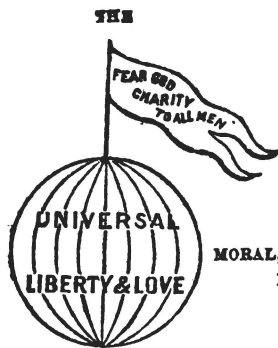


COMMUNITY'S

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 13.—VOL. 1]

For the week ending Saturday, Sept. 12th, 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.)

future union and happiness. On these terms the young couple parted, Emily with a heart much lighter than she had hitherto experienced, resolved upon soliciting her mistress for a few weeks holiday, for the purpose of once more seeing her father, and relating all her melancholy adventure. The kind-hearted people at once consented, and rendered her every assistance she required for her journey, and in a few days all was ready, when young Mr. Bennett requested that he might accompany her to the coach office; but she respectfully declined, assuring him that when she returned he should know all, and with this understanding Emily took leave of her kind-hearted protectors, and after an affectionate farewell with Mr. Bennett, she, the bearer of her own luggage, which consisted of a small trunk and bundle, set out in the direction of the city. The eyes of the young man followed her with an anxious gaze, and he was about to dash after her, but he remembered her promise and so relented. Emily had sometime previously discovered a cheaper way of travelling than by coach, and in the neighbourhood of Fenchurch Street, one day while there on business, she learned that a van left there every Thursday at two o'clock, proceeding from thence direct to Newmarket, and that the fare for each passenger was only some three or four shillings. Accordingly it was thither Emily proceeded on the Thursday, and entering the White Horse Inn yard, Fenchurch Street, she saw the van making ready for its departure. She accordingly booked herself and entered the waiting room; shortly afterwards the horses, four in number, were put to, and the passengers were called for, when Emily and an elderly country-looking lady came forth. A ladder was placed at the back part of the van by which they entered, and seating themselves upon the straw, which was plentiful and clean, the words "All right" were now given, the whip cracked, and the next moment the heavy vehicle was drawn out from the inn yard, up Fenchurch Street, thence Leadenhall Street to Whitechapel Road. It was a lovely day, in the month

of June, in the summer succeeding the gibbeting of Harrison, as before related, and as the broad wheels of the van rolled rapidly along Whitechapel road, being propelled by four powerful yet active horses; the two passengers appeared to gaze with equal wonder and astonishment on the passing scenery. It was about three o'clock in the afternoon when they passed through the then little village of Bow, the whole of that part of the country at that period being quite rural and rustic, every thing appeared in its prime, and the whole face of nature, with its variegated flowers and shrubs, had a glorious appearance, for each flower, tree, bird, and insect, appeared to vie with each other in grandeur. Emily and her fellow traveller had imparted to each other their destinations. The elderly female would leave Emily some four miles before reaching Newmarket Heath, and, as they would have to travel all night, they both expressed a desire for other passengers, but none came. The village of Leightonstone was now entered, where the van for a short time halted, and when they again proceeded the sun had set, and the heavy carriage now rolled its huge form through the densely crowded woods of Epping Forest. Darkness had now set in, and the white surface of the turnpike road could be discerned between the lofty trees and bushes, from its contrast only. A steep hill had now to be ascended, and the four already jaded horses could not proceed more than a few yards without resting, and when again urged to proceed, the whip was cruelly and freely applied. The night was yet dark, and was now growing late, and up to this time, while the van was standing, no sound could be heard. At length, just as the driver was shouting "Woa, woa, woa, my lads," to his horses, which were panting and foaming, two horsemen emerged from the forest into the road, crying out as they did so, "Well, who have you here to-night?" "Nobody," said the driver, "that is, I suppose it is nobody as is any use to such chaps as you," in a bold tone of voice. "What mean you, fellow," said one of them, as he struck him a blow with his heavy riding whip. The two females, on hearing this altercation, became alarmed, and listened attentively, and as Emily heard the words "What mean you," she screamed aloud, and frantically saying "Save me, save me!" hearing the screams, the two robbers, for such they were, hastened to the hind part of the van, and bade the screaming females to deliver up their money, and, notwithstanding the darkness, and the altered appearance of Emily, she was at once recognized by her former villanous and brutal kidnapper, Slippery Ned, for he it was, with one of his associates, who were still

