

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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For the week ending Saturday, Sept. 26th, 1857.

[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.)

CHAPTER XXIV.

*The Trial of the Herdsman—his conviction, and
Gibbeting upon the Heath.*

Thus vengeance follows in the wake of guilt—
He suffered for the blood which he thus spilt.

DURING the period which elapsed between the committal and trial of the herdsman, the whole country in the vicinity of Newmarket was in the greatest excitement and confusion, and various were the rumours which got afloat, but, as a matter of course in all such cases, no final conclusion could be arrived at, and thus the matter gradually died away, leaving vague conjecture upon the minds of all. At length the month of September passed, and the third of October was publicly announced as the day of assize, and as it only lasted two days, the most serious case, which, being that of the herdsman, was reserved as the final conclusion of the assizes, and on the morning of the day of the trial, never was there seen more persons wending their way from the rural districts towards the town of Cambridge than on that particular day, and those persons who resided in the locality of Newmarket, and who had been anxious listeners to all the current reports since the arrest of the herdsman, visited Cambridge on the day of the trial, with their minds filled with horror and indignation against him. At the usual hour in the morning the court was thrown open, and was soon crowded with spectators, and his lordship, amidst breathless silence, took his seat upon the bench. As soon as the necessary preliminaries were completed, the prisoner was ordered to be placed at the bar. On entering the dock, he gazed composedly yet coolly upon the immense concourse of people; then fixing his steady gaze upon the bench he appeared as if anxious that the enquiry should begin. The clerk of the court then rose, and taking up the indictment, or rather the statements which the herdsman had made, read as follows:—

"William —, you are here arraigned upon your own confession, to answer to the charge of the wilful murder of farmer —; and further, for false swearing and transferring your crime upon one William Harrison, who, on the evidence given by you on your oath, combined with peculiar circumstances, was at this court tried, found guilty, executed, and gibbeted, and that you, William —, having made confession before legal authorities on oath, that you were the murderer of farmer —, in the first case, and that by your perjury, the man Harrison came to his ignominious death. Have you anything further to say in confirmation, or in contradiction of these assertions; or, are you really guilty or not guilty of the crimes to which you herein confess?" Amidst the most profound silence, the herdsman, in a cool, calm, and collected tone of voice, exclaimed, "I am guilty of all to that which my signature is affixed." The most terrible sensation was evinced throughout the whole court as the herdsman gave utterance to these words. For the murder of the farmer, the trial of Harrison, and the cool deliberate manner in which the herdsman gave his evidence against the innocent man, were still fresh upon the minds of all, and they could not repress the horror and disgust which they felt towards the cold-blooded effrontery of him whom they had formerly believed to be the innocent and injured herdsman of the heath. At length, when silence was again restored, the judge put several questions to the court, as to whether the prisoner had been medically examined, or whether any doubts existed in the minds of the medical gentlemen upon the sanity or soundness of the prisoner's mind, when several testimonials from eminent men were handed in, proving that the mind of the prisoner was unimpaired, and that he possessed good intellect, and was in every way sane, sound and collected. The herdsman himself corroborated this statement, and as he had pleaded guilty, the decision of the jury, after proofs of sanity, which had never been denied, had been established, was not required. The judge made some very lengthy remarks upon the enormity of the prisoner's guilt, connected with the circumstances of another man having already been tried by a jury of his country, found guilty, and executed, for a crime of which the prisoner at the bar proves him to be innocent; and as there was no doubt of the prisoner's guilt, and that he was not suffering from any mental derangement at the time of the commission of the crime, still he had no power to act individually in such a case, but as the crimes were of such a nature as to demand speedy public justice, he should reserve the sentence for the consideration of the

