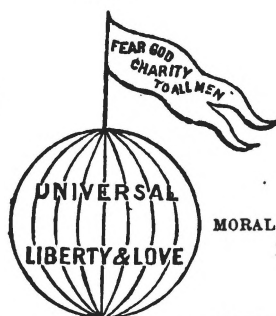


COMMUNITY'S

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.

PART 8.—VOL 1]

For the week ending Saturday, August, 8th, 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).

It was about eight o'clock in the evening when Dick and Ned arrived on the road below Stratford, on which they moved along at a gentle trot to the village of Leightonstone, where, on their arrival, they halted, and putting up their horses at an old-fashioned public house, then known as the Green Man, they entered the snugly furnished parlour and called for brandy and water. As there were no other persons in the room, and the landlord being unacquainted with his visitors, he, after supplying them with the refreshment, bowed very politely and left the room, where also, for a time we will leave Dick and Ned sipping their brandy and water, and discussing over their plans, and in the mean time return to the old house in West-street, where we left Emily, under the charge of Mother Adams. No sooner had Dick and Ned left the house than Mother Adams and the three girls, who had just arrived, commenced a discussion in relation to Emily's moody conduct, one of the girls whose name was Jane Dawson, and who was a native of Guildford, but who had resided in London for several years, and was well known at the various police courts as a desperate pick-pocket, and likewise in the annals of Newgate, said, "I can't think what makes her," meaning Emily, "so down-hearted, it is all over with her now, she has gone too far to recall things, so what is the use in fretting?" "Why," said Mother Adams, "she is young, not more than sixteen, and Ned says that he brought her away so suddenly, and every thing he has since done has been against her will, so that she is sure to be fretful for a time." "Well," said the two girls in a breath, "I was no older than her when I was first seduced from home, but when I had done what could not be undone, the same as she has done, I made the best of it, and have done the best I could for myself and those of my acquaintance, and have had many ups and downs and narrow escapes, but am here yet." The girl Jane made similar remarks relative to herself, and they and Mother Adams laughed heartily, but the other girl, who was somewhat younger, made no

remarks, and a close observer might have seen the tears start to her eyes; but of her we shall speak more particularly hereafter.

Mother Adams and the two other girls all agreed in feeling certain that Slippery Ned would keep the young country girl like a lady if she would leave off her obstinate and sullen ways, and accordingly resolved to go and cheer her up; and, followed by the girls, Mother Adams led the way into the room where Emily was seated alone, looking wretched and melancholy, her eyes swollen and dim from the effects of crying. "Come," said Mother Adams, placing her hand on Emily's shoulder, "I have brought you some company to cheer you, you will like London very well in a while, and Ned will make a lady of you." But Emily would not raise her eyes, turn her head, or make any reply to these remarks, and though several interrogations and playful suggestions and insinuations were put to her by each in their turn, Emily still maintained the same melancholy attitude and silence, till Mother Adams and the two girls getting impatient, they called her an obstinate and foolish young girl, and left the room; but the youngest of the three said she would remain and try to console her, and Mother Adams assented, but Polly and Jane said, "She might sulk till doomsday, for all they cared," and bounced off. No sooner were Emily and the other girl alone, whose name was Ellen, than she approached Emily and took her hand, and in the most affectionate manner said, "My poor girl, I am sorry for you, do not weep so," and she placed her arm affectionately around her neck as she was seated, and looked imploringly into her languid and weeping eyes. Poor Emily, on hearing these kind words, raised her head, as if to satisfy herself of their sincerity, and on seeing the mild and sisterly expression on the countenance of the girl, she burst into loud and convulsive sobs, in which grief Ellen appeared to share, and the two girls, folded in each other's embrace, for a few moments gave vent to their apparently overcharged grief, until Emily finding relief in her abundant tears, she, as if arousing from a dream, kissed the tear-bedewed cheeks of Ellen, and said, "Heaven bless you, for I feel that in you I have found a friend," and from that moment the two unfortunate girls were pledged to serve each other to the utmost of their power; and Ellen again taking her hand said, kindly but firmly, "How can I serve you, Emily?" "Assist me to leave this place," said Emily, "in safety, and I ask no more. Oh! I never want to see the faces of that horrid woman or those bad men again;" and her whole frame shook with emotion as she uttered these words. "I will not only assist you,

Emily," said the kind-hearted girl, "but will accompany you and share your sorrows, for I, too, am wearied of this wretched life." "But how can we leave the house together," said Emily. "If you put on my bonnet and cloak and leave it first," replied Ellen, "and when in the street turn to the right, and I will follow you and overtake you, old Mother Adams will have no right to stop me." Whilst they were speaking, Ellen had put her bonnet and cloak upon Emily, and opening the door saw that the next room was clear, but could hear Mother Adams and the other girls laughing and talking in the kitchen, which was entered by another door out from the large room. Emily then cautiously crossed the large room, opened the door into the passage, which she left open, and the next moment was in the street. As soon as Ellen saw her leave the house in safety, she at once put on Emily's country apparel, and also left the house, quickly overtook Emily, who, being a stranger in London, placed herself under the guidance of her friend. We will leave them threading their way through the narrow thoroughfare of Field Lane, in the direction of Holborn Hill, and before describing the consternation of Mother Adams and the two girls on discovering that her charge had escaped, and Ellen was also missing, we will return to Ned and Dick, whom we left in the parlour of the Green Man, in Leightonstone.

After they had replenished their glasses two or three times, on looking at the clock they observed it was half-past nine, they accordingly arose and finished their glasses, ordered their horses, left the house, mounted and retraced their way in the direction of London. The night was tolerably clear, the air frosty, with a cold wind blowing from the east, and as they left the village of Leightonstone, which, at that period was situate within the limits of the ancient forest of Epping, the road being skirted by huge trees and thorns on each side, almost to Stratford, but which have now disappeared and the land cultivated. Turning their horses off the road, they entered the edge of the forest and concealing themselves behind some thick clustering holly shrubs, still in sight of the road, not more than three miles and a half from either of the villages, they resolved to attack any thing which might pass. Not more than ten minutes had elapsed when they heard the sound of horses hoofs and wheels clattering along the frozen road, from the direction of Leightonstone; and, as it drew near, they left their concealment, rode out upon the road, and faced the carriage, which was driven by a postillion, and stopped it so suddenly that the horses were thrown almost upon their haunches; Dick levelling a heavy pistol at the head of the postillion, threatening him with instant death if he attempted to move an inch, when the bewildered and frightened postillion exclaimed, "Oh dear, oh dear, Mr. Highwayman, don't shoot me please, coss I has got nothing, oh don't pray!" "Hold your infernal noise," said Dick, "or I will cram this pistol down your throat." at which the poor postillion trembled violently, but said no more. As the carriage stopped suddenly the door opened just as Ned reined up his horse against it, and an old gentleman thrust out his head for the purpose of enquiring the cause of the stoppage, and seeing Ned with a pistol in his hand, he shrunk back upon his

seat, exclaiming, "Murder! murder! we are beset by highwaymen, God protect us!" Ned, on stooping down, observed there was an old gentleman and his lady apparently, with a young lady not more than some seventeen years of age, who on hearing the words "we are beset by highwaymen," appeared excessively frightened, and in a swoon. Ned, however, with great politeness, said, "You will pardon me, sir, and you ladies, for this intrusion, but I will not detain you long." and cocking his pistol, the click of which made the ladies scream, and the old man tremble, he said, "I must trouble you to give up all your money, watches, rings, and jewels, and you may then proceed home in safety; by complying at once, you will save me the trouble of bringing you out one by one, and searching you." Seeing by his cool and determined manner that remonstrance was useless, they handed him their watches: two small gold watches of the ladies, and a handsome gold watch, with valuable gold chain and seals, from the old gentleman, their purses, rings, a handsome necklace from the young lady, and a huge pocket book from the old gentleman, who begged very hard to be permitted to retain it; and, after satisfying himself that he had possessed every thing of value, Ned, in the politest manner possible, wished them a very good night, closed the door, bade the postillion drive on, who, thanking the Mr. Highwayman for not shooting him, cracked his whip and drove off at a rapid speed. Dick and Ned rejoined each other again, made for the end of the lane and proceeded at almost headlong speed till they arrived safe in London, and after putting up their horses at the livery stables in Cow Cross-street, they proceeded once more to Mother Adams's, where they arrived shortly after eleven o'clock.

CHAPTER XI.

Mother Adams' consternation on the discovery of Emily's flight—Dick and Ned's return—examine their booty—and Ned's rage and search for Emily.

His disappointed hopes—a just revenge,
So heaven punish—yet so just, though strange.

