which they

appeared to shrink with horror and disgust. Poor Margaret however appeared unconscious of all that was passing, for though neither her hands nor feet were secured, she offered no resistance, but at times made an effort to rise, which however she was too feeble to do. At length from the fire of the preceding night, they succeeded in making another; placing the tattered clothes of their victims, with the gun and everything they had brought with them upon it, and again they danced and shouted in triumph around it. The day was now far advanced, and when they had finished their triumphant dance, they seated themselves as if in consultation, and what appeared to be the result of which will hereafter be described.

CHAPTER XX.

The cruel death of Margaret—her body burned—Smith and Seargent are driven across the mountains.

A CONSIDERABLE time was now spent in consultation amongst the natives, their eyes and hands frequently pointing or turning in the direction of Margaret and the two men, who were lying some distance apart. At length the two unhappy men saw them rise, and two or three of them approach Margaret, whom they in the most brutal manner lifted upon her feet, leaving go their hold, and she, being unable to stand, fell heavily to the ground. This was several times repeated, until one of them, who held a long spear which appeared to be made of bone, or something resembling it, thrust it several times into different parts of her body, as she now lay weltering in her blood. A few faint screams followed, after which a few convulsive struggles, and the unfortunate woman now appeared to be released from all worldly pain, and oh! horrible to anticipate, yet what would the two unfortunate men who witnessed this cruelty have given had they too have been put beyond further suffering, for they felt convinced that torture and cruel death must be their fate, and the sooner death relieved them from their cruel persecutors, the less would be the suffering they would have to endure. With Margaret's death the lust of the savages for cruelty did not end, for as soon as her struggles had ceased, the inhuman monsters laid her upon the fire, which was now burning with extreme intensity, and, horrible to relate, the two men lay eye witnesses to this dreadful spectacle—the sound of her flesh frizzling upon the fire, while the obnoxious odour which ascended from the roasting flesh, produced a sensation which is beyond the power of man to describe.

To be continued.

Remarkable Indian Prophecy—It is strange that the Indian revolt should happen just a century after the taking of Bengal by the British, under Lord Clive; the battle of Plassy, which decided the fate of the country, having been fought on the 22nd of June, 1757. There has been for many years a Brahminical prediction current amongst the natives, that the British rule in India would last just one hundred years; and this pseudo prophecy may have had some influence in inducing the Sepoys to revolt at the present time.—*London Paper.*

The Community's Journal ;

OR,

STANDARD OF TRUTH.

Saturday, August 29th, 1857.

LORD PALMERSTON'S HOPES ON THE ENGLISH LABOURERS' PROSPECTS.

Public attention has now for some time been called to the affairs of India, as the chief object or topic of importance, and the exertion of the governmental organs, such as the *Times*, and others of its contemporaries, have been strained to the fullest extent in their endeavours to allay the fears of the people, by assuring them that there is no danger to be apprehended for the safety of our Indian possessions, and that the efficient measures which the government are prepared to use, will assuredly and speedily re-establish order amongst the native troops, and place the whole of the people of India under safer and more secure subjection than heretofore; and that they are also certain that this nation will not lack in supplying the government with men and money in abundance for the suppression of the revolt in India, and establishing of the honour and authority of the British nation in the eyes of the world, and in our Indian empire. We wish that the *Times* may not be deceived in its flattering opinions with regard to an abundant supply of men for the ranks of the Indian army, for neither the British, Scotch, nor Irish people have forgotten the gross and cruel treatment which their militia regiments experienced when disbanded at the conclusion of the late Russian war; neither have they forgotten the great contrast made between themselves and the petted and pampered German Legion, from none of whose ranks a single man volunteered for active service, yet, on being disbanded, they were presented with six months' full pay, or a free passage to the Cape of Good Hope, where a grant of land was given them, and where numbers are now the owners of well stocked farms. Contrast their treatment with that of the British militia men, from whose ranks numbers volunteered

to fill up the ranks of the Crimean army, and on which army the safety and honour of England depended, and yet, when the disgraceful peace was concluded, and government had no further need for the services of the militia, they were turned adrift penniless, with the exception of a few shillings, several miles from their homes, and in many instances barebacked and barefooted, having to beg their way to their native places. And yet, with this shameful treatment fresh upon their minds, the government have the audacity to think that the same ill-used and oppressed militia-men will again run to serve, save, and protect them. It is only a few nights since that it was hinted to Lord Palmerston, that there would be a difficulty in raising men, either for the militia or the regular army, in consequence of the manner in which the government treated the militia when disbanding them at the conclusion of the last war; but his lordship replied that just now there might appear to be a difficulty in obtaining men, as it was harvest time, and there was plenty of work, so that the men could get a comfortable living; but, when harvest time was over, and work is scarce, there will be plenty of men willing to enter the army, so that the ranks would easily be filled. Such, we have no doubt, are the hopes of Lord Palmerston, for he is pretty well aware that, from the general aspect of the national affairs at this time, that there will be a panic in trade as the winter approaches, provisions high, labour scarce, and destitution prevalent, so that the only prospects left for the labourers will be to join the ranks of the army, and run the narrow chances of losing their lives in a foreign country by colonial diseases, or in active warfare, and thus be deprived of life, liberty, sight, or limbs, or remain at home to endure the pangs of wretchedness, poverty, and gradual starvation. Such are the cheering hopes of Lord Palmerston, knowing that the army or the convict hulks will be the two only resources to which the poverty-stricken, able-bodied male population must fly; while the prospects of the labourer in the estimation of our worthy Prime Minister are of such a nature, that men placed under such circumstances, who would not be loyal and ready to

take up arms in the defence of a government who so liberally rewards them for their services, and holds forth such cheering prospects for the future, can only be looked upon by the government as disloyal, and discontented subjects, unworthy of the protection, and the permission of being governed by the iron hand of the British aristocracy.