twelve judges, and in four clear days from that period he pledged himself that the authorities should know their lordships' decision. Thus concluded the trial, and the assizes closed, and people returned to their several homes much enraged and disappointed at the delay of their being made fully aware of the herdsman's fate; they consoled themselves, however, by remembering that four days would speedily elapse, and accordingly, on the morning when the authorities received the intelligence respecting the herdsman's fate, the news speedily spread to the surrounding districts, and at Newmarket the same evening, it was officially announced that the twelve judges had decided that the innocent man Harrison should be taken down from the gibbet and his remains buried in his parish church, receiving the burial rights and ceremonies; and that the herdsman on the following Monday was to be hanged till he was dead, and his body afterwards to be removed to the heath and be hung in gibbets upon the spot where his victim, Harrison, had been suspended as a spectacle to public gaze. Accordingly, on the day appointed, many hundreds of people collected at Cambridge for the purpose of witnessing the execution of the herdsman, whose history and crimes were now the principal topics of conversation amongst all classes of society; accordingly, after the body, which had been suspended the usual time, was cut down, it was placed in a cart, and accompanied by several constables and a large concourse of people, was conveyed to Newmarket Heath, and after the smiths who accompanied the procession had adjusted the irons of the gibbet securely upon the body of the herdsman, it was hoisted securely upon a swivel on the very post, and on the very spot where Harrison, his innocent victim, had before been gibbeted for his crimes. Numbers of persons remained on the spot until darkness set in, and for several days, weeks, and months, the heath was the scene of numerous visitors, who had come to see the heath, the herdsman, and the hut; and ere a few days after his gibbeting had elapsed, the hut was partially destroyed, and from that period it has never been rebuilt. Leaving the herdsman dangling in the autumnal winds upon the gibbet which he himself had caused to be erected for another, and his flesh gradually leaving his bones from putrefaction and the birds of prey, he himself being pointed at by all who passed with the finger of scorn, horror, and contempt, on account of his atrocious and cold-blooded treachery and deception. We will once more return to London, where it will be remembered that, near the end of October, we left Emily seated in the same van, proceeding on her journey towards Newmarket.

CHAPTER XXV.

Emily's arrival at the heath—her visit to the old hut—the gibbet—the recognition of her father.

Oh God! why not at first my senses take;
Or, why reserve me, thus my heart to break?

It was on a lovely afternoon during the last week in October, when Emily, with a light heart, having recovered her former losses, was journeying slowly along the highway in the huge London wagon in the direction of

Epping Forest, across which her route lay, her destination being the now popular district of Newmarket. It was dark when they entered upon the skirts of the forest, as before, and though most of the night was spent in crossing it, she had no apprehension of danger of being attacked or captured, as before, her whole thoughts being concentrated in the joy she should experience in meeting her father and once more gazing upon the romantic wilds around the Hut on the Heath. Poor girl! little did she imagine what awaited her upon her arrival, and little could she anticipate or comprehend the horrifying feelings and spectacle she was shortly about to endure. At length the morning broke, and as the grey dawn of day became apparent, the villages of Littlebury and Newport were passed, and at nine o'clock the huge vehicle left the Cambridge road, at Chesterford, a distance of thirteen miles only from Newmarket. The villages Bournbridge, Worsted Lodge, and Six Mile Bottom, were duly passed, and the bank of the Devil's Ditch, covered with its spiral-shaped trees, was in full sight, and two miles further Emily had reached the heath, with whose intricate twistings and twinings she was perfectly acquainted. On the vehicle being stopped, she paid the man his dues and demands, and there being several villages in the immediate vicinity, the man took no particular notice of her leaving and striking into one of the paths across the heath. It was about two o'clock in the day, and as the sound of the van upon the road died away, Emily, with throbbing breast, threaded her way through the furze in the direction of the hut. And as she passed along she could observe that much more traffic than usual

(To be continued in our next.)

The Community's Journal ;

OR,

STANDARD OF TRUTH.

Saturday, Sept. 28th, 1857.

THE INCREASED DIFFICULTIES OF ENGLAND AT HOME AND ABROAD.

How long will the *Times* and its daily and weekly satellites continue to boast of the prosperity of England, and the prosperous condition of the working classes of the British people? Or, how long will these journals, which ought to be as lights and guides to the people, continue to endeavour to blindfold their readers, by pouring forth contempt on the energies and skill of the Indian people? who, notwithstanding all the vaunted acclamations in favour of British arms and intrepidity, the same Indians are baffling all the skill and energy of England's choicest commanders, and their cause is still spreading, their arms gaining strength; while, by the last accounts, the English have been defeated and com-