It was sometime after the two girls had left the house in the manner described in our last chapter, when Mother Adams, feeling anxious to know how Ellen had succeeded in reconciling Emily to her fate, entered the apartment, and was not a little surprised at finding it empty; but without saying anything, she ascended the stairs to Emily's room, which she also found empty and in darkness. Every room in the house was searched with the same result, and Mother Adams felt much excited, with great disappointment, for, up to this period, she had been noted for her fidelity to her associates, and had never yet been suspected of a breach of trust; and knowing this, together with the promised reward of Slippery Ned for her strict care of the girl, and that his words could be relied upon, her fury was unusually great at being thus thwarted. The other girls and several acquaintances were dispatched in every direction in search of the fugitives, but one by one returned unsuccessful from the search, and Mother Adams' fury increased almost to madness.

In this manner events passed till the return of Ned and Dick, who entered the house unobserved, and proceeding to the little back room, were not surprised to find it unoccupied, believing that Emily had retired for the night. They accordingly drew up to the table, and Ned pulled out his booty and laid it upon the table, which they carefully examined; and holding up the necklace, Ned said, "This shall decorate the neck of my little Gipsy Queen, if she will behave herself." The watches, rings and brooches were duly examined, and the contents of the purses turned out, which in all contained some fifty guineas. The pocket book was next examined, on the cover of which, inside, was a printed label, bearing the name of the "Rev. Thomas Gill, 32, Old Jewry, Cripplegate." The pocket book also contained notes to a considerable amount, varying from one hundred to fifty and ten pounds each, with other important documents, so that their night's work altogether exceeded three hundred pounds in value; and after arranging how the notes should be cashed, the pocket book destroyed, and the watches and jewellery disposed of, they concealed the property about their persons, and rang the bell for refreshment in high glee and satisfaction at the success of their adventure. Mother Adams herself answered the bell, and was not a little surprised at seeing Dick and Ned, for up to this time she was not aware of their return, and as soon as she saw them, before asking them whether they required coffee, she said, "your bird has flown, and I have searched the house and neighbourhood in vain, and Ellen has taken her off," fixing her eyes keenly on Ned as she spoke. Why, what mean you?" said Ned, springing to his feet, his face flushed with rage, and was about to spring up the stairs to Emily's apartment, but Mother Adams seeing his intention, exclaimed, "It is no use going there, for she is clean gone these three hours," at which Ned cursed and swore vehemently; and himself and Frazer, late as it was, set out in search of the fugitives and wandered about for a considerable time in vain, and returned after their useless search to West street, where we will leave them for a time to ponder over their night's adventure and the loss of Emily, under the consolatory remarks of Mother Adams, until they retired to rest, where we will leave them, and follow the two girls as they threaded their way through the crowded thoroughfares. But Ellen, having been the greater part of her life in London, was well acquainted with its infinite turnings and twistings, and on arriving in Holborn they crossed it, and ascended the hill, passing St. Andrew's church, the end of Fetter lane and Chancery lane, through Lincoln's Inn, across Lincoln's Inn Fields, down Great Queen street, into Long Acre, where they entered a narrow passage or dingy court, entered a house, ascended a flight of stairs, knocked at the door on the first floor of the front room, and after repeated knocks a female voice asked—Who is there? and at the same moment opened the door; and on seeing the two girls by the light of the candle, the poor woman staggered to her seat, exclaiming as she did so, "Good God, it is Ellen! my lost daughter, and who have you with you, child, tell me! Is she a betrayed and unfortunate creature like yourself?" The poor woman wept bitterly, and

silence for some time prevailed, amidst which Emily surveyed the room and its inmates narrowly. The room had some appearance of comfort customary to the industrious London poor, and which, considering the wretchedness of London life, was neatly furnished, with a bed therein and a small couch, on which a youth apparently about six years of age, was sleeping, whom Ellen kissed affectionately, while a few chairs and a round table constituted the chief articles of furniture. The woman herself, who to all appearance was past the middle age, had a clean and comely appearance, but had an expression of careworn anxiety upon her features. Her husband was a sailor in the merchant service, and had been absent from home about sixteen months on a voyage to Lisbon, and poor Mrs. Williamson had suffered much trouble and anxiety since his absence, existing on her husband's half-pay, which she received monthly from the ship agent's in Lower Thames street, and her own earnings from needle-work. When she had sufficiently composed herself, she made enquiries respecting Emily, who at once, unhesitatingly related her whole history, to which Mrs. Williamson and her daughter listened with profound attention, expressing their warmest sympathy in her behalf. When Emily had finished her narrative, Ellen related her experience; but as there are circumstances connected with it which cannot with prudence be described, and yet keep our objects in view, we will pass them over, and let it suffice that, shortly after her mother's removal into London, prior to her father's voyage, Ellen left her aunt with whom she had resided from her childhood, in the neighbourhood of Grays Inn lane, and went to live with her father and mother, where, shortly after, on being seen by the dashing blades who infested the gambling house, or "Rising Sun," in Long Acre, she was decoyed by one of these desperadoes, whose name was Jenkins, who seduced and betrayed her, until finding herself a victim, she in despair plunged wrecklessly into vice, left her mother's roof, and associated herself with desperate characters of her sex, was concerned in several robberies, once tried at the Old Bailey for being concerned in house breaking, but was acquitted for want of evidence, and was well known to the authorities at Bow street; and she, through meeting with Emily and seeing her position, had her finer feelings aroused, and resolved to assist her and take her to her home, throw herself at her mother's feet, and seek forgiveness and forsake her evil courses. How she succeeded will hereafter be seen. However, after they had finished their narrative, and were sufficiently composed, Mrs. Williamson provided a hearty supper, of which Emily for the first time in London, heartily partook, and poor Mrs. Williamson, feeling rejoiced at her daughters resolution, also partook with them; shortly after which they retired to bed, and Emily, notwithstanding that she slept in the same bed with Mrs. Williamson and her daughter, enjoyed a night's rest hitherto unexperienced since the night before her father's adventure with the outlawed gang of the Devil's Ditch. Under the care of this kind-hearted woman we will leave the two girls for a time, little dreaming of the further misery which awaited them; but before describing which we must return to the old house in West street, where it will be

remembered, we left Dick and Ned after discussing over the result of their search, and their night's adventure, and their several bottles of porter, they retired to bed, Ned filled with rage and disappointment at so unexpectedly losing Emily, was some time before his eyes closed in sleep, after which, however, they lay till a late hour in the morning.

CHAPTER XII.

The Jew-fence—the hue and cry—the reward—and the narrow escape.

If men will lead a life of shame,
And bring dishonour on their name;
The law will speedily them o'ertake,
And will examples of them make.

It was ten o'clock on the following morning when Dick and Ned had arisen and taken their breakfast, immediately after which they bethought themselves of their plunder, and resolved at once to set about turning it into cash. The watches and other trinkets they had no fear or difficulty in disposing of them; but as they did not know whether the notes might not be stopped, they were fearful to offer them, and there was only one place in London where they could dispose of them, and that at an extortionate per centage. They however resolved first to dispose of the watches; and accordingly set out for one Mr. Joshua Isaacs, a Jew, who occupied a large house at the end of West Street, on Great Saffron Hill, the lower part of which was occupied as a marine store-shop, old clothes, &c., and in fact every conceivable article might there be found. The shop was generally attended by a young man named Solomon, a son of Mr. Isaacs, and of a remarkable shrewd and crafty disposition, Mr. Isaacs himself being seldom seen except by persons with whom he was familiar, and on special occasions. Accordingly when Ned and Dick entered, they were known by Solomon, who said with an enquiring glance, "did you, shentlemen, vant to see my fader?" "Yes," was the reply, and Solomon rang a bell, opened a door and listened for a moment, when the tinkling of another small bell was heard, and Solomon motioned with his head, saying to the visitors, "You may go up stairs;" and the two men at once ascended, and Solomon closed the door. It was evident that the two men were familiar with the place, by the manner they proceeded. While ascending the stairs, they heard a door closed above them; and on arriving on the landing, a panel in the wainscoting of the passage was drawn back, and the head of the little Jew put through it, and with a bland smile, said, "Oh, Shlippery Ned and Tick Frazer, 'pon my life, vell shentlemen, vot you vish vith me this morning, tings vevy flat indeed," and Ned drew forth from his pocket a watch and seals, and handed them to the Jew, whose eyes sparkled as he said, shaking his head, "Very nice toy but not much value now, 'pon my life; is dis all, Mister Ned, do it not worth de throuble;" at this Dick displayed the other two watches, rings, brooches, and necklace, and the Jew's eyes again sparkled, saying, "Pretty lot 'pon my vord, is it from house or how?" "It is no odds," said Ned, "where it came

from, it is there. But I don't mind telling you, it is the result of our first night's adventure upon the road, since our return." "Very goot, very goot," replied the Jew, laughing and rubbing his hands, "pity you should not be petter paid, but ve can't sell dem in dish country) and do cas so much by sending away, so I can't pay you vell as I should like, 'pon my life, they are not worth twenty guineash to me," and he pushed them on the window board, shaking his head as he did so, and saying "I am very sorry, Mishter Ned, very sorry, 'pon my life." "Well," said Ned, after receiving a nod of assent from Dick, "they are no use to us, so hand us over the twenty guineas." The Jew greedily removed the articles, and reluctantly counted the twenty guineas, saying, "It is a bad job, shentlemen, but hope for petter next time," and the two men took the money, leaving the Jew to the value of at least one hundred guineas, and descended by another flight of stairs to the back part of the house. They left by some back premises, and emerged on to Saffron hill, through an entry a few doors beyond the Jew's shop, and having the notes with them, they resolved to go at once to another notorious Jew, who lived in the neighbourhood of Fleet street; and on passing up Holborn hill, they observed several persons looking at a placard stuck on each side of a watch-box, secured in the wall at the front of St. Andrew's church, and, on crossing, was not a little surprised or alarmed when they read the following, which was printed in large characters:—

(To be continued in our next).

