

# COMMUNITY'S

Or, Standard

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



# JOURNAL;

Of Truth.

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

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For the week ending Saturday, Sept. 19th, 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).

which they all heartily partook, and Emily at her mistress's request retired to rest, where she enjoyed undisturbed repose until past noon. In the mean time, Mr. and Mrs. Borrows had several conjectures as to what appeared to be the unlucky fate of the unfortunate girl who had been so mysteriously thrown under their protection, still they resolved to continue their kindness towards her, and to make no direct enquiry as to her destination, should such appear contrary to Emily's wish. In the course of the morning, young Mr. Bennett having occasion to pass that way on business, called in at Mr. Borrows's, and was not a little surprised and perplexed at hearing of Emily's attack, capture, escape, and return; and so absorbed was he in the story, as given by Mr. and Mrs. Borrows, that he resolved to await until Emily should come down, and hear it from her own lips. He did so, when great was his surprise at seeing her dejected and melancholy appearance. He, however, endeavoured to console her, by reassuring her of his promise, and she having the most implicit confidence in him, resumed her cheerfulness, and related her somewhat curious adventure in the most animated terms. Mr. Bennett listened with breathless anxiety, at intervals stamping his foot with rage and indignation at the cowardly ruffian's conduct, declaring that he should trust her no more on such an errand until he had right of law to accompany her and protect her in person. To these remarks Emily made no reply, though she felt assured that she should never place herself under the guardianship of any man until she had seen her father, but as she had before stated this, she did not repeat it, nor was she further pressed upon the subject. She, however, made up her mind to let a few months pass over, that she might recover her loss and be better fitted for her journey. Many were the congratulations she received in the interval from her numerous friends, on her miraculous escape, and the many presents in a few weeks amply compensated her for the loss of her trunk and clothing. In this manner the remainder of the

summer passed over, and the intimacy between herself and the younger Bennett grew stronger, and Emily became the frequent guest at the Bennett's, in the city, and marriage was looked forward to by all interested parties as a speedy and inevitable result. At length the bright tint of autumn had again crested vegetation, and the whole face of nature showed the golden rays of his glorious hues. It was near the end of the month of October, when Emily feeling herself once again competent for her task, and feeling likewise desirous of shortening the suspense and anxiety of him whom she now knew loved her with the most sacred devotion, and also being anxious to clear up the great mystery which surrounded her, as the cause of her apparent exile amongst her immediate friends and acquaintances, she therefore again appointed a day, as before, without any explanation or permission to be accompanied; and as we have no desire to detain the reader with any unnecessary detail, we will pass over the separation from her friends, and her taking leave of the still hopeful, faithful Mr. Bennett, who did not conceal the foreboding of some evil or ill fate of this mysterious girl. We, however, see her safely seated again in the same van, though with more companions, her only hope being the narrow chance of the van being attacked again by the same parties, and with these reflections we leave her for a time, threading her way through the city in the lumbering vehicle towards Whitechapel Road, and in the mean time we once more return to the herdsman and the Hut on the Heath.

## CHAPTER XXIII.

### *The Herdsman's despair—his confession and arrest.*

Bereft of peace, he rushes in despair  
Unto the law a full confession make  
Of all his crimes and guilt, his woe and care,  
And wishes justice for them all to take.

AFTER the execution and gibbeting of Harrison for the supposed murder of the old farmer, it will be remembered that we left Bill, the herdsman, still at his hut, a victim to the taunts and reproaches of his conscience for the heinous crimes of which he had been guilty. His singular and morose habits had deterred and prevented all persons from visiting him, believing him to be mad, and fearing some injury at his hands, hence he was left quite alone, with free liberty to indulge in the bitter reflection of his own conscience, and at every step or sudden gust of wind, the sight or sound of the creaking gibbet was