pelled to retire before the rebel army; likewise, the troops of England are compelled to retreat from the walls of Delhi. Yet, with this disastrous news, the *Times* and its contemporaries endeavour to persuade their readers that there is no danger, and that India will be saved, even in the very face of news which speaks of the disasters occurring amongst the British troops by the deaths of their leaders, their losses in warfare, and the terrible ravages which that most deadly enemy of all—the cholera—is committing amongst them. In fact, every mail brings forth intelligence of a nature calculated to excite both fear and alarm in the minds of the people for the safety of India. But the news is so turned and twisted by the newspaper scribblers, one day's impression containing hopeful news from India, merely to lift up the minds of the people so that the terrible news in the next day's issue may not overwhelm them with despair. So it is with all political events at home or abroad; the mere outline of the things are only described, while the real facts are either altogether concealed, or so mystified that it is impossible to understand them, until the result of the question at stake shows itself patent to the world, and then only can the British people know the exact state of their national affairs, though England boasts of a free press, which, with but few exceptions, is a libel upon the name of freedom. And now, in the midst of our boastings and prosperity, with our successes in India, let our readers direct their attention to the state of Ireland, and hear the loyal proclamations which are there being circulated; and ask themselves, Whether such looks like safety, or whether the Irish are a prosperous and contented people? Look to the riots in Belfast and other places, and hear with what marked emphasis of disgust the government is treated; for on the walls in different places such words as these have appeared in large characters,—“Down with the Saxon queen!” “Don't take the Saxon shilling for India; death to those who do take it;” Sharpen your pikes, boys; the Sepoys of India have shown you an example; they are succeeding; struggle for your freedom!” and many other such like expressions were visible, which plainly shows to what extent this government may place reliance on the people of Ireland. Yet with these facts manifesting themselves to the world, we are boasting through the columns of the leading journal of our safety and prosperity. But I would have the people of England be aware; for as trade falls off, provi-

sions become high and scanty, wages low, and money scarce: even the people of England will never again submit to such oppression as they have heretofore. ~~So~~ sooner than do this, they will resort to violence, and England, like India, will become the scene of carnage, strife, pestilence and devastation; and the time is not far distant when these terrible and conflicting calamities will manifest themselves both to the people of England and to the world.

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.

Walker Street, Sneinton, Nottingham,
Sept. 21, 1857.

To the Editor of the Community's Journal.

Sir.—In reply to the letter of Mr. J. C., from Leicester, which you handed over to me, and which appears in your last week's impression, and which contains a question which the writer wishes me to publicly answer through your columns, and although the “Scriptural Magazine” has definitely answered the same question, yet, as Mr. J. C. is really desirous of doing good and enlightening the minds of the people, I will here insert the answer to his question as it was revealed to me.

Mr. J. C.'s question, “Did the apostles of Jesus Christ, upon establishing the churches at Jerusalem, extort contributions,” &c., (see page 185, No. 14 of this journal.)

Revelation.—“Behold! Christ and his apostles preached the gospel to the poor, free of charge, in highways and byeways, and made the houses their churches, subsisting upon the humble fare gratuitously awarded them by the believers and followers in their faith, and openly spoke to the chief priests and rulers of the synagogues, declaring that it was hypocrisy and an abomination to God to build up temples, synagogues, or houses of prayer, and pollute them with hypocrisy and deception, and for these sayings Christ and his followers were driven from the towns and cities; still they persisted in their heavenly task, visited the people in their humble abodes, broke bread and blessed it amongst them, exhorting them to make their houses houses of prayer, and so walk humbly before the Lord their God. Therefore, to extort money, wealth, or riches of any kind under a pretence of supporting truths advocated by Christ and his apostles, is blasphemy, as truth, justice, and honour will stand forth in defiance of all delusion and hypocrisy, and needeth no power, riches, or authority to support it; for the Lord God can be worshipped in sincerity by every individual in his own house, or whithersoever

he may sojourn; therefore let the people continue to make their houses their churches, and so be a people prepared for the Lord."

Revealed through J. G. H. BROWN.

We would advise our readers who have not yet seen the "Scriptural Magazine," to procure it and peruse it carefully, and they will find all questions of vital importance relative to the happiness of man, both here and hereafter, duly answered.

DIVINE REVELATIONS, ANCIENT AND MODERN.