GENERAL INTELLIGENCE.

France.—Louis Napoleon and his wife embarked at Havre, on Wednesday, for Osborne House, Isle of Wight, on a visit to the queen. It is believed that this visit to Osborne will not be a mere exchange of compliments, but that during the emperor's brief sojourn, several weighty matters will be discussed between the two sovereigns and their respective ministers. It is said that Louis Napoleon will visit the Arts Exhibition of Manchester. If so, we trust that the operatives of that city will not bend the knee to the bloodthirsty despot, at the instigation of their greasy, dronish, municipal functionaries, but, rather, show the tyrant that neither despots nor despotism are popular in the great metropolis of industry. It is said that Russian agents have been busy in India, and confirmed by the opinions of men who are not accustomed to be led away by mere suspicion, but who profess to have good reasons for forming their conclusions.—*Daily Paper.*

Prussia.—The government of the Zollverein demand collectively from England, through the medium of Prussia, an indemnification for the losses incurred by their fellow subjects at Canton, the bombardment having taken place without a notification having been made to the consuls.

Naples.—A letter from Naples has the following.—"A conflict has taken place between some French sailors of the Meteoire French steamer, and the inhabitants

of Torre del Greco, which is a small town on the sea-shore, some five miles from the city. It appears that the sailors and lower classes, animated by the police to believe the French and English would some day land as enemies of the king, supposed the few men of the *Meteore's* crew had come on such a mission. They proceeded, therefore, to pelt the sailors with stones and earthenware vases, used for the mineral water at the present season of the year. The sailors, after a time, retired to their boats, some having received slight injuries. The Neapolitans cried out, 'We don't want a revolution!' and nothing could persuade them that the French sailors had no hostile intentions. The king on hearing of the disturbance, ordered all the unfortunate Neapolitans to be imprisoned for this example of their loyalty. The police of Naples are alone responsible for such accidents, as they inspire the ignorant people with hatred to all foreigners."

Revolt in Madagascar.—The news which we receive from Madagascar is most important. A revolt has burst out in the provinces of Ermine, and upwards of four thousand insurgents had made their appearance before the queen, claiming protection against the acts of brutality of her delegates in the provinces. But not only their complaints were unattended to, but 1,800 were arrested and thrown into confinement, to be put to death on the 1st June, at the fete of "The Bath," the greatest of the Hova people. The accounts received proceed to say—"It appears, however, that Prince Rakoute, on learning this decision of the queen, formally protested against so sanguinary an order, and affirmed that the execution should not take place. He added, that already too much blood had been shed by his mother's government, and that it was his firm intention for the future to see that a more humane and more equitable system of administration should be acted on with respect to the Hova people. This declaration, made publicly, in the presence of the queen, of her ministers, and of the whole court, had produced an immense sensation, and grave events were expected, in case the government ventured to proceed to the execution of the prisoners." It is evident that the sparks of revolution are igniting all over the world.

India.—How the Revolt at Meerut originated.—A letter lately received, explains the incidents which preceded the revolt in the third Bengal cavalry. The lady writer relates how the men at first humbly petitioned not to be forced to use the obnoxious cartridges, but Colonel ——— injudiciously ordered a parade of the skirmishers of the regiment:—"Next morning, at daybreak, the skirmishers, according to order, appeared on the parade ground, the Rot Duffodars carrying the fated cartridges in bundles. Colonel ——— presented himself before the men, harangued them in bad Hindostanee, telling them he would report them and make them famous if they fired these cartridges, and that he would show them how to open them with their hands instead of biting them with their teeth; but the poor man's eloquence was lost on them. There was no confidence towards him in their hearts, and his words only mystified them. He bade the havildar major to take a cartridge and fire it. He

obeyed. They were next offered to the havildar naicks and troopers composing the skirmishers, but eighty-five of the ninety refused them. Among the five who ventured to take them, was our old havildar, Herah Sing. Others amongst the men may have been inclined to take them, but feared deserting their party. Strange to say, two of Colonel ———'s pets were of those who refused. As nothing could be done with the men, Colonel ——— dismissed his parade, giving orders that the eighty-five who had disobeyed him should remain in the lines, but do no duty till further orders." The writer adds, "We cannot deny that they disobeyed orders; but, let the prejudices of their creed be considered, and the conditions on which they serve us, (which are, that their faith shall never be interfered with) and that the treatment they uniformly meet with leads them to expect attention to such an appeal as they had tendered. The men have a strong case in their defence if they be allowed to defend themselves. If they are to be dismissed without defence, there are whispers that the whole will mutiny, and be joined by the other native troops in the station." This was written three weeks before the mutiny.

Malta.—Sir Colin Campbell passed through Malta on the 17th, looking very well and hearty. He was not long doing his little shopping, and went off with his purchases under his arm.—*Malta Journal.*

Austria.—The Austrian police have given instructions to the journals on two points of general interest. One relates to the number of offers of marriage which daily appear in the journals. These advertisements are not prohibited, but the editors are required to watch very carefully that they shall not contain anything improper. The second point is, the prohibition of the publication of books relative to the explanation of dreams, &c., and which favour superstitious ideas. We are at a loss to know how that the publication of such works as the above can give any more encouragement to superstition than the ridiculous notion of prohibiting their publication; but those who are tyrannically disposed must be meddling and encroaching on the rights and privileges of the people.

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's issue should be forwarded by Tuesday at the latest.]

To the Editor of the Community's Journal.

Sir—You last week forwarded to me a letter, written by one Mr. Griffith, addressed to the "Community's Journal," in reply to an article written by me on "Prejudice, Bigotry, and Scepticism," and which letter I find appears in last Saturday's impression of the journal, together with a few pointed remarks thereon in my behalf, for which I thank you; stating also that you had

no doubt I should reply to the same. Therefore, I shall feel obliged if you will insert the following:—

Mr. Editor—Sir—I have carefully perused the letter of Mr. Griffith, in which, like yourself, I must confess I see no proofs in support of the arguments contained therein. In the first place, my article did not include the believers, but only those whose bigotry and prejudice will not suffer them to investigate matters to which they are opposed before condemning them; and how these assertions prove their own refutation, I cannot comprehend. In the second place, I did not condemn everybody as being wrong, I alluded only to the great majority, knowing that there are thousands who believe in the sacred doctrines I and others teach, which consist of charity, truth, justice, fear of God, and love to all men. Therefore those whom I know believe these things, require no admonition, still I know that the principles I endeavour to propagate are opposed to both rulers and teachers, the wealthy and the religious, especially the clergy, or ministers, one of which I have no doubt Mr. Griffith really is; hence the perusal of my letter stung him with remorse; for whether he is wealthy, a teacher, clergyman, or minister, he would find his own character truthfully depicted, and his own remorse assured him of the fact. With regard to his denial that the people generally cannot be bamboozled into superstition and ignorance in this age; let him look around in the rural districts, and the crowded cities, and manufacturing localities, and he will there see that his assertions will carry with them their own refutation. And, with respect to our rulers and teachers wishing to enlighten the people, and have truth sent forth plain and simple, without varnish or without corruption; if this be the case, let me ask, From what causes do all the crimes, wickedness, wretchedness, poverty, destitution, and ignorance arise? If our rulers and teachers would permit the people to be instructed and enlightened, all the above evils would be erased. But our rulers and teachers know that by instructing the people they would be made aware of their rights and privileges, and then both the wealth and power of the said rulers would be diminished; for let the people once get thoroughly enlightened, and they will no longer work in misery and wretchedness to support in luxury and idleness the very men who oppress them. Again Mr. Griffith states, that he is aware that the wealthy, as a class, do not do as they ought; but still he says, they have in their ranks men with noble minds, great talents, and generous hearts, who are ever ready to contribute of their money, time and talents, towards the support of charitable institutions; but this, sir, I contend is little better than a mockery of the sacred name of charity: a man with an income of thousands of pounds a year, can contribute a few pounds to an hospital, school, or any 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 trifles from superfluous abundance; real charity is to do to thy neighbour as you would have thy 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, on the contrary, my wish is 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. Mr. Griffith says, it would be more to my advantage to send forth truth powerfully and simply, than to make such a sweeping condemnation. What does he mean by powerful and simple? Are not the truths I have set forth too powerful for any honest man to condemn or deny, and are they not sufficiently simple for even the most unlearned to understand? I am aware that I should meet with more encouragement, and that it would be more to my advantage if I would advocate the principles to which our clergy and wealthy rulers are wont to cling; in fact, I have been offered assistance from religious sects to shew forth their doctrines as the only true way to salvation by revelation, setting it forth as divine; but I cannot nor will not be bribed, neither will I keep silent, but will continue to advocate the rights and privileges of man, heedless of whatever opposition I may meet with. But Mr. Griffith, in his opening remarks at the head of the letter, states that he agrees with me in the subject of my article on Scepticism; and in the very next sentence says, that the assertions bring their own refutation. Again, he says, that I place myself front rank amongst those whom I so earnestly condemn, and yet tells me that my remarks are a wholesale condemnation. Now, sir, how Mr. Griffith can deny the subjects set forth in my article, and make such assertions in his letter, and sign himself "A lover of truth," I am at a loss to conjecture; nevertheless, if he thinks well to furnish you with any further remarks, I, with the purest feeling of charity and friendship towards him, will reply to them, and at the same time beg leave to subscribe myself,

Yours respectfully,

J. G. H. BROWN.

Walker Street, Sneinton, Nottm.,
August 4th, 1857.