present, which struck him with the bitterest remorse, as he knew that its victim was there dangling as a public spectacle, decaying by the slow process of putrefaction, for the crime of which he himself had been guilty, and that on his word he had been arrested, and on his oath he had been tried and convicted and sent to that ignominious end, and that his word and his oath were false, and he himself was the murderer. As these thoughts haunted his imagination night and day, he became almost frantic, still he retained perfect sanity of mind, which added to his mental torture, although to many who knew him, he was believed to be quite deranged. In this manner the months of June, July, and August passed, and his wretched condition and torture of mind became worse, and, as the harvest time came on, numbers of persons visited the gibbet, heaping imprecations upon the head of the malefactor for his cold-blooded crime. This, in the sight and hearing of the guilty herdsman, was too much for him to bear, and having given up all hopes of recovering or hearing of his lost daughter, and having nothing else to live for, and even should he find her, or should she be restored to him, he had nothing to offer her but a soul and body stained with the most heinous of crimes. As these reflections hurried upon each other, torturing his mind to frenzy, he at length resolved to visit the house of constable H—, and request him to bring him before the nearest magistrate that he might unburden his mind and unload his conscience of the overwhelming guilt under which he laboured. On this resolve he acted, and towards the end of August, on a bright evening, as the rustics were returning from the harvest field, Bill the herdsman, to the no little surprise of many, was seen plodding his way with firm but quick steps in the direction of Newmarket, where he had not before been seen for several months. Several persons spoke to him as he passed, but he entered into conversation with none; still those whose business carried them to the town were not a little surprised at seeing the herdsman proceed direct to the house of the constable. This intelligence, insignificant as it might appear, soon spread, and people became anxious to know the result of the herdsman's visit, and in a short time several persons had already collected, for they guessed that the herdsman was the bearer of some important message to the constable, but little did they anticipate the real cause of his errand. As soon as the herdsman arrived at the constable's house, and making enquiry for that gentleman, he was at once conducted into the kitchen, where, after a few moments, Mr. Howard waited upon him. On seeing his guest, he thus addressed him—"Well, Bill, what news have you brought for me this time, ay." "Bad news," said Bill, shaking his head, "very bad, very bad, and it's concerning myself too. The fact is, I want to go before a magistrate at once." "I cannot take you to night," said the constable, "besides you have not told me what you want with the magistrate." "I will tell you all before the magistrate, all I know about it, and the world shall know, so take me at once." "I cannot take you to night," said Mr. H., "neither can I detain you without knowing on what grounds you wish to be taken before the magistrate." "Then sit down," said the herdsman,

"and I will tell you all, but don't be alarmed, no matter however villainous I may appear, I will not injure you." At these words the constable became excited, and bade the herdsman proceed, when he, without hesitation or in any way concealing anything, related all the circumstances connected with the murder of the poor old farmer, how he decoyed him across the water-course, when he knocked him down, and dragged him to the place where he murdered him, and how he afterwards threw his guilt upon Harrison by taking advantage of his untimely presence, and how positively he had sworn, and how innocently the man had suffered for his crime. Howard listened with the greatest astonishment and surprise; still, so clear and pointed were the facts related by the herdsman, that to doubt their truth was impossible, and the herdsman having written out a similar confession which was signed and witnessed by the constable, and a man whom he called in for the purpose. The herdsman was then legally arrested, and the news spread rapidly through the town, and Newmarket was once again the scene of bustle and confusion. At an early hour the following morning groups of persons might be seen in different parts of the town discussing over the herdsman's confession and arrest. Some decided that they were only the assertions of a madman, while others declared that they believed every word he had said to be correct, for his conduct latterly gave proofs of the same. At length ten o'clock arrived and a large assemblage had collected round the house of Howard, anxious to have a glimpse of a man who had confessed to such heinous crimes, and as the constable with four assistants surrounding the prisoner, who was handcuffed, left the house and proceeded in the direction of the magistrate's office, the groans, hisses, and yells, were most vehement and appalling. However, they shortly arrived at the magistrate's, and the prisoner was immediately conducted before a full bench, where, to their horror and disgust, the herdsman related the whole history of his treachery and guilt. Everything appeared so plain and straightforward that no one appeared to cherish a doubt, and upon his own statement, to the satisfaction of all present, he was fully committed to take his trial at the next Cambridge assizes, which took place in the first week of October. After his committal, the people for miles distant in the surrounding districts, visited the Hut on the Heath, and the herdsman, from his own confession, was looked upon by all classes as something inhuman, or a monster in human shape, and the vengeance of heaven was invoked upon him, even by the lowliest of the people.