practicing their unlawful depredations upon the roads, and who was at that period a terror to the neighbourhood of Epping Forest, and had stopped the same van on more than one former occasion. No sooner did the villain recognise Emily, than he at once ordered his associate to place her in front of him, upon the saddle, and with the most brutal threats, if she attempted to scream, he turned his horse's head into a narrow path-way across the forest, his companion following him, and proceeding at a brisk rate, they soon entered upon what is called the Old Lea Bridge Road, and without molestation, at an early hour in the morning, arrived in London. The highwaymen were both well armed, and resolved to retain their prize at any risk, or that she should not escape or be rescued alive. However, many people were now stirring, and seeing the two horsemen, one of them with a weeping female in front of him, some of their suspicions became aroused, and on receiving no answers to the questions several of them put, they began to suspect something wrong, and a group of some half-score had already gathered about them, and one of the mob cried out, "Slippery Ned—a hundred and fifty pounds for his head; here's at him." But as he rushed towards him, Ned levelled a pistol, which checked and staggered him; still finding that he was recognised, and knowing that one hundred and fifty guineas as reward was offered for his apprehension for the late highway robbery on the Great North road, of the bishop of York, he deemed it prudent to effect an escape, and, as the mob was momentarily increasing, Emily, in defiance of the threats, called out for help, and the mob simultaneously rushed upon them, when to make the horse plunge through them, Ned could not retain his former hold of Emily, and she was dragged to the ground, and seeing no hopes of recovering her, the two highwaymen turned their horses heads, and striking both ways with the butts of their heavy riding whips, whose blows were remembered by some for several days, they at headlong speed again pursued the Lea-Bridge road in the direction of the forest for further concealment. What the feelings of poor Emily would be at thus again finding herself within the power of him who, above all men, she dreaded and detested, can be better imagined than described; and as she was borne through the forest and woods at headlong speed, the thoughts of Mother Adams and all her former horrors flashed across her mind; then again her bundles were lost to her, as she supposed, and being fully resolved never to participate, or receive, or accept anything at the hands of her detestable captor, she knew herself to be again destitute; for with the exception of a few loose coppers in her pocket, her box contained all her money; but great was her joy and surprise at finding the schemes of the ruffians so miraculously thwarted, and herself rescued on their immediate entrance into London. As soon as the ruffians had disappeared the crowd gathered round her, and enquired as to how the highwayman had possessed themselves of her, when Emily briefly related what we have already described, and not wishing to come in contact with any officers of the law, she made her way from the crowd as quick as possible; and being now accustomed to London, she was enabled

to find her way without difficulty, and shortly reached the neighbourhood of Clerkenwell Green, but it was yet early and the shops had not opened for business; she, however, without hesitation knocked at the door of Mr. Burrows, who shortly opened the window, and was not a little surprised on seeing that Emily had returned so soon. He however at once arose, came down, and kindly admitted her, enquiring anxiously what had happened. Mrs. Burrows, who, on hearing that it was Emily, had also hurriedly dressed and come down stairs, and Emily related to them all which had occurred to her since she had left, to which they listened with the most profound attention, and heartily thanked God that she was once more safely back under their roof, even destitute as she was. The kind-hearted people prepared breakfast after

(To be continued in our next).

The Community's Journal;

OR,

STANDARD OF TRUTH.

Saturday, Sept. 12th, 1857.

THE DEFENCELESS STATE AND DANGEROUS CONDITION OF THE BRITISH EMPIRE.

We have no doubt that numbers of the English people, when casting their eyes over the words at the head of this article, would shrug up their shoulders, turn up their nose, and sneer with contempt at the person who could be so foolish as to set forth such assertions, or to harbour any opinions or apprehensions for the safety of Old England. Look at her wooden walls, say they, and look at our regular army and militia; why such notions are absurd, and they who harbour them are madmen; why England would make piemeat of any foe, and defy all nations if they were combined against her! Such is the boast of numbers of the ignorant masses, and many who pretend to possess wisdom and understanding, but I would refer the reader before making any further remarks to a conversation which took place between the Duke of Wellington and Judge Talfourd shortly before the Duke's death. He said thus:—"If fifty thousand French troops were landed at any part of the coast, there was nothing to prevent them marching straight to London." "Mein Gott! what a splendid city to plunder!" was old Blucher's remark, as he passed through the streets, the shops of which have wealth more accessible and portable than the gold pavement of which Whittington dreamt.