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 fourth of the series of prophecies, with the lines affixed at the head of the chapter from which the said prophecy is extracted, and which are as follows:—

"The monster structures reared by human pride
Shall be e'erthrown, and trodden to the dust;
Or by the whirlwind's sweeping crushing tide,
Shall fall by God's avenging wrath, so just."

(A short introduction then follows, after which the revelation as before).

Prophecy 4th.—"Behold! once more am I commanded to declare unto thee that the Lord hath said: Get thee up and go into the large towns, call the inhabitants thereof, and prophecy and say unto them; Thus saith the Lord God Almighty! Behold! oh my people, I have watched over thy wrongs, heard thy groans and seen thy sufferings; and I will bring thee forth from these

labyrinths of vice, of wood, iron, and stone, and will place thee on the open ground, that thou mayst assist in their destruction. For, behold! oh my people, to relieve thee from thy present miseries, thou must be cleansed from all worldly sins and unrighteousness, by thrusting from thee those who have assisted in thine incarceration; and I will bring upon these piles of iniquity the fire, the sword, and the whirlwinds; and even the thunderbolts shall assist in their destruction. So that, when war is raging on the plains, in the valleys, and on the mountains, fire shall be raging within the walls of the cities; so that none shall have rest but those who will listen to the counsels of the leaders which I will appoint over them. Therefore, thus saith the Lord! the winds add waters shall destroy the structures on the deep; while fire and cannon shall destroy the structures on the land; and pestilence, famine, fire, and sword combined, shall assist in the overthrow of all that power which has raised itself in defiance of my eternal will. Therefore, prophecy to the people and say: Thus saith the Lord! forasmuch as ye have listened to the counsels I have given for thy guidance, thou shalt live to share the blessings which my vengeance has plucked out from the midst of the complicated vices for thee to enjoy; whilst those who scoff, jeer, neglect, or continue to oppress my people, up to the time when my vengeance shall burst upon the earth, shall not be permitted to shelter themselves from the devastation. Therefore, let those who dwell in villages, towns, cities, and mansions, be aware; for the time is at hand when devastation shall sweep the earth from east to west, and from north to south, when none but the righteous and just, and the helpless, shall be permitted to shelter themselves under the banners of my hosts, which shall form in array against the enemies and destroyers of my people. Therefore, oh my people, be prepared! For when the leaves shall be tinted by the autumn's blast, there shall be men land upon your shores, who will bring strife beneath their helmets, and their swords shall fly like venomous arrows through thy land; so that, ere the snow of winter has crested the mountain tops with its chilly hues, the devastation and destitution shall begin, that the severity of the winter may complete the destruction which the sword and fire have not had power to reach. Therefore, be prepared! children shall weep and wives shall mourn, and many shall sleep, ere the absent return; and the streets shall be deserted, the lands uncultivated, business closed, and commerce ended, till the great and glorious task is accomplished; and a thunderstorm in the dark gloomy season of the winter, remarkable for its fierceness as it crosses the island, shall supersede the summer of these terrible events. Thus saith the Lord!"

Sir—I will not infringe upon your time or space by making any remarks on the above solemn prophecy, but trust that your readers may carefully and studiously peruse the same, and prepare themselves for the period foretold therein, by refraining from oppressing each other, and to fear God, and be charitable to all men, and in furtherance of my former promise, with your permission, I will next week forward another of the series, and, with many thanks,

I remain, yours very respectfully,

W. W.

Birmingham, Aug. 3, 1857.

THE OPPRESSIVE STATE OF THE ENGLISH LAW.

To the Editor of the Community's Journal.

Sir,—It must be somewhat amusing to our foreign neighbours to know that the free-born men of happy old England are subject to laws which will not permit them to live, beg, steal, or die, only on such principles as are, in many instances, beyond their reach or those whom dame fortune has chanced to place totally beyond the pale of want during their sojourn on this earth; and in proof of these assertions, the following gives a striking illustration of the facts:—If a man who, during the early part of his life, and having received a good trade by which he is enabled to earn remunerative wages, and continues so for a number of years supporting his wife and family respectably, and laying something aside as a reserve in case of sickness or other adversities, and thus accumulates sufficient capital to embark in business for himself, and for a time his prospects may appear flourishing and good, until suddenly he meets with an accident or illness, or other misfortune, and he is laid by, either in hospital or otherwise, and his affliction continues so long until his pressure of demands and incapacity to attend to his business, his capital is exhausted, and he becomes destitute both himself and family unable any longer, through adverse circumstances, to follow his trade, and every other means of supporting his family being cut off, the workhouse then stares him in the face. But some of his friends will take compassion on him, and by contributions, start him in some way of business by which he may obtain a living, with a basket of miscellaneous articles; he, with perseverance, for a time succeeds and gets a comfortable living, until one day, when least prepared, while out with his basket, a gentleman in blue stops him, and with an air of haughtiness demands to see his license, which he has not got. His goods are accordingly seized, he is arrested, taken before the magistrates and convicted of the enormous crime of defrauding the revenue, by hawking without a license, and is committed to prison for three months, and his wife and family may starve or be imprisoned in the workhouse. When the time has expired and he leaves the prison, he finds himself more destitute than before, and without friends to assist him by contributions, knowing that it is useless, as he would not be permitted to obtain an honest living with the money so contributed; hence starvation is before him, with two alternatives, to beg or steal, and being honestly inclined, and knowing that imprisonment or probably transportation would follow such a step, and yet cannot sit down and starve; therefore, to relieve his immediate cravings of hunger, he resorts to begging from those who feel charitably enough disposed to relieve him, but is again detected by the blue coated gentry, is taken before the magistrates, and again committed for three months, as a rogue and vagabond. At the expiration of this term, his condition becomes worse, for every hope of living is now cut off; he is not permitted to work at such employment as his constitution would enable him to do, his goods having been seized and himself imprisoned; he cannot steal, and dare not beg, and therefore he wanders about until exhausted, without money, without food, half naked, and without bed; he seats himself upon a door step,

or against a wall, until the guardian of the night discovers him, and asks him what he does there. The man tells him he has no place to go to, and is kindly informed by the policeman he will find him a place, and is accordingly locked up for the night, taken before the magistrates, who hearing of his destitute condition, commit him for three months under the vagrant act. At length he is again let loose with destitution before him, and finding that to live honestly is impossible, so rather than steal or starve, he resolves on suicide. Accordingly, he proceeds stealthily to the water side, plunges in; but is rescued from drowning. After being restored, he is taken before a magistrate, and sentenced to three months imprisonment for an attempt at self destruction. From the above illustration it is plainly demonstrated that the English laws compel a man to either steal, or perish by the horrid death of lingering starvation, while they will not permit him to obtain an honest living by work, but will punish him for being poor, or for begging or stealing; and when every other source of torture is exhausted, they will not permit him even to die without first submitting to three months on the tread-mill. There are hundreds of other circumstances which could be described as illustrative of these facts: but as space will not admit of further enlargement thereon, I will leave your readers to judge of the truthfulness of the above remarks, and conclude that the laws of England will not permit a man to live by honest industry, or to steal, beg or starve, for each of the above are offences punished with equal severity, and is contrary to justice, both human and divine.

I am, Sir, yours respectfully,

J. G. H. BROWN,

A lover of justice and humanity.

To the Editor of the Community's Journal.