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

in this world, by the satisfaction of the mind and the answer of a good conscience. In the world to come, by reaping the reward of the good and truthful. On referring to the first chapter of the prophecy of Isaiah, we find an allusion to a vision seen by Isaiah—some may suppose this was a dream, but we have every reason to believe that this vision, like the apostle John's, on the Isle of Patmos, was not a dream, but a spiritual vision, shown to the prophet, so that he might warn the people and deter them from their wickedness, and thus let them know that God watches over them and beholds their sins, and will punish them with his wrath. And, in giving a description of this vision, we find that it was prophetic, and therefore truthful; for the prophet declares at the seventh verse of the above named chapter, "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." The second chapter, first verse, again confirms what we have before shown. The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. Thus the word "vision," in the first chapter, and the word "saw," in the second chapter, overthrows entirely the idea that some persons entertain, that all prophecy was given by the words being put into the mouths of the prophets, or that they spoke them as they came into their minds; for it is very evident they saw what they spake, and this again confirms the medium we have before pointed out. And in this chapter we find the prophet speaking of the latter days; he says that, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," and then goes on to show that after the struggle amongst the nations, and after many people have been rebuked, "then shall the nations beat their swords into ploughshares and their spears into pruning hooks." What a happy time will that be when nations shall learn war no more. We shall not only be happier, because blood has ceased to flow, but the pecuniary situation of the people will be much better, when we consider the millions upon millions that have been spent, and are being spent, in the destroying of our fellow man, and scattering destruction and desolation over the face of the earth; but let this encourage us, seeing that the prophet's words are about to be fulfilled. For tyranny and oppression

is bringing down the vengeance of heaven on the oppressors of the down-trodden nations of the earth, and if these assertions are being fulfilled, how can we doubt the realization of that happy time so frequently alluded to by the ancient prophets; for we find the words of God spoken through his ancient servants are being fulfilled at the present moment "Enter into the rock, hide thee in the dust, for fear of the Lord and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." And again, at the nineteenth verse, he says, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." "In that day," says the prophet, "They shall cast their idols of silver, and their idols of gold, which they made each one for himself to worship, to the moles and to the bats to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." How terribly this is being fulfilled in India at the present moment; how little value to the people of India or the Europeans who have gone there to heap up treasures; how valueless these things are to them compared with their lives; how eagerly they would cast their gods of gold and silver away to hide themselves in the clefts of the rocks, or the caves of the earth! But this is only the beginning of troubles, and such things must transpire in all the nations of the earth to fit and purify it for the reign of peace and happiness which must follow. "And in that day," says the prophet, "the branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." And thus it is useless for us to look for the millennium era until devastation, famine, pestilence, and the sword, have spread throughout the nations of the earth: for these have been, and still are, the means used to bring about the glory of God. For as nation rises up and tramples down nation, so in her turn she must suffer for her wicked oppression and be overthrown, and her power trampled in the dust, even as she has trampled down others. Then let this nation be aware, for she has filled to herself the cup of wrath and she must drink it to the very dregs; for her rulers have become princes, her teachers the oppressors of her people, until the oppressed and trodden down have cried to heaven in their anguish of soul, and their cries have been heard by him who has declared, "To that man will I look who is humble and of a contrite spirit, and that trembles at my word." The vengeance of heaven is already being poured upon her, and will continue until she has received double for all the iniquities

and abominations of which she has been guilty. For she has had the light of the gospel to shine upon her, but her priests teach for hire, her worship is polluted with hypocrisy, her god has become the mammon of unrighteousness; yea, she has made to herself idols of gold and silver, and so must the prophet's words be fulfilled in her case, as in all others.

To be continued.

ON THE MORAL AND PHYSICAL ELEVATION OF MAN, AND THE PECUNIARY ELEVATION OF THE WORKING CLASSES.

(Letter of E. L. Stephens continued from our last.)