In case of an invasion there are in London at least fifty thousand ruffians ready for any crime, who would join even a foreign soldiery in scenes of violence, as the Budmashes of the Indian towns and bazaars have done in the mutiny now raging. The bare possibility of the horrible scenes that might be witnessed if London were assaulted, or even threatened, ought to be looked at by the Government. The old Duke was no idle alarmist, and matters are inconceivably worse than when he gave his frequent warnings.

A powerful naval force has enabled France to regard the channel as no longer an obstacle to invasion, and, by the aid of steam, a descent would be as rapid as irresistible. In one night a force could be thrown on our shores and entrenched so as to defy attack, till prepared by reinforcements to advance into the country. The Indian rebellion has withdrawn the bulk of the army, including a large artillery force, and nothing but the good will of the Emperor at present exists to prevent the calamities against which the Duke of Wellington uttered his note of warning. And yet, with the above powerful remarks, coupled with our present defenceless state, almost destitute of artillery, cavalry, and infantry, before the eyes of the boasters of English safety, they no doubt scorn, even now, the idea of danger. What guarantee, let me ask, have we of the validity of the French Emperor's oath of alliance? Did not he break the sacred oath he took when at the head of the republic? Did he not betray the French people, and waded from the president of republic to a monarch's throne through the blood of thousands of innocent citizens? And, has he not been heard to say that he would some day be avenged for the wrongs of his uncle? And yet, with all these things which prove his infamy, deception, and treachery to the world, can England imagine that such a man will keep his faith with her. We affirm that he will do so, but so long only as circumstances may require such policy for the success of his schemes. But, whenever England's shores are left comparatively defenceless by land and sea, a terrific onslaught will be made; and even, at this very time, our trained soldiers, both horse, foot, and artillery, are fast emigrating to swell the ranks of our broken Indian army, our ships of war are absent on other business, so that, should the fickle-minded usurper of the French throne take it into his head to throw two hundred thousand men across the channel, they could land and safely entrench themselves, and defend their posi-

tion till reinforcements could arrive, and we have no force which could effectually oppose them. Therefore let the British people see especially to the defences of their nation, for the hour may come when the scenes as portrayed in this article may take place amongst the peaceable inhabitants of the great British Isles.

EDITORIAL CORRESPONDENCE.

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

To the Editor of the Community's Journal.

Sir,—I this week forward to you the conclusion of the series of the nine modern prophecies as extracted from the "Warning Message," and, in accordance with the former rule, I here give the lines as affixed at the head of the chapter from which the prophecy is extracted, and which are as follows:

The winter time is coming
When Englishmen shall see,
The trees in winter blooming,
Though yet from troubles free;
And the storm in winter season
Will surely then appear,
Bringing justice, truth, and reason,
That the great events are near.

In this case a short introduction is, given as before, the revelation then follows:—

Prophecy 9th.—"Behold! I am again commanded to speak these words unto thee, Thus saith the Lord of Hosts! Get thee up thou man of sorrow, go ye forth to the people of the land prophesying unto them, and say: Thus saith the Lord God Almighty! Behold! O my people, ye are commanded to listen to the words which I have put into the mouths of my prophets to say unto thee. Ye have heard and known the tribulations and troubles which I have declared shall fall upon the earth, that all things which are an abomination to mine eyes shall be overthrown and trodden to the dust. Thus saith the Lord! Behold! that from the day when the first sign shall manifest itself to the inhabitants of this land, four years shall pass ere the strife is ended, and two years shall then pass ere the kingdom of universal happiness and love be established. Therefore, from the date thereof to the final end, six years shall only elapse ere the destruction of the present system is completed, and the new millennium era be thoroughly established. Thus saith the Lord! Prophecy to the people and say: Be watchful, O my people, for ye know not the day nor the hour when my wrath shall fall; but he that is dili-