Sir,—I am happy to find that the Community's Journal is holdly standing forth, amidst all the scoffs, jeers, and contempt of the bigoted oppressors, as an advocate of the rights and privileges of the great human family; for never was there a period when more wealth was produced than at the present time, and never was there a period when more wretchedness, misery, superstition, poverty, crime, and ignorance were more manifest, and yet the leading journals of the day which ought to stand forth as the advocates of the general welfare of the great masses of the people, and expose the craft and tyranny by which the people are plundered, use all their exertions in endeavouring to conceal from the people the real facts by which they are surrounded, and justil into the minds of the people, by incessant repetition, that the country is prosperous, the people contented and loyal, and are ready to spill their blood in the support of the church and state. But, sir, this is an erroneous delusion, for the people generally are discontented, and thousands, both in London and the provinces, are perishing from want; and should the disturbance in India be of long duration, as I fear it will, the position of England will soon be fearful indeed. Therefore, wishing you

success in your endeavours in the propagation of the truths of the cause you advocate,

I remain, dear Sir,

Yours respectfully,

J. L.

London, Aug. 5th, 1857.

A constant reader.

DIVINE REVELATIONS, ANCIENT AND MODERN.

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

that God spake to the people through his holy angels, and the angels spake the words of the Most High God, and not their own words. And by searching carefully the ancient scriptures, we shall see very plainly that angels were sent to the Jews on all important occasions; sometimes they were seen through the medium of the urim, sometimes by the natural vision; thus it was with Manoah and his wife. The Israelites had sinned against God, and for their wickedness he had caused them to become subject to the Philistines; and here we see that a deliverer was sent in the person of Sampson, and an angel of the Lord is sent to prepare his parents for the joyful event; and while God would send his holy angels to foretell the birth of Sampson, is it too much to believe that he is the same being now, and that he in his goodness and mercy would not warn the people to prepare themselves when calamities are about to descend on the earth, to cleanse it from all sin and unrighteousness, and fit it for the reign of that Jesus who died that we might reign in everlasting glory? I would next call the reader's attention to the first book of Samuel, second chapter, and there we shall find Hannah dedicating her son Samuel unto the Lord, and placing him under the care of Eli. Here we find that the priests, or Eli's sons, had become wicked in the sight of God and man, and for their wickedness the word of the Lord had departed from them, and their father had become old and his eyes dim, so that it was difficult for the old man to see visions, and thus we find God raised up Samuel, and, while a child, he wore the linen ephod, as described in the eighteenth verse of the second chapter; and by referring to the first verse of the third chapter, we are there told that the word of the Lord was precious in those days: there was no open vision, Eli's eyes had become dim, so that he could not see; his sons had become wicked, so that the Lord would not reveal his will to man through them; and here we find a voice addressed to Samuel three times, and in the simplicity of his heart he goes to Eli, thinking it was he that called him. And when he had gone the third time to Eli, the old man perceived that it was a voice from on high, thus he advises him when he heard the voice again, to say, "Speak, Lord, for thy servant heareth;" and then we find the will of God revealed, even unto the child Samuel, and he is made the bearer of God's will and displeasure to poor old Eli, and a denouncer of God's judgments to the Jews. And though we find Samuel fearful to show or explain to Eli the nature of the vision,

as explained in the fifteenth verse, yet, when interrogated by Eli, he withholds nothing from him, but tells him all he has seen. And, in the nineteenth verse, we are told that, as Samuel grew, the Lord was with him, and he did not let any of the words he had spoken, through even the child Samuel, fall to the ground. And it was known all through Israel, even from Dan to Beersheba, that Samuel was an established prophet of the Lord; and in the last verse of the chapter, we find the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord. Thus we see from this verse, how easy it is to misunderstand this portion of scripture, for it reads as though Samuel had seen the Lord, yet the latter part of the verse plainly points out the truth—it was the word of the Lord that was revealed unto him; and by reading the fourth chapter, we find the words spoken through Samuel were literally fulfilled, and Samuel continued to judge Israel until he became old, and appointed his sons as judges or rulers of Israel; but they departed from the ways of their father, and turned aside after lucre, and took bribes, and perverted judgment. This caused the Jews to cry out for a king, and they were determined no longer to be governed by God; hitherto they had been guided more or less by instruction from on high, and while they obeyed the word of the Lord, spoken through his prophets, they dwelt in safety from their enemies, and were kept in prosperity; and it grieved Samuel that they wished for a king; and here we are told that Samuel prayed unto the Lord, and the Lord heard him, and answered him, and told him to listen to the people and appoint them a king; but first to warn them of the consequence of doing so, and tell them what would be the conduct of kings, and how they would be oppressed by them; but in spite of this, they demanded a king to rule over them like the nations that surrounded them; and thus we find Samuel portraying unto them the consequences, in the eleventh verse. And he said, "This will be the manner of the king that shall reign over; he will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to clear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your olive yards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards and give to his officers, and to his servants." And he continues to describe further the consequences of having a king to rule over them, and Samuel, after finishing his description of the oppression they would have to endure from a king, tells them they will cry out to God to deliver them from the tyranny, but he declares that God would not hear them. And by referring to the ninth chapter of Samuel, sixth and seventh verses, we find Saul and his servants discussing the question, whether they should go to the man of God to enquire their way, so that they may be led to find the asses they were seeking. And the ninth verse we find

reads thus: (Beforetime in Israel, when a man went to enquire of God, thus he spake, "Come, and let us go to the seer," for he that is now called a prophet, was beforetime called a seer.) Again, in the eleventh verse, we find Saul and his servants enquiring of the maidens who were going to draw water, "Is the seer here?" And they answered them and said, "He is; behold he is before you;" and when we find Saul had reached the gate of the city, meeting Samuel, he said, "Tell me, I pray thee, where the seer's house is." And Samuel answered Saul and said, "I am the seer." Here it is quite evident that Samuel was a seer in the urim or thummim, as we are told he began to wear the linen ephod, which was the small bag that contained the urim, while he dwelt in the house of Eli, and that, while a youth, he became an acknowledged prophet throughout Israel; and all unprejudiced persons must acknowledge that the name by which prophets were known was seers, which signifieth one who sees, a prophet, one who foresees future events. And by referring to the twenty-second verse of the tenth chapter, we shall find Samuel enquiring of the Lord for Saul; for when he was wanted he was not to be found. Therefore, they enquired of the Lord further, "If the man should yet come thither. And the Lord answered, "Behold he hath hid himself among the stuff." Thus was this young man chosen of God to be king over Israel; and, in the twelfth chapter, we find Samuel delivering up his charge or rule over them, and addressing the people, he said, "And now behold the king walketh before you: and I am old and grey headed: and, behold, my sons are with you: and I have walked before you from my childhood unto this day."

(To be continued in our next.)

To the Editor of the Community's Journal.

Sir,—We are disposed to ask, is society arranged as it ought to be? Most people would answer, No, but then comes the question. Can things be any better arranged here below? Some say we need not expect perfection here, that we must expect nothing but sorrow and troubles during our pilgrimage here, with an occasional gleam of sunshine, just enough to make us wish for a better state and live in the hope of attaining it hereafter. Still the thought is gradually stealing over men's minds, that even here a better state may be attained than the present. When men look around them they cannot but see that the earth is capable of providing for all its inhabitants thereon; hence they must see that the want in society is caused by some mismanagement, they see the lordly rich and degraded poor. How comes it that some are rich and others poor? and how are some made rich and others made poor? These two questions we propose to answer with a view to shewing the means by which all can be made rich, and the demon poverty banished for ever from amongst mankind. First we shall say how we think society ought to be arranged, then we shall show the means by which such arrangement can be brought about. And in this we shall not find it necessary in the course of our researches to wander in the valley of imagination to discover a plan on which to construct society; but in this very society we shall find examples innumerable which it is only

necessary to extend to society, as a whole, to place all men in a proper position towards each other—a position in which all will not need to strive against each other, but in which all can work for the common good, and for their own good at the same time. And in this we shall not find it necessary, at present, to propose a state of equality, in reward or pay, for all kinds of labour amongst men, neither shall we find it necessary to do away with private competition or emulation; the competition, though, must not be a rotten but a healthy one, in which people shall be paid for their services according to their real value, or the value which society may set upon them. We propose that all the classes in this country, and eventually all in the world—to bring about a state according to the motto at the head of this paper, of “Universal liberty and love”—enter into a state of partnership with each other. Let us notice the general laws of partnership as now in common daily life. A few people, or any number the reader may choose to imagine, undertake to manufacture a certain article, (cloth if you like) to work into each others hands to sell the cloth, and divide the profit at each year's end. Some have better talents than others, and perhaps more money also, perhaps less; however, either in money or talents, or both, they are unequal when commencing business, they will all understand each other as well as they can, and it will be specified, previous to commencing work, what share of the profit or loss realised; third, fourth, sixth, twentieth, and so on, each shall receive at the year's end, or at the winding up. Now these people will find it to their advantage to buy materials and employ labour as cheap as possible, and to employ no more labour, and use or waste no more matter than necessary to produce and sell the amount of cloth made. We shall suppose the cloth factory in Leeds, it is the business of one of the partners to purchase wool. He buys some in Birmingham, but, instead of sending this wool to Leeds by the shortest possible route, suppose he sends it through Chester to Liverpool, through Carlisle to Glasgow, has it unloaded in Glasgow, reloaded and sent to Leeds, through Newcastle and York, would not his partners find fault for putting the firm to an unnecessary expense, and would it not be an easy matter to shew him that he will lose by such a course, as well as his fellows? Why does he lose? Because their interests are united, though their incomes are unequal, and though it is each man's interest to obtain as much for himself as he can; but this is not to be done by deceitful fraud, but according to an understood rule. According to the laws of the firm each receives out according to the monies he puts in, also, each receives out according to the talent he puts in, that is to say, the man who looks over the making department receives a stipulated amount, the designer in fancy articles the same, the buyer the same, and so on; but some of those employments being considered more valuable than others, they are paid more for. Here then is a healthy competition. If the craft of designing be one well paid, it is in every partner's power to strive, if he has the ability to do so, to be the finest designer of all the partners, that he may be well paid. Thus, if a man who filled a low-paid station last year shows himself to be more capable of filling a high-paid one this year than the one who now fills it, he takes this one's place; surely if there be any health in competition, here

is a healthy competition. But mark! the one who gives place does not go out to look for work and run the chance of starving. No, he is recognised as having a share in the firm, and other employment is found him suited to his capacity. Thus should it be with every man and woman that comes into the world, they ought to be recognised as owning a part of the world; that is, a part of the land, and they ought to be always found in employment and paid according to their capacity.