EDITORIAL CORRESPONDENCE.

[All letters will in future be inserted under this head, the Editor not being responsible for the principles such letters advocate, so long as they are of public interest and importance. And all letters intended to appear in the Saturday week's issue, should be forwarded by Tuesday at the latest.]

To the Editor of the Community's Journal.

Sir,—In compliance with my letter of last week, I herewith forward to you for insertion in your columns, the seventh of the series of prophecies, first giving the lines affixed at the head of the chapter from which the prophecy is extracted, as hereunder appears:—

The southern wilds of Africa,
The north and east likewise,
The forests of America
I made for enterprize;
That, when the population
Upon the earth increase,
That those of my creation
Might retire thence in peace.

A short introduction then follows as before, after which the revelation:—

Prophecy 7th.—"Behold! I am again commanded to say unto thee, thus saith the Lord God! Go ye forth to the kings, rulers, princes, and authorities of the earth; prophecy and say unto them, thus saith the Lord God Almighty! Behold! for as much as ye have taken upon yourselves the power of kings and monarchs, and thereby deprived my people of that which I created for them, Behold! I will hurl ye from the high pinnacles of earthly power on which ye now stand, that ye may know that I am the Lord. Therefore, thus saith the Lord! look down from your self-exalted positions, and around ye upon the many thousands whom ye have oppressed, deceived, and degraded, and ask yourselves, "What is fate? and, what is destiny? Behold! thy power has increased with slow but certain stealthiness, and my people have groaned beneath its weight. But, lo! though it were slowly attained, it shall pass away from your grasp with the quickness of the lightning's flash. And now, behold! thus saith the Lord! listen ye rulers, why it is that my vengeance shall fall upon ye. Ye usurp the lands and riches, and make

merchandise and spoil of the labour of my people, who are toiling amidst the crowded labyrinths of pride, vanity, poverty, and crime, that ye may live and revel in that which is produced by their sweat and blood. And thus saith the Lord! have I not created lands, forests, mines, and riches, over the vast expanse of earth and sea; climates suitable for all my creatures, in which they might live and labour in harmony and love? but your avarice has wrenched this boon from their grasp, bound them in fetters upon the soil on which I ordained they should be free. And though I created each land that it should furnish the inhabitants thereof with the necessities for their sustenance, ye have withheld it from them, crippled their energies, destroyed their hopes, and compelled them to labour for ye in wretchedness and want, until, beneath the weight of your oppression, they languor, perish, and die. While lands are lying waste, groaning beneath the weight of mineral treasures and surface fruits, and yet, though thousands are starving in thy crowded towns and cities, not one is sent to these places only that their labours may add to your treasures. And now, therefore, thus saith the Lord! behold! for your avarice, for your tyranny, for your plunder, and for your laws, behold! I will bring ye up to judgment, and the weight of your guilt shall bring down my vengeance upon all the nations, that my oppressed people shall see and know that a loving Father watches over them, and has heard their cries, and the tyrants shall know that I am the Lord. Therefore revel in your self-exalted positions; rejoice on your kingly thrones, and shout at your long victories obtained over my people; for rest assured your time is short, when ye and all who have raised themselves in defiance of my will, shall perish beneath the withering blast of my wrath, and the world shall know that I alone am King of Kings, and Lord of all; and my people shall be free and happy henceforth and for ever. Thus saith the Lord!"

Sir,—The subject alluded to in the above prophecy, and the manner in which the allusion is made, is of so striking and important a nature, that no person can deny its truthfulness, except it be those important personages who hold the rule and power of the nations in their hands, and to whom the said prophecy is addressed, who, no doubt, will deny in toto all the oppressive acts of which they are accused in the language contained in the prophecy as above. But, as their denial cannot alter the truth, or diminish the calamities which are therein predicted to fall on all tyrants and oppressors, I shall forbear making any further remarks upon the important words as revealed above, but thanking you for the space, and promising to forward the eighth of the series for your next issue, hoping that the subjects they contain will interest and instruct your readers,

I remain, yours very respectfully,

W. W.

Birmingham, Aug. 23, 1857.

Our correspondents are respectfully informed that, in consequence of our increasing demand and increased communications, that the letters we receive cannot appear till the ensuing week's issue from the date when such letters are received, viz., any letters received after Tuesday, cannot appear until the Saturday but one next ensuing.—EDITOR C. J.

SLAVERY IN ENGLAND.

To the Editor of the Community's Journal.