gent, and will listen to the voice of my counsel, shall be armed as with a coat of mail against all the evils which are portrayed in former prophecies, and which must assuredly come to pass. Therefore, continue to watch, that the storm may not pass without due knowledge thereof; for, rest assured, that the signs shall succeed each other in rapid progress; and, when strife is rife at home, then shall thy foes land, and then woe be to those who have not listened to the things which I have sent forth amongst them; for the winter in which the first sign shall appear is within the span of the most feeble intellect, as circumstances will shortly prove, from the events which will transpire upon the continent, as described in the signs which are herein given. For, Behold! Thus saith the Lord! That whosoever shall have seen, or known, or have been in possession of the things which I have spoken through my angels, and conceal the same from his neighbour, or cause the same to be scoffed or repudiated, or to assist in the repudiation thereof, shall be numbered amongst those on whom my wrath shall assuredly fall; while he who endeavours to prepare the minds of the people, by exertion or by speech, or by any means for the power of which he is endowed, shall share my blessings and protection in the hours of tribulation. And thus saith the Lord! Let all who adhere to my commands and acknowledge my truths, go forth to the people, and declare to them, that the day of trouble is at hand, and time for deliverance is within their reach; while all who scoff, or neglect, until the time when the strife is apparent, shall be numbered in the ranks of the disobedient and oppressors, whose fate has, in justice, been duly portrayed. Here endeth the prophecies. Thus saith the Lord!"

Sir, the above concludes the series of remarkable modern prophecies, as revealed on the future fate of all the nations of the earth, and trusting that your readers will calmly peruse and watch diligently for the passing of the terrible events portrayed therein, and trusting that I shall shortly be enabled to forward to you other important matter of public interest for insertion in your columns, and thanking you for the interest you have displayed in spreading these things to the world through the medium of your journal,

I remain, yours very respectfully,

W. W.

Birmingham, Sept. 7, 1857.

DIVINE REVELATIONS, ANCIENT AND MODERN.

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

hear to them, but to say that God holds counsel with these spirits and commands them to decide, is absurd; no doubt he permits it, the same as he permits one man to deceive another, yet he cannot be said to sanction it, or we make him the author of evil, for in the midst of the account we have been considering, we find that he took special care that every word should be fulfilled which he had spoken, while the words of those who had sought information from the lower orders of spirits were doomed to fall to the ground. Thus it is in our day, and has been for centuries; seers who wished to make

gain by practising deception, and holding commune with spirits of the lowest orders, have always found dupes on whom they could practice, but if they will only watch, they, like Ahab, will speedily find out the delusion. There are spirits suitable to the nature of these seers, who are always ready to give delusive information, if sought for, and will invariably give, even in these days, the conformation to suit the minds of the enquirer. But to make God appear to be a liar, or sanction lying, is base blasphemy. Hence all the delusion that has been practised by seers, even in our day. But the time has come when this delusion shall be overthrown, and man be led to rely on the truths banded down by God's holy angels, even as in the days of old. By referring to the nineteenth chapter of the second book of Chronicles and second verse, we shall find words which confirm what I have before shown, that in ancient days prophets were known by the name of seers. And Jehu, the son of Hanani the seer, went out to meet him; and said to king Jehoshaphat, "Shouldst thou help the ungodly, and love them that hate the Lord?" Here we see Jehoshaphat had done wrong in joining Ahab in the war, and Jehu the seer is sent to reprove him; but because he had destroyed idolatry, and led the people to seek the Lord, he held his protecting arm over him, and though in the battle he was surrounded by the enemy, yet he was preserved alive. In the twenty-first chapter we have the first account of the prophet sending in writing to the king; they had generally been sent to show themselves when sent to warn the kings of impending danger, and to pronounce woes upon them. In the twelfth verse of the same chapter, we read thus: "And there came a writing to him from Elijah the prophet, saying, thus saith the Lord God of David thy father, because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa, king of Judah," and then goes on to enumerate the sins he had caused the people to commit, after which he declares what shall follow as a punishment for their wickedness. "Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods; and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of sickness day by day." Thus we see that, in those days, pestilence was used as a means of purifying the people and bringing them back to the worship of the one true and living God, and modern prophecy predicts similar things as the means to be used to cleanse and purify the earth, and fit it for the reign of him who died for the salvation of all mankind. But did the people believe the prophets in those days? Very few, indeed, so will it be in our day; the people will not believe until it is too late, yea, modern prophecy declares this, and how literally it is being fulfilled. Where one believes in the calamities which are foretold as being close at hand, thousands turn a deaf ear to it, and as many more try to turn it to ridicule; but, as the word of the Lord was fulfilled in those days, so shall it be in these, it was so in the days of Joash, king of Jerusalem; for it is declared in the twenty-fourth chapter of 2 Chronicles, nineteenth verse, "Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them, but they would not give ear. Yea, their