But looking at society at large, What do we see? Not a state of united, divided interests, but a state of divided, divided interests; hence it is found to the advantage of some that cloths, both cotton and woollen, manufactured in Manchester, Leeds, Bradford, Preston, and the surrounding district, or even in Glasgow, which are destined to be bought retail for use, both in the towns of Scotland and in England, most of those mentioned shall first be sent to London, a roundabout road certainly from Preston to Scotland. Now who cannot see that all the labour employed to carry, pack and unpack, and produce the means of this roundabout carriage, is not really lost to society? We shall next week enter into the means by which a partnership of society can be brought about by the working classes, without incurring any expense, or running any risk, even though all other classes oppose them. We shall continue the subject week after week, and beg to remain

Yours respectfully,

AN OBSERVER.

Sheffield, Aug. 4, 1857.

It is the intention of the proprietors of this journal, whose desire is to accommodate the country trade as well as the public generally, to have the journal ready to forward by rails or post to any part of the kingdom, on Thursday, so as the booksellers in every town can have them ready for sale on Saturday morning. Therefore, in future, all letters received after Tuesday night, cannot be inserted in the number which will appear on the next Saturday; we shall therefore thank our correspondents to forward their communications by Tuesday evening at the latest as the journal goes to press early on Wednesday morning, or such communications must stand over till the next week.

To the Editor of the Community's Journal.

Dear Sir,—The criticism of Mr. Griffith on Mr. Brown's article, in part six, is one sign of healthiness in literature; the opinions of Mr. Brown would bear the construction placed upon them, but which I feel assured Mr. B. did not mean, the obvious intention is to help the poor and suffering, and is a genial tribute to philanthropy—no wise man in our day seeks to discern classes, or impute motives, the day of imputation has passed. And though we see, too frequently, individual cases of injustice and oppression, yet the deep thought of the philosopher traces even these to their root, our private property system, or rather, want of system, it originating and continuing in our ignorance, and being frequently as fatal to the rich as the poor. “All is not gold which glitters,” and the coronetted peer—artificially

set above his fellow men, and overloaded like an ill-used donkey with fodder on his back which his appetite cannot reach, has often a cankerworm gnawing at his heart: and the cares of external superfluities produce innumerable anxieties which only a vulgar ambition would descend to retain. Were our laws wisely arranged for their proper distribution after their production, both these wanting the operators of science, let the working and suffering classes endeavour by its aid to show how poverty, and the evils consequent on its presence, can be removed. Let us learn to build up a system in which want and ignorance will be rendered impossible, as they undoubtedly may, when we raise, as we can, sufficient wealth at home for all, instead of travelling thousands of miles abroad to cut Indian and other throats, to obtain it for the few. The doubting, the weak, the irresolute, will stand by and despair its accomplishment, because it has not yet been, forgetful that every century has its marked progressive epochs. The successful trader who has made a fortune out of the degradation of the toiling millions, and to whom the ease of life is patent, will boast our present form of government as "the best possible," even though some of his relations may be undergoing transportation and penal degradation for British Bank robbery, and others bankrupt through that terrible competition which at length is destroying some other relations amongst the thousands who fall victims to its terrible demands yearly in London alone. The task of misery is to work out its own redemption. Can this be done by ill-temper, vulgar imputation, or personal abuse? Never! revolutions are but the endeavours of the suffering to cast off the bondage of want, we have lived in this country, beyond the necessity for physical revolutions. The revolution of mind is our surest safeguard. No power on earth can overturn that, it works its way surely, indescribably. When we know that man's misery is the result of his ignorance, we shall come to each other with a spirit no less of determination, because accompanied by loving kindness, that determination which knows how to calculate, fix its purpose, and incessantly pursue it, to the redemption of the world from selfishness, wretchedness, class, and all trumpery pride, with ignorance, their foundation.

Bring to the soul a purpose strong,
Identified with human wrong;
No less secure the arrow flies,
From him who smiling sees the prize,
With merry heart he takes his aim,
Determination wins the game.
Go, fear not, doubt not, nerve thy heart,
To do the progress soldier's part,
The foremost rank mayhap will fall,
But God's great glory covers all,
Before, and after death, shall gain,
Who dares redeem the world from pain.
Then firm and graceful plant thy feet,
From this war there's no retreat,
Well disciplin'd ere thou begin,
Thou hast a beauteous world to win;
Serve truth, serve God, be love thy guide,
For right will conquer all beside.

Of bigotry in the gross—because it does exist—there is propriety in condemnation; in this light we may very fairly view Mr. Brown's communication; trusting that

he, Mr. Griffiths, and the essayist, in company of those pure-hearted men and women who continually sing and prophecy man's redemption from want, and that crime which is its result, may help, sustain hope by wise and impersonal criticisms, I remain, in love of truth with firmness, and gentleness, with justice,

Yours truly,

London, Aug 4, 1857.

W. TURLEY.

[We last week mistook your name for Tinley, there being a spot over the u, which we mistook for I, but which we now find is Turley.—EDITOR C. J.]

The Community's Journal;

OR,

STANDARD OF TRUTH.

Saturday, August 8th, 1857.

OUR CRITICAL POSITION; OR, ENGLAND IN A FIX.

The latest news from India confirms all the gloomy intelligence hitherto received, and, notwithstanding the boasted assertions of the *Times*, and other servile organs, that there was no particular change in the affairs of India, and that the next mail would bring the welcome intelligence of the capture of Delhi and the defeat of the mutineers; yet, the very last news which has arrived, proves that the mutiny is still spreading, and that the mutineers are every day gaining strength, and that all the attempts of General Barnard have hitherto been defeated, and that Delhi is not captured, but that the whole Bengal army comprising the native troops are in open revolt, and that all the troops in Calcutta, which is the seat of supreme authority and government in India, have been disarmed, and that there is manifest disaffection amongst the troops, both in the Madras and Bengal presidencies; and, should the mutiny once openly burst forth, which we fear it will, every native soldier in India, which will constitute an army exceeding a hundred and thirty thousand men, will be in open revolt and determined on the expulsion or massacre of the European force, which exceeds but little more than twenty thousand. What awful consequences may yet result from this terrible catastrophe, brought about solely through the oppression, tyranny, and haughtiness of the very men who pledge themselves to the native

princes and authorities of India to protect the sacred rights, religious liberties, and properties of the Indian People; and yet, in defiance of these pledges, it has been the chief study of the servants of the East India Company to trample underfoot every treaty and every principle which the native inhabitants held most sacred. They have been plundered of their property, their religious faith and worship have been mocked and despised, and instead of being treated as free citizens, they have been tortured into submission to the grossest species of plunder by taxation; and yet the *Times* wonders at their resentment, and accuses them with gross ingratitude; and, although the immediate crushing and slaughtering of the Indians are advocated, yet it pretends to shrink with abhorrence at the means resorted to by the Indians in their own defence. But let England be aware; for though her rulers may endeavour to persuade the people, through the columns of their organs, that there is no danger, yet the truth will out, and we shall shortly find that the affairs of India, Persia, China, Germany, Austria, Russia, Prussia, and France, all combined, will place England in a chaos of difficulties from which not even the boasting of the *Times* newspaper will be able to extricate her. And, instead of persuading the people there is no cause for apprehension or alarm, the same rulers will, through the columns of their servile journals, call upon the people to rally round them, and protect them with their lives from the approaching danger. But, will their call be responded to? We believe only under circumstances of self-defence and protection, on the part of the people themselves.

MESMERISM.