Sir,—It is a hopeful and refreshing sign of the times to find that the down-trodden working classes, (who are oppressed by an oligarchy of employers, no less than by the extravagancies and life crushing taxation of our monarchical system of Government) not only think upon their wrongs, but study how they best may be removed, and will find time to write down their thinkings for the mutual benefit of all. Labourers in all the various classes of useful employment are not only paid upon a decreasing scale, but the strain upon their physical and mental faculties from the driving system in operation, requiring as much work to be performed in one day as some five and twenty years since was deemed sufficient for two—the result of this over taxation of the human frame is seen in our men and women who have arrived at a middle age, or the prime period of human life, being usually decrepit and sickly, not only in towns, but even in the very heart of the country. Bad living, and an insufficient supply of the kind of food most suitable for nourishing the body—and the poisonous in some cases, and in others certainly less wholesome ingredients with which every article used by the working and under paid portion of society, that can be, is extensively adulterated. Unwholesome dwelling places, so closely packed together often, that the slightly purer air outside their walls is prevented from exchanging with the fouler and noxious air generated by the many—alas! too many human beings living within them—for in buildings used by the poor, no efforts are made at ventilation, that indispensable feature in a picture of cheerful good health—the rich man can expend money for this purpose give to every one of his many superfluous rooms pure air, or at least tolerably so—but the poor man's only chance of ventilation is by opening his window or door, and thus laying the foundation of a cold and many other succedent forms of disease—light, too, is indispensable to a perfect state of health—not the poor man's meagre portion of light derived from the few small window openings in his house, or the one small window of his own room, when he only owns a lodging—half or more of the light his window or windows would give him is negated by the blank walls which on all sides shade it from him—but to return to the main question of slavery. In your Journal of August 8th, Mr. J. G. H. Brown, says—"A man with an income of thousands of pounds a year, can contribute a few pounds to an hospital, school, or other institution, without inconveniencing himself in the slightest degree;" and in this his sole object is to gain himself a charitable name and to be looked up to with reverence and respect by those who are inferior to him in position; therefore *there is no charity in giving from superfluous abundance*; real charity is to do to thy neighbour as you would have your neighbour do unto thee, and therefore, how can a man be charitable who is every day revelling in luxury, heaping up treasures, suffering no inconvenience, and yet knowing that thousands are starving from sheer want of the commonest necessities of life? It is not my wish or desire to bring down the rich to poverty, but to raise the poor beyond

poverty, believing that we are all God's creatures and that all have a right to enjoy the blessings God created for us." I have felt compelled, in a measure, to quote so much of Mr. Brown's letter, the sentiments contained therein being so truly Christian and bearing the evidence of emanating from one who is a true lover of his species, and who thus, without affectation or cant, glorifies that Supreme Power that has permitted us to exist in this beautiful world, marred, so sadly marred, by the sinful selfish of mankind in the aggregate. I take exception to Mr. Brown's saying that the *sole* object of the rich man's giving it to gain a name for being charitable and to be looked up to with reverence and respect, while this is undoubtedly often the cause of an assumed benevolence. Yet I believe that many of the rich are so fettered by the fancied *necessary* luxurious expenses in which they indulge, to keep up a position, which the false usages of fashionable life entail upon them, that they, under such false necessity, cannot really spend more than they do. I allude to those who live up to their income after setting apart a provision for their children, relatives, or intimate friends of poorer circumstances than themselves and also in a many cases from a strange fear of poverty which haunts them as years close in upon them. Leisure time to those who are before hand with the world is a great boon, and the great body of workers have too little of this when they most need it and can best appreciate it—but they have too much leisure time from unemployment, leisure time which tells of short earnings, less of the common necessities of life, when their hearts sink within them and the very name of pleasure has then a painful sound—for their pay is so disproportionate to their expenses—the ruinous rent for their ill-conditioned shelter—and the almost ever increasing price of provisions, thanks to the capitalists who monopolize those articles most necessary for his sustentation or contributory to his comforts. But Mr. Brown is wrong in supposing that the rich know that thousands are starving from sheer want of the necessities of life, the fact is that a very large number of them do not believe in distress existing to any great extent. For when they walk abroad (which is but seldom, as they are more frequently carried) they only go through the more direct streets, where fashionable shopkeepers have their whereabouts; and, to say nothing of courts, alleys, and rents, and such like abominations, they seldom or never venture down the uninviting (as being shopless) bye street, the only life they see is in these leading thoroughfares, where honest poverty seldom makes itself visible. For honest poverty has its pride, and, especially if it has known and enjoyed the fruits of a better state of circumstances, prefers the more unfrequented street, unless driven to the gaudier thoroughfare to seek employ, or when reduced to abject destitution, it puts on the garb of mendicant, or common beggar. Poor beggar, in thy cut-throat looking unshaven face, the personification of savage life, of whom else have none but ill words to speak of thee. But I will stand forth in thy defence. I have watched the decline to beggary in more cases than one—and though it has often shewn to me that it has resulted from grievous faults on the beggar's side—chiefly those of a morbid fondness for intoxicating drinks and from improvidence or recklessness, yet these again have I traced to the evil home, the bad

wife or husband, or from a fatality to be observed in the careers of some where everything they do has an unlucky and evil end to themselves, but again to the constantly recurring unemployment and the drag of back debts to clear up when work is obtained—the unfeeling, nay, brutal employer, in too many instances, who for the lowest possible wages, exacts the utmost possible work, then comes the drink fever to assuage the misery of heart, that false friend, who brings its victim down to the depths of destitution and there leaves him never to rise again, but to live by begging, until death steps in to the rescue, and let us hope with a kindly purpose, lead him to where he may in time, and that not over long, be forgiven, as having harmed himself more than others.