Sir,—Our present remarks are chiefly confined to labour, idleness, and female prostitution. All men are so constituted that they are capable of extracting pleasure from mental and physical activity. Some cannot extract so much pleasure from these sources as others—these we designate lazy. Using the word thus, we speak not of the inclination to idleness created by fashion, but simply of the natural feeling that gives rise to inactivity. Labour, then, unless it be immoderate, is neither painful, repulsive, nor injurious to man. But as society is now arranged, a great portion are necessitated to labour immoderately at labours made repulsive, for less than sufficient to keep them in good labouring condition. And, as the general tendency of things is to necessitate those whose ill luck it is to labour, to labour immoderately, labour is a bore, and all strive to place themselves in a position in which they need not labour to live, hence all our strife. This perpetuates injustice, and so long has this injustice been continued, and so enmeshed is it in our every day habits, that we are prone to consider it both a matter of necessity and justice that all who can should live in idleness, and that those who attack the usage should be severely punished. However, people are beginning to think all is not right that law and custom sanctions. Now, as with very few exceptions, all abhor labour, and the great majority are overworked, it will be a great benefit to show this majority how a portion of their heavy burden can be thrown from their shoulders on to the shoulders of others, also to show how to systematise labour that a little done by each will suffice to obtain all things necessary to man's well being. To arrive at some definite idea of the small amount of labour necessary to support life, it will be necessary to notice some of the labours imposed upon man by mismanagements. The large amount of labour imposed on those who labour, is not all occasioned by the circumstance that many live in idleness. When those who live in idleness are mentioned, it is often thought that only those who are well to do are meant; but let us notice a little the idleness, or rather the assistance lost to those who do produce, of many who are "ill to do." Many more women are left unemployed, or uselessly so, than men. We may notice a legion to commence with. In London, the great town of the greatest and freest country in the world, eighty thousand females patrol the streets looking for customers—"Slur our cruel streets from end to end. With eighty thousand women in one smile, who

only smile at night beneath the gas"—those women do not produce, though their lives are hard wrought. Reader reflect well on the fact—in London there are more street women than would people a large town, forced there by poverty—more women than half the population of the celebrated town of Sheffield. Think of it mothers! to you how sad the reflection—mothers of the working classes think of it! that the child now playing by your side, ten or eleven years old, or less, it may be, of whom perhaps you intend to make a dress or a bonnet maker, as you do not like to send her to the degrading mill—her whom you hope will get a respectable situation in London when her three or four years is served—think of it mothers! that in twelve short months afterwards she may be called to fill up the ranks—forced for bread to fill up the ranks of the eighty thousand. A thing not so unlikely, for often have those ranks to be filled up—according to some accounts, the average life of females "on town" being about five years. Eighty thousand females murdered in London every five years! From the time one is born until one becomes of age, as we call it, lopping the odd year, three hundred thousand females are scourged through the canting of prostitution to death! In one town alone, in twenty short years, going on for half a million of females fill up the ranks—go covered with shame, besmeared with filth, murdered, to their graves, howling for vengeance, aye, and vengeance does come and will yet come. The greater part, almost all the members of this legion of horrors supplied from the children of the working classes. Add to this, the thousands all over the country, in other large towns, and in the small ones also, then say is there nothing to excite you against the present state of society—is there little to find fault with, as some speakingly say—is there nothing to excite you to think, to act, to alter. And impressed there is, as all but wretches must, if in your distraction you know not what to do, is there nothing to inspire you with unconquerable determination that if the secret be not found it must be found? Will politicians and statesmen tell you how to act? Will your clergy, and your bishops who must have their thousands to retire on, to live, as they all their lives have lived, in unchaste, unholy, corrupt and corrupting idleness, will they tell you how to act? No! but every channel of thought must be set on fire to free us, to light us out of this dark, dismal, hideous, horrible, caravan of detestable, debasing ignorance in which we are now grinding out our lives, howling like demons, as we are, and tearing each other to pieces. Think, too, of the havoc these eighty thousand must make amongst the male portion of the population, and here you have another legion of sufferers. "Brought on by their own misconduct" replies the canting sentimentalist. No matter what it is brought on by, those who can, ought to prevent it. Yet it is not all brought on by their misconduct, society has much to do with it; the thinker knows that by whatever evil a man is cursed in society, it has a deeper root than the man's own life. We have merely dipped, and, now, do not intend to plunge into this "delicate question," as prostitution is called, but we call it a rough question, and roughly it must be handled before anything can be done. However, we leave it in London for the present, advising mothers and fathers who do not wish to leave a great chance to their daughters to fill up the ranks of the

eighty thousand, to buckle their shields, grasp their swords, cut the life-thread of divided competition asunder, and we again turn to assistance lost. Many of the London "town" women—the aristocracy of the trade, have servants to wait on them, so that we may be safe in saying for every eighty women there is one body attendant, this will lose to the working world the whole assistance of eighty-one thousand females in London alone. No wonder the toilers have to toil so much. But knowing the glorious time will yet come, until next week we beg to remain

Yours truly

E. L. STEPHENS.

Sheffield, Sep. 20, 1837.