The report of the eighth annual meeting of that useful charity, "The London Mesmeric Infirmary," held in London, on the 20th of June last, has recently been published. Since the last annual meeting, 266 patients had been received; 63 persons had been cured, or more or less benefitted, during the year. The majority of the residue did not persevere in their attendance. Several remarkable cures are mentioned in the report, which states that the progress of the society is satisfactory. More public support is alone required to effect incalculable good, the funds of the society being at present barely sufficient for its support.

THE OUTCAST FAMILY;

OR,

THE VICTIMS OF TREACHERY;

(Continued from our last).

Mr. McGowen having arrived there on the previous day, where, after agreeing with the government authorities for the five men, of whom Seargent and Smith were two, he remained all night, and on the next morning went to the convict depot with the government authorities to demand the men, and conduct them to the place from whence they started, as above described. As several miles were travelled in this manner without anything occurring worthy of notice, and the roads being so far in a tolerable condition, they got on pretty well, a few straggling huts could be seen at a distance from the road, and here and there patches of cultivated ground and men employed at the places felling trees. The weather being extremely hot, the men, after travelling some ten or twelve miles, complained of thirst, when McGowen stopped the horses, and admitted them into the wagon, and taking from under the seat a pig skin, and a tin pannikin, he filled it with something from the skin, which had the appearance of pale ale, and gave them each to drink. It tasted like old cider, and very much refreshed them; and giving them each some sea biscuits, several bags of which he was conveying from the town, he let them ride some four or five miles, and walked himself; and having a double-barrel gun, he shot several large birds of the shape and colour of English pheasants, but much larger, and which are very plentiful in the woods, and so tame that there is no difficulty in getting close enough to shoot them. At length McGowen having shot six of these birds, and feeling that he had given the men sufficient rest, he stopped the horses, ordered the men to get down, while he himself again mounted and drove off. The men, however, now felt refreshed, and trudged on several miles in silence, gazing with wonder at the vast expanse of woods and hills and the lofty pines which towered almost to the clouds, in the distance, with beautiful birds twittering from tree to tree, was a sight not to be equalled for beauty in its scenery in any other part of the world, and yet at intervals, amidst this vast waste of forest, human habitations were visible in the shape of log-huts, around which cows, pigs, and poultry, could be seen in abundance, while the brown, sun-burned features of men, women, and children, who smiled as they welcomed their new settlers in the woods, and showed symptoms of happiness and content. In this manner the little cavalcade pursued their journey until the sun was fast declining below the summits of the distant hills, and on turning into a beaten track across the bush, McGowen informed them that they had now eight miles further to proceed, and ordered them again to get into the wagon. No sooner had the sun disappeared behind the hills than darkness rapidly set in, and McGowen entrusting the care of the horses to one of the men, instructing him to drive briskly, loaded both barrels of his gun with heavy buck shot, instructing the men to stop the vehicle instantly, when ordered. The men wondered at this

precaution, but were not kept long in suspense, for at every vacant space in the forest huge creatures could be seen springing about, several feet at a leap, and which McGowen informed them were kangaroos, who seldom left their hiding places till after sunset, and were then very shy and timid. They had not proceeded far when McGowen, in an under tone cried "halt!" and before the vehicle was at a proper stand he had fired both the barrels in rapid succession, and the next moment he leaped from the waggon, ran into the jungle, telling the men to follow him; and on coming up they found he had shot a kangaroo of the largest species, which, when seated upright, its head reached the breast of a full-grown man; and while it was yet struggling they conveyed it to the wagon and drove off. Another was shot on the way, and about 9 o'clock the party arrived at Mr McGowen's farm, where, after putting up his horses, he took them into his spacious hut, and after supplying them with a large tin bowl of milk each, and some biscuit, showed them, after eating their supper, into an outhouse, where there was a good supply of clean straw, and which he informed them would be their sleeping apartment for the present, and left them and re-entered his hut. He then proceeded to another room and aroused a female from her sleep, whom he addressed as Margaret; and, after making a few inquiries respecting the two preceding days, retired also. At an early hour the next morning he was stirring; his household, prior to the new arrivals, consisted of two females, two men, and a negro boy, whom he called Toby. The eldest of the females, whom he called Margaret, acted as his wife; the other, a girl about twelve years old, who was born in Hobart Town, but had no knowledge of her parents. The two men were named Stephenson and Blake, who had been convicts, and received a free pardon some nine months previously, and had met with McGowen while rambling through the bush, and being freemen, like himself, he engaged them. As soon as the household was aroused, the cows were milked, the pigs attended to, and breakfast prepared, which again consisted of milk and biscuits; after which McGowen and the five new men, with the man Blake, were provided with hatchets, saws, spades, &c., and proceeded to the bottom of the field situate at the back of the hut, where a regular onslaught was made upon the wood; the huge pines and other trees were felled, their branches cut off, tied up in bundles, and carried to the farm, and served to build hovels for the cattle; the trunks sawn in lengths and split up for firewood, and some of the largest drawn by the horses to places not intended to be planted, or unfit for cultivation.

In this manner they continued to labour, subsisting chiefly on milk and biscuits, morning and night, having boiled salt pork and vegetables of different kinds at mid-day, during one period of the year. And, as regards living, they had generally plenty to eat of that kind as named above. Their sleeping apartments consisted of a kind of shed filled with straw, as before described. Their clothing consisted of coarse canvass trousers, with a kind of short loose slop of the same material, low crowned felt hats, similar to those worn by convicts in England; their shoes and shirts were of the commonest and coarsest description. On being hired from the go-

vernment authorities, the masters are held responsible for keeping the men supplied with food and clothing, while they have to pay a certain stipulated sum on having the convicts turned over to their charge, and until they through good conduct obtain their certificate of freedom, they receive no wages for their work, and their masters have power at any time when the conduct of the government men does not please them, to send them to the convict depôt for punishment, as the officers visit the neighbouring farms in the immediate vicinity every fortnight, and the longest distance every month; and the men whose conduct is thus complained of, are then taken to the depot of the nearest station, are severely flogged, and in some cases irons rivited upon their legs, and are conducted back to their masters and compelled to work in them.

Scarcely three weeks had elapsed from the time when McGowen had taken Smith and Seargent, with the other three convicts into his service, when they discovered that their new master was a man of the most brutal and ferocious disposition, addicted to the most violent fits of passion, in which he used the most disgusting language, and was ever ready in administering sundry kicks or blows, with anything he might chance to have in his hand; and for this species of cruelty the government men had no redress, nor did the law of the authorities in any way interfere with the conduct of the masters towards the unfortunate men, while they for the least offence, and in many instances for no offence at all, were punished with the utmost severity.

CHAPTER XIII.

The brutal treatment of Seargent and Smith by McGowen — their defence and assault upon him, and their removal to the depot.

ONE morning, about a month after their arrival at McGowen's farm, the other three convicts and the man Blake were sent as usual to cut down wood, while Smith and Seargent were engaged on another part of the ground, in which was a natural hollow which at all times contained water, and for a considerable time after heavy rain would overflow. As the rainy season was near at hand, McGowen was resolved to have a pit sunk, as it was near to the house, and the water they generally used was at a considerable distance. Accordingly, Smith and Seargent having been more accustomed to using a spade than the others, they were set to this work, and in a very short time had sunk it several feet, throwing the soil, which was very black and wet, on the grassy surface; and when McGowen came and saw the progress they were making he appeared satisfied with the quantity of work they had done, but grumbled and swore because they had not taken the soil to a manure heap some twenty yards distant, a circumstance which he had not mentioned before, although he took most bitter oaths that he had; leaving them, he entered the hovel or habitation where the two females and the negro boy were engaged in their several capacities. Toby, who was seated on a block slicing potatoes, was grinning and jabbering to the girl, who was called Tilly, and when