I am, Sir, Yours very respectfully,

London, August 18, 1857.

W. D. M.

SUNDAY LYRICS—No. 2.

The lark on early wing uprising,
Joyful sings his thrilling lay,
Feather'd tribes to his advising,
Join him on this Sabbath-day.
Gaily from the folds advancing,
Happy lambkins skip and play;
And the sunbeams, newly glancing,
Break upon the Sabbath-day.
See, the restless bee is flying,
Honey seeking while he may;
See, the happy herds are hieing,
Meadow-bound this Sabbath-day.
Rover on the grass is rolling,
Frisking with delight to-day;
Nature, scarce herself, controlling
Garlands forth the Sabbath-day.
Flowers, many-hued and scented,
Fling sweet perfumes round each way;
Man alone is discontented,
Weary of his Sabbath-day.
Vain for him the lark is singing,
Vain for him the lambkins play,
Nature's music vain is ringing,
Bitter is his Sabbath-day.
Pale and sad, and vision stinted,
Slaving, craving day by day,
Mesmerised by creeds, foul-tinted,
To him comes the Sabbath-day.
In the ale-pond fit to wallow,
There to swill his brains away,
Ranting creeds, or beer to swallow,
So he wastes his Sabbath-day.
Bred and born, and nurs'd in darkness,
Never came his mind in play,
Dogmas, worse than thorough starkness,
Frighten'd him each Sabbath-day.
In despair, and more, despairing,
Knowledge hunger'd by the way,
Lacking power, for comparing,
He defies the Sabbath-day.

Dark and deep his soul descending,
Drunken visions round him play;
Frenzied shapes, of wrongs, unending;
Demonise his Sabbath-day.
Muttering curses, idiot swearing,
Fully primed for murderous fray,
Madder laws his life out-tearing,
End his gloomy Sabbath-day.
Holy God, and righteous Father,
(Thus a poor man comes to pray.)
Purge away false creeds together,
Teach true use of Sabbath-day.
Noble art, and science, leading;
Knowledge, lighting up the way.
To thy purest spirit's feeding.
Bless each work, and Sabbath-day.

W. TURLEY.

To the Editor of the Community's Journal.

Sir,—My present purpose is to direct your attention to a prophecy which has been printed and privately circulated amongst our friends. To me, as one of the members of the circle, a few copies were presented, with liberty, of course, to bestow them where and on whom I thought proper; I have enclosed one to you, which I earnestly request may be made public, convinced that it will be of great interest to a large portion of your readers.

The gentleman whose name stands at the head of the prophecy, is a powerful medium, and I now, on this occasion, wish to publicly acknowledge and thank him for the same.

I am sir, yours respectfully,

W. J.

Ipswich, Aug. 17, 1857.

A remarkable Prophecy made by the spirit of Oliver Cromwell, at a circle held at Mr. T. Mills's, Orchard Street, St. Margarets, Ipswich, August 10th, 1857.

"The burden of the word of the Lord of all worlds to the people who sit in darkness: Hear, O nations, and give ear, O earth! for behold mine anger is awakened, and my wrath increased, seeing the abominations and tyranny under which the earth groaneth! Behold the priests preach iniquity and swallow up the increase and the fat of the land, and the rulers reign by fraud, vanity, and lies. Shall not I be avenged on such doings, and shall not I make bare my right hand? Behold! the famine, the pestilence the sword, and the destroying angel shall alight upon them, and lamentation and woe, such as have not been known since the beginning of creation, overtake them; and the meek, the true of heart, and the righteous, shall alone reign in that day. Harken O people, and give ear ye inhabitants of the earth, for I will make short work with the tyrants that oppress you. Watch! for the time is at hand; the sword, the spear, and the mighty arm of the raging elements wait but the signal of omnipotence to destroy and to renovate a bleeding world. Seal not this prophecy for the hour draweth near. Set a watch on thy towers, O my people, be strong in the truth, and ye shall see and be undismayed.

O'er North, and South, and East, and West,
To succour and avenge th' oppress'd—
To spread dismay and ruin dread
On foul oppression's hydra head;
The mighty messengers of wrath,
In terrors armed, must issue forth.
Woe! woe! and woe on woe shall fall,
That shall the universe appal!

TO THE SUBSCRIBERS OF THE "COMMUNITY'S JOURNAL," AND THE PUBLIC GENERALLY.

We have received information from the Spiritual Circle, held at Mr. J. G. H. Brown's, Walker Street, Sneinton, Nottingham, instructing us to notify to the public and our readers, that as soon as a sufficient number of subscribers can be obtained, an important Spiritual Work will be published, entitled, "Fulfilled Predictions on the passing signs of the end, as foretold in ancient and modern prophecy;" also startling and important revelations on the future fate of India and the world. By J. G. H. BROWN, author of the "Warning Message," "Scriptural Magazine," &c., &c., &c. Containing 64 pages demy 8vo, price 1s.