THE MISSION OF CHRIST TO THE EARTH.

By whom was he sent?

To whom did he return?

Or, does he himself constitute the Trinity and Unity?

To the Editor of the Community's Journal.

Sir,—The mystery we are about to look into and examine, is one that has for centuries called forth the talents of many wise and good men; at the same time, it is the cause of much misunderstanding, much contention and strife, and though many good men who have been anxious to unravel it, have, no doubt, laboured diligently and earnestly for the welfare of mankind, yet there are others whose object is to mystify everything connected with man's welfare in this world, and his happiness in immortality. For this reason the scriptures have been mystified by corruptions, until the said corruptions have caused controversy and sectarianism of every class and grade, and it is so corrupted and misconstrued that every class or sect can find sufficient to sanction their creeds. By taking one side of the question only, they can bring passages to sanction themselves and to condemn others, until sects have become so numerous as to equal in number the gods of the heathen idolaters. Now, if as the prophet of old tells us, the word of God is so simple that a wayfaring man, though a fool, need not err therein, either the prophet was wrong in asserting this, or the scriptures are not as they were in his day; for we find in our day, that it has become necessary for men to have a college education to understand and explain the mysteries. How can we account for this, since the men who chiefly wrote the scriptures were uneducated, simple-minded men, and no doubt, originally, the apostles gave a simple narrative which all men could understand; but now we find that, after years of study and education, it cannot be thoroughly understood or explained. When we consider the many channels through which it has come, and the many translations it went through before one could be made fit for the masses to read, we need not wonder at all the controversy, contradiction, sectarianism, idolatry, and infidelity that exists. But amongst all this mass of contradiction, absurdity, and wilful corruption, we may by diligently searching and comparing, come somewhat near the truth, for the very passages of truth set side by side with the errors, show themselves. This shall be our task in this all-important subject,

and we shall be able to show that much of the present taught doctrine is nothing more or less than idolatry, which has, no doubt, been introduced into the so called church by our forefathers, and they may not have been blameable for this, for if the scripture was handed down to them in its present form, one part declaring that "Thou shalt worship the Lord thy God and him only shalt thou serve;" and then another passage affirms that "Christ was God," for Paul is made to say, "Thy throne, O God, is for ever," speaking of Christ; and then in another part the Holy Ghost is spoken of as a distinct being. Now, in the midst of this confusion, are men to blame in the present day for believing this? We trow not. If they believe the scripture to be the word of God, they must believe it as it stands, and no doubt many are like the old woman, who said, if the scripture declared that Jonah swallowed the whale, she would believe it; but why has God given us understanding, reason, and discernment, but that we may not be imposed upon by cunning, crafty men—that we may read and understand for ourselves. Thus, as we have shown above, that three distinct persons are named in the scriptures, and yet the same word declares there is only one God, hence our forefathers introduced the trinity and unity, viz., three persons in one God, forgetting God is a spirit, and that that spirit is omnipresent; thus there is no need of three omnipresent beings, since God is Almighty, Allwise, allpowerful and Omnipresent; for he needs no power but his own. But man's ideas of God are but faint, for man being partially material, looks at God with his material eye, and imagines God to be like himself, sitting like an old man in the heavens, composed of materiality and spirit combined, and thus the Holy Ghost is said to be a part of God emanating from him, and thus showing that God is like man, material and spiritual; hence the word Holy Ghost. If we understand the meaning of the word ghost, it is a disembodied spirit. Now let me ask whose ghost this was? It could not be God's, for we are told that he is from everlasting to everlasting, the same yesterday, to-day, and for ever; hence it could not be his ghost or his disembodied spirit. But some may say it was the ghost of Christ; but it is quite plain it could not be his ghost, for, if it was, why did he say, "I will send you the comforter," and as Christ did not suffer corruption in the grave, his spirit, or immortal spark, did not leave his body, for after he arose from the grave he left no body behind him—nothing but the grave-clothes; and when he met his mother in the garden, he said, "Touch me not, for I am not yet ascended to my Father." Now John is said to give this account, but Matthew is made to say that two Mary's met him as he was coming from the sepulchre, and that they held him by the feet and worshipped him. Now, if Matthew's account was right, it is evident that his material body had risen, and no remains of mortality were left in the sepulchre, his material body was changed into an immortal body; for we find him entering into the house to his disciples clothed in the same body, and that they could touch and handle him, and were satisfied that his body had risen again. Hence it could not be the ghost of Christ, since he ever lives to make intercession with the Father for us. And thus our task will be: first, to show that Christ was sent from God; secondly, that he returned to