*(To be continued in our next).*

#### THE NEGRO AND HIS WRONGS.

A Negro belonging to Longan Harbour, in Chicago, in the State of Mississippi, arose in the night and killed his wife by chopping off her head, after which he hung himself to a tree near the house. The reason for this horrid deed was, that his wife, a beautiful quadroon, was obliged to submit to the sensual caprices of her master. —*New York Express.*

# The Community's Journal;

OR,

## STANDARD OF TRUTH.

*Saturday, Sept. 19th, 1857.*

### ARE THE INDIANS JUSTIFIED IN EXPELLING THEIR INVADERS BY ANY FORCIBLE MEANS; OR WHAT WOULD ENGLISHMEN DO WITH THE INDIANS UNDER SIMILAR CIRCUMSTANCES OF INVASION AND PLUNDER?

The principal topics of conversation which now occupy all classes of society, are the horrible outrages perpetrated on the women and children of the European residents in India, by the exasperated and enraged mutineers. Truly, the crimes as recorded to have been committed, are of a nature unparalleled for their barbarity and cruelty in any history of ancient or modern warfare; and though we ourselves feel shocked and disgusted at the cold-blooded cruelties inflicted upon the innocent, yet we, at the same time, bear in our minds the origin, cause, and object of these cruelties. The rebellion in India must not be considered in the light of a war between the two nations, therefore the honours attached to wars under such circumstances must not be anticipated. On the contrary, the Indian revolt is a war of expulsion on the part of the natives, who have at length determined to rid themselves of their invaders, who, under a cloak of the most detestable hypocrisy and deception have infringed upon their territory, and encroached step by step upon their land, until the native Indians now find themselves deprived of every right and privilege which their invaders, under a cloak of religion, pledge themselves to maintain in their behalf. Thus, year by year, the invaders have continued to encroach upon their territory. Track after track of land has been annexed, and large revenues, in the shape of taxes upon every article of production and consumption, have been extracted from the sweat and blood of native industry, until, after finding that the invaders will no longer suffer them to live by their labour, and not being satisfied with possessing not only their lands, their properties, and their persons, but now, by the cruelest and most degrading torture, have endeavoured to wrest from them their most sacred rights in points of religion, un-

til the natives being no longer able to bear the gross cruelty and oppression of their fiendish invaders, have resolved to expel from their country, either by stratagem or force, every white-faced person, whose presence has always proved a curse to their country. Therefore, considering all the circumstances of the case, with the treachery, cruelty, deception, and plunder, to which the Indians have been exposed by the machinations of their invaders, can we wonder that they are enraged, and resolved to rid themselves of so great a curse? And, knowing that they would not be granted the privileges of honourable warfare, even if they sought it, they have resorted to stratagem, and have lost no opportunity which offered itself in their behalf for the extermination of their most deadly foe. Still, though it must be confessed that the horrible cruelties they have exercised upon our helpless countrymen and women are of a nature too horrifying to reflect upon, yet if those who so loudly expostulate and exclaim against them, would place England in the same position as India, with hordes of Indians of every grade and station infesting all our most productive localities, depriving its inhabitants of every right they possessed, despoiling our women and enslaving our children to their oppressive laws, and, in fact, making an Englishman, in his own country, a slave to the rapacious desires of Indian chiefs, would not Englishmen, under such treatment, at the earliest opportunity rise and endeavour, either by fair means or foul, to shake off their fetters and rid themselves for ever of their tyrants and invaders? Would Englishmen, let me ask, thus goaded, shrink from any act, however bloodthirsty, or however cruel, when their lives, properties, liberties, and honour, were at stake? Englishmen have been tested in many nations, even under circumstances of far less provocation than the Indians, and have displayed more cold-blooded ferocious barbarity, perhaps, than any other nation placed under such circumstances. Then what would they do placed in a similar position with the Indians? Why, they would rise to a man, and declare vengeance against their invaders, and would leave no means untried to hurl from their shores all traces of the seed and generation of their ruthless invaders. And who, under such circumstances, could blame them? And what honest, upright, candid, or unprejudiced person can affirm that the Indians, under all the circumstances attached to their cause, are not acting legally and justifiably in maintaining the rights and independ-

ence of their national honour and dignity? Englishmen may boast of their own honour, and criticise the conduct of the Indians, but Englishmen would not submit to what the Indians have so long succumbed to without resistance.