Our readers, subscribers, and the public generally, are respectfully informed, that all persons desirous of possessing this valuable and important work, are requested to forward their names, and a subscription of one shilling each, for as many copies as they feel disposed to subscribe for, and that such subscriptions should be forwarded, with the number of copies subscribed for, on or before the 15th of September, and the proprietors pledge themselves that the copies subscribed for shall be forwarded to each subscriber within fourteen days of the above date; and if sufficient subscribers cannot be obtained, the money of each subscriber shall be punctually returned; and if only sufficient subscriptions are received to defray the expense of printing a few copies, the proprietors pledge themselves to publish the revelations; but the outlay they have hitherto been under in sending forth warnings to the people, and the sales so slow, coupled with a great outlay on the "Community's Journal," debars them from furnishing capital to bring out the above new work, hence it is committed to the kind consideration of our numerous readers, trusting that in their earnest desire to spread truth and promote the glory of God and the well-being of mankind in general, that they will joyfully respond to the call, and forward their orders without delay, that we may know what number of the work to print. All subscriptions may be forwarded to Mr. S. E. HACKETT, Printer, Maypole Yard, Nottingham; or to Mr. J. G. H. BROWN, Walker Street, Sneinton, Nottingham.

MORE FAITH THAN INTELLECT,

To the Editor of the Community's Journal.

Sir,—I happened to be at one of the community's meetings last week, in the neighbourhood of Eaton Street, Leicester, when divine service was conducted much to the satisfaction of all sin-

cere seekers after truth. After the service was over, a discussion arose between one of the community and a professed believer in the present doctrines of pretended Christianity, the subject being the mistranslation of the scriptures, or the contradictory statements therein introduced and mixed up with those sacred and divine truths revealed from heaven; one, amongst the many, relating to the destruction of this earth by fire. The man of great faith was directed to the latter part of the tenth verse of the third chapter of the second epistle general of Peter, where it states, "The earth also, and the works that are therein, shall be burned up." And then to the fourth verse of the first chapter of Ecclesiastes, where it states, "One generation passeth away and another generation cometh, but the earth abideth for ever." The man of faith being asked which of these assertions he believed, declared before a number of people, that he believed both of them! The party was much amused to find a man of such great faith in the nineteenth century. Certainly his forefathers and his present religious teachers would embrace similar articles of creed; but surely his brain was thick enough with being encased with their ideas. However, it reminded us of the old woman's faith in bygone days, so suitable for the clergy, when she stated that, "If it is stated in that blessed book that Jonah swallowed the whale, she should believe it." Although we make these remarks, we do not disbelieve in divine revelation, either ancient or modern, but only the contradictory and base assertions of man, which the greatest and most learned divines cannot fully reconcile with divine truths.

Leicester, Aug. 24, 1857.

J. C.

To the Editor of the Community's Journal.

Sir,—If you think the following suitable, and worth inserting in your journal, you are at liberty to do so, hoping it may prove acceptable to some of your readers, particularly those of them who believe in the modern spiritual manifestations by the crystal, &c., &c., &c. I have not written much this time, as I do not know whether the subject will be admissible.

I remain yours respectfully,

M. A.

Braintree, Aug. 20, 1857.

That marvellous things could be seen in the crystal was the unshaken belief of our forefathers, two centuries before Lady Blessington's was thought of. This notion, which seems to have originated in the eastern opinion, that far off things might be seen in clear water, we find mentioned first in the reign of Elizabeth, when an adept professed to see future events in a beryl. Dr. Dee, however, preferred the crystal, and he possessed one which "Ashmole" has minutely described, in which he says, by the aid, not of a "dragon," but a "fairy," the learned doctor saw many wonderful things. At the period we are now writing of, most of the pretenders to supernatural knowledge made use of the crystal; but in the recent books published by my friend Mr. Brown, of Nottingham, it appears that they were only acquainted with the means of communicating with aerial spirits, hence the false intimations and consequent disrepute of the crystal seers.

The belief in the power of the crystal to foreshadow future events was not maintained by the weak and unlearned only at this time, but many a profound scholar and grave divine yielded faith to it, widely was it told, and widely believed, that in this magic mirror the bold, bal mother of the all-powerful favourite, Buckingham, beheld herself blazing with gold and jewels, just as in after years she appeared at Whitehall.

(To be continued)

[If this be inserted, I will send more lengthy next week.]

DIVINE REVELATIONS, ANCIENT AND MODERN.

(Letter of Mr. T. C. S. continued from our last.)