lives were sometimes sacrificed by telling the wicked what would come upon them, for, in the next verse, we find Zechariah prophesying and telling the people why it was that they did not prosper. "Thus saith God: Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the Lord." Here we see that the people did not like the truth, but, as in the present day, will endeavour to crush it wherever it is possible to do so. But truth, though hidden and crushed for a season, will, like the fabled Phoenix, rise from its own ashes and again show its lovely head in spite of all that can be done to crush or trample it under foot; and though the Jews stoned the prophet Zechariah, yet the truths he spoke still lived. Passing over several passages which prove the truth of ancient prophecy, we come to the time when Hezekiah began to reign, and here we have the first hint of the existence of Isaiah the prophet. In the thirty-second chapter of the above named book, we find the king of Assyria railing on the God of Israel, and telling the Jews that the gods of other nations had not been able to deliver their people out of his hands, and they thus spake against the God of Heaven, even as against the gods of wood and stone of other nations, until their railing and blasphemy caused Hezekiah the king, and the prophet Isaiah, to pray and cry to the Lord. And the following verse of the same chapter tells us "That the Lord sent an angel, which cut off all the mighty men of Nalor, and the leaders and captains in the camp of Assyria." Now, Josephus tells us that on the very first night of the siege, that God sent a pestilential distemper upon the Assyrian army, so that one hundred and eighty five thousand, with their captains and generals, were destroyed, and the king became terrified at this great loss, fled with his army into Ninevah, and was there murdered by his own sons, as predicted by the prophets. Thus we see how vain it is for man to stand up against God; for this king, in the pride of his heart, because he had been successful in his warfare, sets at defiance the Lord God of heaven and earth, but how soon his pride was brought low, and his army melted away like snow beneath the meridian sun. He, a few days before this calamity, had set at defiance the God of the Israelites, but in one night is brought low, even prostrate in the dust, and thus it has been with nations in all ages who have become prosperous, and great pride and ambition has invariably taken root in their hearts, tyranny and oppression has been practised by them for a time, but these things have invariably brought about their own destruction. Let those who practise these things, beware, for the arm of heaven is not shortened, God is the same yesterday, to day, and for ever, and though his wrath may appear to be delayed, yet the time will come, and is not far distant, when all these things will meet their just reward. Again, in the eighteenth and nineteenth verses of the thirty-third chapter of 2 Chronicles, we find these words, which again confirms the truths we have before stated, that the prophets were more generally known in those days by the name of seers, though

we find but few accounts which speak of the medium through which they saw; but as we have before shown that there is quite sufficient to prove the medium through which they saw, namely the urim or thummim, and the words in the two verses alluded to must establish, beyond all doubt, that the prophets were seers, in every sense of the word. Here, then, we give them as they stand: "Now the rest of the acts of Mannasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the Lord God of Israel, behold they are written in the book of the kings of Israel. His prayer also, and how God was intreated of him, and all his sins and his trespasses, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold they are written among the sayings of the seers. Here then the words in the book of Samuel are fully confirmed, which state that before time 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 before time called a seer.

(To be continued in our next.)