McGowen entered, in one of his freaks of passion, and seeing the broad grin on the boy's face, he hit him a severe blow on the head and knocked him off the block sprawling upon the floor, saying as he did so, in broad Scotch accent, "What is the infernal monkey grinning at?" and he was about to kick him, when the female Margaret flew towards him, saying, "Don't kick the lad, remember, if he is black he has his feeling," when McGowen pushed her from him with violence, and Margaret fought at him, screaming with rage; and Tilly, seeing her master and mistress fighting, screamed violently, till at length their screams brought Smith and Seargent from their work, who, on entering the hut to learn the cause of the screams, was rushed upon by McGowen for leaving their work, and kicked Seargent violently on the leg; seizing a heavy piece of fire-wood, struck at Smith, who evaded the blow, seized the wood, wrenched it from his grasp, threw it upon the floor, and struck McGowen a severe blow upon the eye with his fist. Seargent seeing McGowen's rage, got between him and Smith, and in doing so was seized by the throat and struck several times, but wrenched himself away, and with one blow felled McGowen to the earth, where they left him and returned to their work; nor did either of the females attempt to raise him or do anything for him. At length the other three convicts and Blake came to dinner, and on entering their hut they were not a little surprised at finding Margaret, Tilly, and Toby the negro, all crying, and their master still lying on the floor, his face besmeared with blood and his eyes black and swollen. At this moment Smith and Seargent also came in and explained all they knew of the affair, and Margaret explained the rest; and, as no dinner was provided that day, the men shook their heads and with melancholy looks returned to their work. During the afternoon McGowen was sufficiently recovered from his torpid condition to give further vent to his vindictive feelings, and loudly threatened to be revenged on Smith and Seargent at the earliest opportunity. Two days after, about eleven o'clock in the morning, there was seen approaching the farm, from the direction of an adjoining settlement, a caravan drawn by two horses, in which were four men besides the driver, and three soldiers on foot, with another man wearing a cap with a gold lace band around it. On arriving in front of the house they halted, and McGowen, with his eyes still black and swollen, and his face scared, met them. "Good morning, Mr. McGowen," said the man in the laced cap, who proved to be an officer from the convict depot, "have you any complaints this morning against any of your men?" "I think I have," said McGowen, "do you see my face?" "I do," replied the officer, "but how did you come by such bruises?" "I received them from two of the men I lately hired, that Seargent and Smith," said McGowen. "Do you wish to get rid of them, or to punish them?" again enquired the officer. "Why I have plenty for them to do, and they are able to do it," said McGowen, "but I don't like this," he continued, raising his hand to his face. "Well, you can send them in to the depot," said the officer "for a day or two." "And how, or when, shall I get them back again?" enquired McGowen. "They will be conducted safely back

to you when they are settled with at the depot, for if they do not return safe, or attempt to escape on the road, or are found working for any one else in the colony, without being first given over to the authorities by you, they can be arrested and hung," said the officer with great coolness. "Then I will send them," said McGowen, on hearing this statement. "Then fill up this paper," said the officer, handing him a blank form to be filled up, on which was printed the following words, with blank spaces to be filled up with writing, thus: name of the master—and No. of farm—name of prisoners and when hired—nature of crime for which sent in, and general conduct of the prisoners—the signature of the master—the date of arrest and name of officer—. After which, the two soldiers, accompanied by the officer, went and arrested Seargent and Smith, handcuffed them and conducted them to the caravan. A receipt was then given to McGowen for the bodies of the two men, who were then placed in the caravan, and they all moved off at a brisk rate.

It was late that night when they arrived at another military station, situate on the banks of a river, some twelve miles from Hobart Town, whose name is not given. Here they found other convicts were stationed and employed on the public works, and the same arbitrary laws were exercised there as in Hobart Town, though, if possible, with more rigour. As it was situated at a distance, the authorities shewed no limits to their power; and up to this period Seargent and Smith knew not that there was such a place in existence. The next morning at 11 o'clock, Seargent, Smith, and three others who had been brought with them, but in consequence of their not being allowed to talk on the road, could not learn what were their crimes—were arraigned in their turn before the prison authorities, and who, on seeing in the paper which McGowen had filled up, that they had unprovokedly assaulted and beaten him, leaving wounds and bruises on his face, which the officer had seen and confirmed; the chief of the authorities at the prison informed Seargent and Smith that for another such an offence, they would assuredly be hanged; but in this case he should order them to receive four dozen lashes each on their bare backs, and to return to their employer on pain of death. They were accordingly at once removed and taken to a shed, and their arms bound to the iron bars of a window, their slops and shirts turned over their heads, while a brutal looking fellow, a deputy-officer, held in his hands a huge set of cats, which consisted of nine thick cords, well-knotted, and who, on receiving orders from another official, lacerated the backs of the unfortunate men one after the other, until they had the horrid appearance of putrid liver. They were then shut up in a kind of dungeon, and at dinner-time were supplied with a tolerable dinner, consisting of salt pork, pea soup, with some brown bread; and at night their supper consisted of water porridge and a small portion of biscuit. The next morning they were let out, and at eight o'clock were supplied with a pound and a half of biscuit, the same weight of raw salt pork between them, which they were permitted to cook as their day's rations before starting. After which they were conducted out of the fort, with instructions to return direct to the farm.

CHAPTER XIV.

Their return to McGowen's—further ill treatment, and intrigue and improper intimacy between Margaret and Seargent—the discovery—further disturbance and punishment of Seargent and Smith.

WITH three-quarters of a pound of biscuit each, and the same weight of pork, though considerably reduced in boiling, the two men were able to walk to the farm, a distance of some twenty miles, without suffering much from hunger; but the sun being extremely hot, their backs terribly bruised and sore, and their clothing very thin, the heat caused them to suffer much pain; still they reached home early in the evening. On showing their backs, Margaret kindly bathed them with some warm water, and though the weather was very sultry and hot, she gave them some warm milk and biscuits, and told them to go and lie down for the night in the shed, as McGowen was not in. He soon arrived however, and being informed that Smith and Seargent had returned, and had gone to their shed, he insisted

[To be continued in our next.]

REFORM MEETING.

Social Reform.—At a meeting on the 29th July, at Lord Brougham's residence in London, arrangements were made for holding, in October next, at Birmingham, a meeting for uniting together the various efforts now being made by different societies and individuals, for the moral and social improvement of the people. The following subjects will engage the attention of the committees—Jurisprudence and Legislation, Education, Reformatory and Industrial Schools, Public Health, Industrial Position of Woman, Political and Social Economy, Finance, Literature, Arts, Manufactures, &c.—*Post.*

ON SPIRITUALISM.

[Your letter arrived too late to be inserted under the head of "Editorial Correspondence," still, as it appears to be a forerunner to some interesting facts on the now absorbing subject of Spiritualism, we give it space, trusting to receive a communication by Tuesday, at the latest, as we are now making fresh arrangements in consequence of our increasing correspondence]

To the Editor of the Community's Journal.

Sir—As you are pleased to intimate that the columns of your journal are open to all persons who may be desirous of making any interesting communication, I take the offered opportunity of saying a few words concerning my belief in spiritualism, and its extending dissemination in this town (Ipswich) where I have been a resident for the last few months. Having heard and thought comparatively little about the subject previous to my settling here, and to speak the truth, scarcely thinking it worthy of my attention, I was not a little surprised to find this question making no inconsiderable figure in conversation; indeed, in many circles, forming the prin-

cipal topic for eager and interesting discussion, especially among mechanics. Belonging myself to that class of society, and hearing the subject continually talked of, my attention was aroused, and I determined to satisfy my own doubts on the question as soon and as completely as possible, by thoroughly investigating it. I collected together and read over many pamphlets both for and against it, I read the opinions and statements of newspapers. I weighed their arguments impartially; and you may, sir, imagine my astonishment when I discovered that, instead of spiritualism being a gross and deceitful fabrication, as it had been often falsely represented to me, it was unquestionably true. However extraordinary it may appear to some, I solemnly asseverate that the works and investigations of the opponents of spiritualism contributed in no small degree to quicken and bring about my final and deepest convictions as to its genuineness.

I will not enlarge any further this epistle by quoting from the works I read those passages which helped to confirm my belief, for this reason jointly with others, viz., I am not by any means certain they would be inserted if I were to do so. However, sir, if you do think this communication worth printing, I shall send you another, containing extracts from the writings and observations of the antagonists of spiritualism, with my comments and remarks upon them,

I am, sir, yours respectfully,

A SPIRITUALIST.

Ipswich, Aug. 5, 1857.

NOTICES TO CORRESPONDENTS.

[Our correspondents are respectfully requested to affix their proper signatures and addresses to all communications for the future.]

F. W. Brinklow.—Your letter is unfit for publication, neither have we space at present for additional correspondence on the subject of your letter. Improve your spelling and construction of language.

D. W. Ipswich.—We cannot undertake to encourage materialism with so many sterling facts against such principles. Spiritualism is too well established to be refuted, and if only twelve persons of sound intellect had proved spiritual communications, or revelations, to be an established fact, the denial of a hundred thousand could not refute that fact. Therefore, as there are hundreds of thousands of well informed persons who have proved the truthfulness of spiritualism, it is useless for the few infidels, atheists, or materialists to deny it, or to attempt to prove its fallacy. We recommend our correspondent to take for example the conduct of his townsman and impartially investigate spiritualism as described in the above letter received from Ipswich, with your own.

J. L. Liverpool.—We wish you and all other correspondents to understand that we cannot undertake to return rejected MSS., or communications unfit for publication.

. The country trade and booksellers generally are respectfully informed, that this Journal will be sent carriage free to any part of the kingdom at 9d. per dozen (13 to the dozen). If the order exceeds or reaches one dozen, bills and prospectuses will also be forwarded, post free, to any bookseller or news agent, on application to "J. G. H. Brown, Walker Street, Smeinton, Nottingham, or to the agents in London.

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N.B.—All letters of interest will be inserted if space admit, the Editor not being responsible for the principles such letters advocate.

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ASTROLOGY.—The different branches of this science, as taught by Ptolemy, Cardan, &c., are explained, with various illustrations by modern authors, in "**A Plea for Urania.**" Published by PIPER & Co., 28, Paternoster Row, London. Price 5s. cloth.

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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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