By reading the eighteenth chapter of the first book of Kings we shall find that Prophets, or Seers, had become very numerous, and as there are men in every age who cringe to royalty and by being fed and pampered by it, are willing to serve them and their cause to the utmost; so it was in the days of King Ahab, a large number of prophets were fed at his table, and no doubt they prophesied to suit Jezebel and Ahab, or they would not have been fed at their table. Now there were prophets who would speak the truth and not lie, even to suit royalty; thus we find Obadiah feeding one hundred of them in caves and securing them from the wrath of Jezebel. But in the midst of this extermination of the prophets we find Elijah miraculously preserved after being sent to warn royalty of its wickedness, and to foretell the famine and dearth. And so it has been, God has invariably raised up men to warn and denounce oppression and wickedness in the name of the Lord, and at the time we are alluding to, we hear Elijah proclaiming to the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Here then we see the power of God displayed, and though for a time he suffered these men to delude the people and lead them astray, yet we find truth here raises her lovely head amidst all the delusion practised by the paid and cringing false prophets, who, to serve royalty, had become deceivers of the people. How apropos this is to the present day. Our teachers, for the sake of enjoying a little more of this world's goods, cringe and bow to royalty and wherever the mammon of unrighteousness lifts its ugly head, cringing teachers may be found to bow to it and worship it. But let them remember that the eye of God is upon them, and he has declared through his holy angels, in this our day, that he will punish them for their false teaching, and that in the calamities which are at hand, if they will not refrain, he will cut them off in the midst of their wickedness. Then let the passage before us be a warning, for here we see their power put to the test, these prophets called aloud but God would not answer them. But, when the prophet of the Lord prayed, fire descended from heaven and burned up the sacrifice; thus in the minds of the people not only was the prophet of the Lord distinguished from the others, but it was plainly shown that Baal was a false God, and that the Lord God Almighty will not always suffer either Baal or

Mammon to usurp his power, or receive the homage due only to himself. And when Queen Jezebel found that all her prophets were slain, she sought to take the life of Elijah, and we find Elijah fleeing into the wilderness; and here we see again the care of God over his prophets, for Elijah was worn out with fatigue, and no doubt with distress of mind also, and lest in his faintness and weakness he should sink under it, an Angel is sent to comfort him and to provide him with food and water; thus we see that promise verified, "Thy bread shall be given thee, and thy water shall be sure," and after he had been twice awoken by the Angel and requested to eat and drink, and in his fear sought a habitation in a cave, we are told that the word of the Lord came unto him, and said, "What doest thou here, Elijah?" as much as if he had said, Art thou afraid of a Queen, when I have hitherto protected thee? Well might that interrogation be addressed to him, What doest thou here? and, to encourage him, God displayed unto him his Almighty power; for when the Lord passed by, though to Elijah he was invisible, yet a great and strong wind rent the mountains and brake in pieces the rocks before the Lord. But the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after a fire a still small voice, and again it was demanded, "What doest thou here, Elijah?" Thus we see God uses a variety of means to reveal his will to man, even to the hearing of a voice. And in the twentieth chapter of the same book we find a prophet is sent to tell the king of his success in battle, but he suffered the king to escape which was contrary to the will of God, and again a prophet is sent to tell him the consequences of his disobedience and we shall hereafter see how this was fulfilled. In the twenty-first chapter of first book of Kings we see the covetous king desiring the vineyard of one of his subjects and because he is refused the vineyard he is sorrowful; but his wicked wife tells him he shall have it and sets to work the fiends in human shape to bring about Naboth's death by hiring false witnesses against him who said that he had blasphemed God and the king. Thus the innocent man was stoned to death so that Ahab might obtain his property; but, mark, the eye of God watches over the oppression of his people, he saw this wickedness and when Ahab was going to take possession of this illgotten treasure, the prophet of the Lord was sent to upbraid him with his wickedness; for though his wife brought about the death of Naboth yet we see that Ahab was responsible for what his wife had done because she had done it under his own sanction. Here then we see the responsibility of the rulers, though they may not order anything to be done, yet if they, by their silence, give sanction to oppression and robbery God will certainly punish them; and though he may for a time suffer them to go on in their wickedness yet he will bring down his wrath upon them. And allow me to ask, is not this the case at the present moment? have not our rulers sanctioned the tyranny and oppression that has been practiced in India? have not they robbed the people of their homes and lands, and taxed the cultivators thereof, until more than half the labour of the poor ryots is taken from them

in the shape of taxes to add to the wealth, yea the ill-gotten wealth of the rulers; out of the five pounds a year the labourers of India are paid for their labour, more than half that scanty amount is taken from them in the shape of taxes, and can we for a moment think that God is not the same God who sent to tell Ahab by the mouth of his prophet that in the very possessions he had stolen dogs should lick his blood: can any man say that there is not a parallel case to this in India at the present moment; can any man say that that God is not the same yesterday, to-day, and for ever? Then let this judgment, brought about by the Almighty, be a warning to those in power, and remember that his eye is always upon them, and though he suffers them to go on for a time yet he will assuredly punish them for their wickedness, and we shall by referring to the twenty-second chapter see how the words of the prophet were fulfilled. There had been three years peace between Syria and Israel and it appears that in a former war, the Syrians had taken from Israel the place called Ramoth Gilead, and the king of Israel consults the king of Judah about going to war to obtain it, but before setting out the king of Judah desired a question to be asked of the prophets. And Jehoshaphat said to the king of Israel, "Enquire I pray thee at the word of the Lord to-day." And we find about four hundred were gathered together, and Ahab enquired, "Shall I go to Ramoth Gilead to battle, or shall I forbear?" And they said, "Go up, for the Lord shall deliver it into the hands of the king." But there is no doubt at all that these men were like what we before alluded to, who prophesied to suit the king. Thence Jehoshaphat said, "Is there not here a prophet of the Lord besides that we might enquire of him?" Then Ahab said, "There is yet one man Micaiah by whom we might enquire of the Lord, but I hate him, for he doth not prophecy good concerning me but evil." But king Jehoshaphat had no confidence in these prophets, and would have the prophet of the Lord sent for, and on the way the prophet was told to say as the other prophets said, and when he arrived he used the very words that the others used. But afterwards declared to them the vision he saw. For in the 17th verse he says, "I saw all Israel scattered upon the hills as sheep that have not a shepherd, and the Lord said, these have no master, let them return every man to his house in peace." And the king of Israel said unto Jehoshaphat, "Did I not tell thee that he would prophecy no good concerning me but evil."