God; thirdly, that he does not constitute the trinity and unity. But some may say you do not believe the word of God; but they are mistaken, I believe all that God has revealed, and am willing to be guided by all that he has commanded to be written, but am not willing to receive that which has been inserted by man, which is contrary to the justice, mercy, and wisdom of the divine character. But lest any should read this who thoroughly believes all that is set forth as the word of God, I shall confine myself as much as possible to it, and shall try to bring their own arguments to overthrow their own doctrine. And, as I am aware that I shall have much early taught prejudice to contend with, and know from my own experience how deeply rooted is that which has been taught from infancy; but if man was to always receive all the absurd notions of his forefathers without investigation, we should still have been grovelling in the depths of ignorance—falling down and worshipping the graven images of our forefathers, believing they had the power to reward or punish us. We still should have believed that the sun travelled round the earth, instead of the earth round the sun, and thus we should have still been grovelling in the dark ages of superstition, ignorance, and idolatry. But every generation has grown wiser, until that which was kept from the masses by the few, has been gradually wrested from them little by little, until every one may read the Bible for himself. But, lest man should become as wise as his teachers, it was made to suit their own avaricious minds first, and enwrap in so much mystery, lest the people should discover the oppression and ignorance under which they had been for ages kept.

(To be continued in our next.)

THE CRY OF THE SUCCESSFUL FREEBOOTERS AND THEIR LACKEYS.

To the Editor of the Community's Journal.

Sir—Looking over a Workshop paper, at the head the words, "With economy few need be poor" caught my eye, and at the top of a column "Reform in the household." The cause of this is an article extracted approvingly from the "Liverpool Albion." The workshop paper goes on to say, life amongst the working classes in large towns presents shocking examples of improvidence. They are therefore glad to observe a growing desire amongst authors to inculcate better principles. But let us see the good of the principles inculcated or sought to be inculcated by the author in the "Liverpool Albion." "The working man's notion of recreation or enjoyment, as exhibited in his 'spree,' and the meanness and hypocrisy practised by his order when 'on the spree,' are truly pitiable." Meanness, indeed; but does their meanness more than overbalance that of Paul, Bates, Sadler, &c., who have plundered the mother and orphan. The above being a source from which many evils spring, they intend lecturing workmen on the subject. "This necessity will appear more clearly when it is known there is a class of books in existence freely circulated, the tendency of which is to prove that the working man is robbed of his rights

by the capitalist, and that, if the 'product of labour' was properly distributed, there need be no poverty in the land." A little further on the "Albion" says, "It is not the rate but the right use of wages that ought to attract the attention of working men." Now sir, that the right use of money—for money is the article—whether it be called wages or money—ought to engage the attention of working men and all other classes we will not deny. But do the class that do not exhibit the "meanness" of the workmen make a right use of it when they get drunk on rich wines, sit up all night gambling—when they have their vultures travelling round the country seeking fresh damsels for the London market, and an extra stock "when parliament is about to meet?" "Two wrongs never make a right." But this is a valid objection in this and in many cases, for it is a hideous gracelessness for either a rascal or a time-serving rascal's lackey, to find fault with people as good as themselves. But we shall ask the thousands of men in the country who obtain only 7s or 10s. weekly if it is not the rate that should attract their attention. It behoves workmen to weigh well the influence the money they lay out on papers has on their well-being. Workpeople are very fond of seeing the opposite side, but they may be so fond of it as not to allow any other side to live. We think it is time that workpeople organised to support those papers that are in their interest, and set a mark on those that are their enemies. But we have no doubt that some workpeople will foolishly enough continue to buy such papers as the "Liverpool Albion" and the Workshop paper. But let them remember that with their power, if they supported papers throughout the country to teach them a knowledge of society, they would then wield a power that lackeyism could not resist, and such creepers as the "Albion" writer would then be glad to chatter on the other side—they would soon obtain more property, and with it more comfort. Who occupies those nice dwellings, with fine windows and beautiful curtains, flower vases, flower gardens, and many other beauties that are to be seen at the ends of the towns? Why, if a man makes a right use of seven shillings, he can be well off, it is not the rate should attract his attention. The less the workman gets, the more the rich man has for debauchery; this matters not, but we must not trespass more on your space.