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

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

Sir—To develop the physical powers of man, he should labour at various employments, and in the absence of this opportunity, there should be places of recreation in every town and village—public gymnasiums combining opportunities for exercise, instruction, and amusement, free to all who desire them; they would be found in accordance with the tastes and feelings of man, once well established. The ancients understood, at least, practised these things better than we. The idea that health should be made the exclusive private property of some is indeed absurd. Making the means of health exclusive private property makes the thing itself exclusive private property. The opponents of everything good are always trying to make out that workpeople care not much for those things calculated to make them better than they are. They say the libraries which are free are not so well attended as they might be; hence they argue an indifference to improvement. But in this we think they make a great mistake. They think all people should be a reading people; they have not yet learned to understand the various tastes of men; they know not that if society were rightly constructed it would be no drawback on it, or on the enjoyments of mankind, if there were actually thousands who cared nothing about reading, writing, calculating, or those things which are generally classified under the head of education. Why is so much stress laid on the necessity to be able to read, write and reckon, and be in other respects what is called a scholar? Because we are all robbers—because men have not yet learned to be honest. The man who can reap, and sow, and plough, and mow, and be a farmer's boy,—who can

raise corn to feed us—is a better educated man than many a bookish pedagogue. But unless he be learned in other things, and unless the majority of farming men be learned in those things also, the farmer will plunder him of the fruits of his toil, and, in turn, the farmer will be plundered by others.

Now it is with a view to impart to the oppressed, and they who sympathise with the oppressed, a knowledge by which they can prevent themselves being plundered, these letters are written. And this knowledge can be imparted to man without their becoming acquainted with history, astronomy, mathematics, chemistry, geology, art, the laws of mechanics, or any of those things, considered the higher branches of education—we say considered, for we believe the highest branches of education are those which teach us to be honest, and good, and true; those are the most neglected, and there is no proof that becoming educated, in its present sense, make people any the less robbers.

Not long since, and it was considered a horrible thing, and an enormous presumption on the part of any person to seek to educate themselves above their station in life. This idea is now fading in the large towns, and the better-off classes have not much objection that the working, during the few spare moments they have from over toil, apply themselves to education—that is, to education according to their notions of what it is—they have not much objection that work-people become more refined in their taste—not much objection that a workman have an artistic eye—that his little cot be tastefully arranged, if he can manage to have it so out of his seven, ten, or twelve shillings a week; many of them even have no objection that he refrains from intoxicating drinks—a thing certainly most necessary—and become a sober man, if thereby he can maintain himself more comfortably on his seven, ten, or twenty shillings weekly, or even on a reduced rate; but let workmen seek to instruct themselves in social or distributive science, seek to discover a means by which they can obtain more wages and reduced labouring time, then cant rides rampant; this is the *holy of holies*, into which it is sacrilege for the vulgar plebeian eye to gaze—then with pious lips and holy eye it is quoted, “The poor you have always with you”—it is said, “God has ordained that there be diversities in the family of man, that there must be superior and inferior,”—that is, there must be robbers and robbed; for it is no proof to us that a man is superior because by any means he can obtain, and does enjoy a thousand luxuries, whilst thousands around him are famishing for what he wastes, and are daily scourged to death with a knotted lash, and blown from the cannon's mouth. The richer class know, whatever raise of wages is obtained, it must come out of their pockets, and lessen their power, and we are all so fond of this power—Judaism still lives! and there is not yet a Christian in the world! nor can there be whilst the present state of society lasts, however much individuals may wish to be so, and however they may sacrifice their bodily comforts for its attainment.

Why should particular accomplishments be called education and enlightenment, and held up to the admiration and adoration of mankind, and other and more useful accomplishments be called ignorance, and held up to their derision, even to their *detestation*. One day we were forcibly struck by a headline in

a copybook, set down for the edification of youth, and to incite them to learn a quotation, we suppose, from amongst the “wisest sayings of the wisest men:” “*Learning commands riches;*” we should like to have written under it, *Learning should create goodness*. Goodness takes no delight in imposing on others degradation, starvation, disease, and death. It struck us also, that more than learning, in the present state, commands riches—the fair face of the fairest of human kind, for a time, can command *riches*, at least comparative riches. Learning cannot always command *riches*—the case of Dr. Beck, who died in Hull for want of food, recurs to us. Society is a hideous mass of corruption as at present constituted! Why should a particular kind of bookish learning command riches, and the fact of a man being an excellent workman at his particular business be unable to command anything else than poverty?