(To be continued in our next).

MISCELLANEOUS.

India.—"From later letters received, we are sorry to learn that, on the 19th, the Nusheerabad mutineers, with some (said to be six) guns, contrived to get in the rear of our position, and created great confusion. They were, of course, driven back with a heavy loss in killed and wounded, and two guns, but our loss was also severe, and when we consider that common precaution would have averted this loss, we feel bound to state that, there

must be great incompetency somewhere; and the sooner the valuable lives of our brave soldiers are entrusted to other care the better. The losses we have to deplore are, Colonel Youle, Her Majesty's 9th Lancers; Captain Alexander, 3rd N. I.; Mr. Humphrey, and ten men killed. Colonel Beecher, Quartermaster-General, and several others wounded. If our brave men, the heroes of our country, are to be made targets of after this fashion, we see no policy in delaying the assault. It would surely be better to lose them and gain the city of Delhi, and the punishment of the traitors within it, than to lose them and gain—two guns!"

Unexpected forbearance of the rebels in preserving the lives of their officers at Moradabad.—"At Moradabad, the desire of plunder seems to have prevailed over the murderous propensities of the rebels, and they gave their officers two hours' grace to make their escape, in which they fortunately succeeded, the whole of the officers (29th regiment) and the residents, with their families, escaping to Nynce Tal, the day after the arrival of the Bareilly refugees. We stated in our last advices that great fear was entertained that the whole of the station of Shahjehunpore had been massacred. We are happy, however, to learn that a good many have escaped, but we are unable as yet to give the particulars.

Sir C. Napier's prediction of the Indian Revolt.—General W. Napier has published the following extracts from a letter written by the late Sir C. Napier;—"I entirely agree in all you say in your letter to the court, except your praise of the government here. I even go further than you. I am not yet decided in my opinion, but I am disposed to believe that we might with advantage appoint natives to cadetships, discharge all our native officers on the pensions of their present rank, and so give the natives common chance of command with ourselves—before they take it! Every European boy, ay, even serjeants, now command all native officers! When the native saw the English ensign live with him and cherish him, and by daily communication was made aware of his superior energy, strength, daring, and mental acquirements, all went smooth. Now things have changed. The young cadet learns nothing—he drinks, he lives exclusively with his own countrymen; the older officers are on the staff, or on civil employ, which they ought not to be; and high caste—that is to say, mutiny—is encouraged. I have just gotten this army through a very dangerous one, and the Company had better take care what they are at, or some great mischief will yet happen.

"The high compliment you pay the Indian government makes me laugh, because I know that while you believe it, it is not correct. No! no! I will neither concede to you that we are 'strong, just, or regular;' or that we 'take no more from the people than the law declares;' or that 'we pay every month.' Ourselves, yes! but not others. Now for a fact. The Coolies, who are summoned to carry the Governor-General's baggage, when he moves, are assembled at, or rather driven by force to, Simla, from immense distances, and are paid about twopence a day, under circumstances of great cruelty. Now, I happen to know that from the delays of

offices, and without, perhaps, any tangible act of knavery in any especial officer or individual, some eight or ten thousand Coolies employed to take Lord — down into the plains when he left India, were not paid this miserable pittance for three years!"

We have not room to insert the whole of this important document, but the above are the most particular or chief items it contains, and it may be observed from the statements of General Napier, that the East India Company were warned of the terrible consequences which might result from their tyrannical form of government so far back as 1850, but no notice was taken of the worthy general's remarks, and the consequences are that his predictions are now literally being fulfilled.

THE OPPRESSIVE LAWS OF ENGLAND; OR, THE CAUSES OF IGNORANCE, POVERTY, AND CRIME.

To the Editor of the Community's Journal.

Sir,—The origin of law was framed upon the principles of justice and reason, but which two principles every honest man must confess has long since been extinct. The word justice is, nevertheless, made the boast of the rulers of all nations, hence from this sacred word laws have been founded; but, if we search the internal or fundamental principles of every specific law upon the statute book, we shall find that they are each and all void of both reason and justice. For, instead of laws being made to secure and protect the people from falling into the vortex of ignorance, poverty, and crime, they are so constructed that they instigate crime, and then punish for its commission. In all ages those who have had the power of making the laws have taken special care that their law should prohibit or inflict punishment on persons who endeavoured to investigate mysteries, or to unravel matters which the interest of their rulers compel them to desire should be kept concealed, holding forth to the people that those who are in power over them only were entitled to know the mysteries, of whatever nature they might consist, and that it was the duty of the people to be content to receive such instruction as their rulers might think proper to impart to them, hence has arisen all the ignorance which now exists upon the earth, the people, from early tuition, having been taught to listen to, and believe only, their appointed rulers and teachers, and to this principle they in general cling with extraordinary tenacity, forgetting that their imbibed ignorance which the law of the land has compelled them to submit to by the false teaching of those in power