CORRESPONDENT.

NOTICE TO CORRESPONDENTS.

"A Subscriber," Leicester.—We are gratified to hear that the cause of truth is progressing so favourably both in Leicester and the neighbouring districts, and we trust that the members of the Community will assist in the distribution of the Magazine according to the principles proposed, as this will be the means of instructing the people in the path of truth, and warning them of the coming events, without expense or outlay to the people, many of whom would read but cannot afford to purchase; hence a free distribution of a limited number, to be collected and replaced with the succeeding part, every week, till each house thus supplied can read the whole work free of charge—a fresh district to

be selected every Sunday as the first numbers are collected. On Sunday next, the 27th inst., will be the first day of issue in Nottingham, and as soon as the funds will admit, other towns shall be treated in like manner with Nottingham and Leicester.

"J. D.," London.—As our space is very limited, we cannot insert lengthy letters or articles, neither can we undertake to return rejected MSS.

"C. G.," Isle of Wight.—The article you sent us shall appear in our next if space will admit.

"J. C.," Leicester.—Christ and his apostles did not preach or teach for hire, but spread the gospel amongst the poor free of charge. Would that their pretended followers in this day would imitate their example, and thus destroy hypocrisy, deception, and ambition from amongst themselves and the people.

"H. J.," Northampton.—The article entitled "Christ's Mission to the Earth," the first of which appears in our present number, will be continued weekly until completed.

"J. L.," Birmingham.—The article entitled "Divine Revelations Ancient and Modern," by T. C. S., would in itself, when completed, make an interesting and instructive pamphlet; but printing expences are heavy, and funds would be necessary for such an undertaking. We thank you for your suggestion.

Our correspondents and subscribers are respectfully informed, that, as the response to our call has exceeded our expectation, the new work, entitled "Fulfilled Predictions, or passing signs of the end, as foretold in ancient and modern prophecy, together with startling revelations on the future fate of India and the world," will be published on the first of October, 1857, therefore all persons who have not yet given their orders, are respectfully requested to forward them as early as convenient, as only a limited number will be published. Address to J. G. H. BROWN, Walker Street, Sneinton, Nottingham.

ADVERTISEMENTS.

The Community's Journal; or Standard of Truth, may now be had in monthly parts with embellished wrappers, price 6d. Part 1, for July, now ready, and will be sent to any address, on application to the Nottingham agent, Mr. J. SWEET, Goose Gate; or to Mr. J. G. H. BROWN, Walker Street, New Sneinton, Nottingham.

Now ready, in neat wrappers, stitched, 64 pages, demi octavo, price 1s.—**Revelations from the Spirits of Swedenborg, the Swedish Spiritualist, and Joseph Smith, the Mormon Prophet.** This work shews the truths as set forth by Swedenborg, and the hypocritical delusions of the Mormon doctrines, as described by the spirits of both men. London: HOLYOAKE & Co., 147, Fleet Street; or from Mr. J. G. H. BROWN, Walker St., Sneinton, Nottingham, and all booksellers.

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The above Works may be had of the Wholesale Agent, MESSRS. HOLYOAKE & Co., 147, Fleet Street, London; or from Mr. J. SWEET, Goose Gate, Nottingham, the Local Agent; or from the AUTHOR, Mr. J. G. H. BROWN, Walker Street, Sneinton Nottingham, and all Booksellers.

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."

Astrology.—The different branches of this science, as taught by Ptolemy, Cardan, &c., are explained, with various illustrations by modern authors, this work originally published at 5s., cloth, containing 388 pages, demi octavo, with numerous illustrations, can now be obtained from Mr. J. G. H. BROWN, Walker St., Sneinton, Nottingham, complete, in folded numbers for 8s., or to suit the convenience of persons desirous of possessing this valuable work can be divided into three parts at 1s. each, each part, sent post free to any address for 13 Stamps. Observe! the work can only be had in this manner from Mr. J. G. H. BROWN, Walker St., Sneinton, Nottingham.

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