Who has not read in some school tract or other, as an incitement to learn, and an argument in favour of what is limited as the meaning of the term education—the term has no limits, it is as boundless as the skies, as boundless as the universe—who has not read, farmer — not being able to read, write, or calculate, chalked up his accounts in marks; but a friend visiting him one day, and talking over matters, amongst other things introduced the subject of education, which, the farmer said he had done very well without, and he knew no reason why his children could not do the same. To make a long story short, to use a phrase of fireside tales, the friend convinced him he was chiseled out of many pounds by his more knowing customers on account of the manner of keeping his reckoning. This decided the farmer in favour of having his children taught to read, write, and count, but any farther he could see no use in education. Thus we see, education is made purely a money question. None of the higher aspirations of the mind are called into play. The fact is, our notions of education, and what it ought to be, are altogether erroneous. How much better would it be to train the moral instinct to acts of righteousness, than merely to induce men to learn that they may be rich—that by the force of cunning they may impose on others.

There is a great fuss in our day made about the extraordinary discoveries in science, and the blessing they are to mankind, but really the mass of mankind have, as yet, felt little of their blessings; and without railroads, machinery, ships, or even paper or printing, and a thousand other of the boasted things, the mass of men could lead much more comfortable and happy lives than they now do, providing they were a little more inspired with a love of justice than they are, and providing they had a knowledge of distributive science.

Is this remark to cast a slight on science, art, and so forth? It is made to show the toiling millions, from whose bone and sinew all reward comes, that the discoverers of science, or art, or the explorers of new countries, are not worth to the *toiling millions* either the homage, or the more tangible reward which the *toiling millions* pay them; in fact, one not worth anything to them, indeed that the millions would be better without them—without those clever men who cajole out of them nearly all the fruits of their toil. Of what use is a *great discoverer*! to the Leicester workman, who is glad to obtain a penny-worth of

liver for his family's sunday dinner? Surely the question answers itself. But this is an extreme case, it is said; there are thousands nearly as bad, and the greater portion of workmen have no need to thank scientific men for anything but injury. But were it only an extreme case, still to the man in this position, the discoverer is an enemy—the civiliser is an enemy—better for the man the times when our ancestors painted their skins than now. Walk along the purlieus of Manchester, London, and other large towns, then tell us what science has done for the inhabitants, who, the slaves and dupes of designing knaves, live in filthy cellars and rotten garrets, worn down to skin and bone by little food and eternal toil, or want of "leave to toil," which is still worse. But we shall be told, through the discoveries in machinery and science, man will be driven to seek social knowledge, will attain it, and then he will reap the blessings of those discoveries. No thanks to the great men as a rule. Warriors, painters, poets, divines, musicians, mathematicians, chemists, scholars, mechanics, historians, statesmen, and the rest of the host, they have always preached "to buy in the cheapest market and sell in the dearest," grasping all they could for themselves, and at present opposing anything that would more equally distribute the wealth amongst the masses. Those who boast most of the blessings of science do the same, and, in so far as this is the case, their boasting is idle and vicious.

Sheffield, Aug. 31, 1857.

E. L. STEPHENS.

To be continued.

GENERAL INTELLIGENCE.

CAUSES OF THE INDIAN MUTINY, AND GENERAL PANIC AT CALCUTTA.

The following letter is from the principal partner of one of the leading firms in Calcutta.—

"Calcutta, July 19th.

"I do not consider even Calcutta over safe, and think all women and children should leave India for the present perilous times, although I do not apprehend any outbreak but what could be speedily put down. We have a good lot of troops in the fort; the volunteer guard amounts to eight hundred strong, and the seamen in the river would form another thousand—awkward customers with muskets and cutlasses. Besides, we could muster one thousand five hundred more Christians who can fire a gun, and we are all more or less armed, in the face of which I do not think our Mussulman friends would like to try it on. But that the feeling of insecurity pervades all classes, may be gathered from the circumstances of the governor-general turning out the other night at twelve o'clock, with his aides-de-camp and body-guard, and riding down to the Bank, when a heavy gun was fired off, supposed to be a signal for a rising, but which turned out to be a war-steamer's mode of apprizing a pilot that he was getting up steam. The fact is, the