over them, is the sole cause of their present wretchedness and poverty. If the laws had so been instituted that every individual would have been guaranteed his general rights and privileges, crime would have been prevented. But, instead of this, we find that our laws, being founded on oppression, create discontent, discontent creates angry feelings, angry feelings create murder, and thus, step by step, every species of infamy becomes spread amongst the human race, ignorance being the forerunner of all other calamities of a moral nature which afflict mankind. For, every law is oppressive, there is scarcely an instance in which the law is administered but justice is mocked; hence, law can be purchased by the rich, or those who have the means within their reach to pay for it, and thus justice is totally cast in the back ground; while the poor, who cannot purchase law, however innocent they may be of the crimes with which they are charged, those who are persecuting them, whether right or wrong, if they have money, can purchase counsel, who are permitted by law to overthrow both justice and reason, so that the poor are made the victims of law, by justice being thwarted; and few instances there are indeed, where Justice triumphs in our present instituted law-courts, for money is law, and law is wealth; he that is without the one, cannot possess either; while he who possesses the one, can obtain both. The poor alone have to depend on justice, but, there being a law existing which permits the use of money in overturning justice, few of the poor indeed ever experience real justice at the hands of the hirelings of those who rule them. Therefore, the true cause of ignorance is law, the true cause of poverty is also law, while the true cause of crime can be traced to ignorance and poverty, all of which proceed from tyranny and oppression, which are, in themselves, the obnoxious and detestable fruits of English worldly law. Ignorance is the special cause of poverty. This fact has been established by the most learned and eminent writers of modern times, who prove that the unenlightened and uneducated condition of the great mass of the poor, unqualifies them for learning to appreciate even the means of obtaining a livelihood, without a series of oppressive tuition, and unfits them for society, and prevents them from knowing or understanding their social or political rights. While poverty results from this want of knowledge and understanding, and poverty or want has in all ages been the forerunner of crime, for poverty creates discontent, discontent idleness, and idleness crime. Hence we see, that every species of wrong

which now afflicts mankind, can be traced to the oppressive laws by which they are governed. For, the same law which punishes the poor for their crimes and defects, sanctions the rich in the commission of crimes for which the poor would be incarcerated; for every law which the rich have made, either directly or indirectly, sanctions the plunder of the poor by the rich, until the poor are so fleeced and filched of their hard earnings that they are scarcely able to furnish themselves with the commonest necessities of life by their labour; thus poverty and starvation stare them in the face until they are driven to plunder, either from the plunderers or from each other, and in either case, the law has its equal force. And, if he will not plunder, the law will still punish him for being poor, though the same law has sanctioned the conduct of those who plundered him, so that the poor man has but two alternatives, which are, that he must be contented with being doomed to slavery all the days of his life, or cut short his miserable career in the workhouse, penal settlements, or on the scaffold. Would that our rulers would evince some Christian spirit, and endeavour to uproot the cause of crime, instead of expending the people's money in building prisons, and establishing penal colonies, and paying men with brutalized minds for the coercion or punishment of crime. This method would be much cheaper and far more humane and Christian-like. But, as I cannot further infringe on your space, though much more could be said, I must here beg to remain,

Yours respectfully,
J. G. H. BROWN.

Walker Street, Sneinton, Nottingham,
August 25, 1857.

NOTICES TO CORRESPONDENTS.

We should thank our correspondents to write intelligibly, as the editor has great difficulty in deciphering the letters sent.

To the Editor of the Community's Journal.

Dear Sir,—Mr. Turley has just made me aware of the existence of the "Community's Journal," to which I wish every possible success. I enclose an advertisement and stamps to pay for its insertion and shall be happy to render it any service I am able. Doubtless it contains many opinions which I may not be able to endorse, but it is sufficient for me that its aim is in the right direction, therefore I say "go on and prosper." Earnestly hoping your success will be equal to your wishes.

I remain your most obedient servant.

WILLIAM GODDARD

[We thank you for your kind offer, and should be glad if you would accept an agency.]

"I. G.," Lenton.—We received your communications with thanks but have not space at present to insert them, but shall feel happy in giving publicity to any interesting or amusing subject of the kind whenever opportunity admits.

"E. S. Stephens," Sheffield.—We had not received your letter when the MS went to press; therefore, in future, by writing early every week, your letter will successively appear.

"J. N.," Roay Brow.—We should feel thankful to receive any communication likely to prove of interest or instruction to the working classes, but cannot at present remunerate for such communications. (See notice to a London subscriber in our last.)

"W. D. M.," London.—Mr. Brown's opinions we believe to be correct, for, though the rich and affluent may not see the destitution and misery which exists in the crowded localities, we are certain that the rich are aware that such do exist, for the daily and weekly newspapers, some of which they all read, are at all times teaming with accounts of the ignorance, poverty, and crime amongst the working classes, therefore it cannot pass without their knowledge.

Other communications stand over till our next.

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N.B.—All communications for the Editor of this Journal must be addressed—"To the care of Mr. S. E. HACKETT, Printer, Maypole Yard, Market Place, Nottingham."

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