people have no confidence whatever in the government, they see such a want of vigour and precaution. Thousands of arms are sold weekly in the Calcutta bazaars; small bodies of armed natives meet outside the town, and yet, although this is pointed out to the powers, they "pooh, pooh!" all idea of danger, as they have done in every instance, until this hydra-headed conspiracy threatened to destroy them. I suppose they are fearful of hurting the feelings of the natives! They ought to disarm every body but those having a license to keep offensive weapons. One of the head government officials, who lives in the suburbs, and has to pass through one of the principal bazaars, sees every morning fellows bringing their tulwars (swords) to the armourers' shops to be ground and sharpened; but it is not in his department! Notwithstanding these facts, I do not expect a row down here, unless anything should go wrong up country. The Bangalees are not a warlike people, like the north-west population, and, besides, are mixed up in the trade of the port. Any outbreak would entail ruin upon many influential Mussulman firms. The rapid course of the rebellion may be attributed, I think in a great measure, to the following causes, for which I consider the government responsible. First, want of information of what was going on, and not tracing out the trivial signs (the chepattee, for instance) that were brought to their notice. Secondly, want of vigour, and, indeed showing weakness in not shooting the guard of the thirty-fourth regiment, who refused to turn out when their officers were being cut down. The mistake of disbanding instead of decimating the nineteenth regiment. Thirdly, turning a deaf ear to all reports sent in pointing out the disaffected feeling of the native army, which has been known for months past, aye, for years. Fourthly, having an old ass—General Hewitt—in command of the important station of Meerut, to whom may be attributed the Meerut and Delhi massacres, and who ought to be hung. Had he pushed on one-half of his force the morning following the outbreak, Delhi never would have been taken, and the mutiny would have been crushed in the bud. The delay in re-taking Delhi has caused more mischief than anything else, it has shown our weakness and caused one-half of the army to mutiny."

ANOTHER TERRIFIC PHENOMENA, OR SIGN OF THE END.

The Rev. L. Preulx, priest of St. Eleazor, county of Beauce, writes to the *Journal de Quebec* a very graphic description of a water-spout which devastated his parish, and of which he was a witness. A large and dark cloud was overhanging the place on Sunday forenoon, July 18th, when a noise, as that of the sea in a storm, gave warning of the approach of something unusual. Soon the cloud seemed to burst, letting fall towards the earth a long train, somewhat in the shape of a funnel, with the small end turned downwards. It revolved rapidly, hissing like escaping steam, and swinging to and fro, and imitating the contortions of a snake. When the small end reached the ground, it lifted and carried away

in its impetus whatever it came in contact with. Boards, timber, stones, and portions of houses, were whirled in the air and thrown to a distance with a fearful report. Several houses were thus razed to the ground. One horse and two cows were drawn by the power of suction to the water-spout, and after being raised high in the air were let gradually down again; they escaped uninjured, and were only covered with mud. Five carts were carried to a great height, thrown across some fields into the woods, being smashed by the fall. Large trees, such as maples, have been uprooted and removed a distance of five acres. This phenomenon, although disastrous and awful, must however have been a sublime sight, which it is granted to very few, especially in Canada, to witness.

NOTICE TO CORRESPONDENTS.

"W. F.," Leicester.—We thank you for your kind suggestions, and beg to state that, if the members in the other districts would do the same, and could afford to do it, the journal would become a prosperous organ, but weeks come fast, and poor persons could not meet a sixpenny payment weekly; and even if some could do so, nine tenths would raise an objection, believing that gain would be our object; therefore, at its decreased size, at one penny weekly, we, with the help of God, shall keep afloat, and if our subscribers and friends will endeavour to promote its circulation, the journal shall shortly be increased.

"J. W.," Compstall Bridge.—We have perused the pamphlet you sent us, which endeavours to prove by scripture the divinity of Christ, but we beg to state that every passage in the New Testament which proves that Christ was sent from God, is carefully and studiously avoided; all sects use such arguments only to establish their own particular creed or faith. Hence we have been taught to see the folly of all, and to treat them as delusions, for the only true church will be that established by Christ at his coming, and that glorious period is not yet. A series of articles will shortly appear on this interesting subject.

ADVERTISEMENTS.

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

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