### 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.*

*To the Editor of the Community's Journal.*

Sir—I last week completed the ninth of the series of prophecies on coming events, and intimated that I would forward to you for insertion in the columns of your next issue other matter of public interest, for the purpose of laying before your readers. The subject of Mormonism is now attracting considerable attention in different parts of the country, the news which has arrived by various private as well as public channels from the great Salt Lake being of the most gloomy and disastrous nature. I have here extracted a revelation which was given by the spirit of Joseph Smith, the great Mormon Prophet, in August, 1856, and, from its singular nature and truthfulness, which events are now literally proving, I trust will both interest and instruct your readers. The revelation referred to was given in answer to a question on the gathering together in the Great Salt Lake Valley, and is extracted from a pamphlet entitled, "Revelations from Swedenborg, the Swedish Spiritualist; and Smith, the Mormon Prophet," by the author of the "Message," from which the prophecies were extracted. Accordingly, having mentioned the subject upon which the revelation was given, I hereunder insert the revelation itself, as contained in the work in question.

Revelation from the spirit of Joseph Smith, the Mormon Prophet, given in August, 1856:—

"I am commanded to declare that this gathering together is an abomination to God, causing disgrace and confusion to the human race, originating by the forestallment of that period when the chosen people of God shall be gathered together from all the corners of the earth. But as worldly ambition for wealth, name, and aggrandisement in the propagation of these delusive doctrines was the object, that wealth might be collected, so that laws, rights, and ceremonies might be established amongst them in defiance of worldly law and sacred rites of man, this place was secondarily selected, to which, through the delusions which I sanctioned and set forth, thousands have flocked and regretted, and thousands, whose hypocrisy and inward deception have led them thither, are still suffering, and will continue to suffer until God's wrath cometh upon them, and all the disobedient and oppressive race of man. This I am commanded to declare."

Sir, the above explicit revelation, although short, is yet sufficient to prove its truthfulness; for the newspaper reports and

private letters on passing facts connected with the Mormon territory, prove that, no matter however false and delusive Joseph Smith himself was whilst living, his spirit since his death has spoken the truth in reference to the sufferings which his followers have, and are still experiencing; and trusting that your readers will carefully peruse the matter over, and watch the progress and conduct of this peculiar people. I will next week, with your permission, forward another of his revelations, which is now also proving itself truthful, and thanking you for your kind permission for thus occupying your space,

I remain, yours very respectfully,

W. W.

*Birmingham, Sept. 14, 1857.*

*To the Editor of the Community's Journal.*

Sir,—Notwithstanding all the opposition brought forth against spiritualism by priests, people, and the organs of the press, it has now become an established fact which thousands can prove, and believers are daily increasing and proving for themselves its reality, and receiving instructions for their moral guidance and the straight way to happiness here and hereafter, without those instructions being corrupted by governmental authority or priesthood; and as there is one spirit medium who is endowed with power from on high to commune with God's celestial angels, as the prophets of old, and as their assertions are truths without mixture, daily proving themselves by their realization, and the holy and divine strain they breathe forth—such medium being J. G. H. Brown, and as this man has received instructions from on high, as published in his works, to answer all questions tending to man's welfare in time and eternity—we wish to beg the favour of you, sir, to solicit him to obtain an answer to the following, to appear in the journal for the information of your readers. *Question.*—Did the Apostles of Jesus Christ, upon establishing the churches at Jerusalem, extort contributions from the people for the building of temples, synagogues, or houses of prayer? Or, were they taught like the members of the Great Organization to make their houses their churches, and to be a people prepared for the Lord?

J. C.

*Leicester, Sept. 14, 1857.*

[We will hand your question over to Mr. Brown, to be answered in our next.]

### DIVINE REVELATIONS, ANCIENT AND MODERN.

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

And if we refer to the thirty-fourth chapter of Chronicles, we shall see that there were seers amongst the female portion of the great human family, and not only seers, but chosen of God to reveal his will to man, and if this gift was not intended to be used in the present day, as in former times, why is it not withheld? For it is evident it is a gift, and not a qualification, or it would be more common. Why is it that all cannot see, or be-



come seers? If it was the natural or bodily eye that saw, we all should be seers; but we find that it is the spiritual eye that beholds the spirits, for the bodily or material eye cannot see spirits. Thus we find clairvoyants can only see and hold commune with spirits when their bodily eye is closed, and this is a fact which cannot be repudiated, and plainly proves that it is a gift to behold with the spiritual eye things which are immaterial. If we trace the time, from the earliest ages to the present time, we shall find that God has, in all ages, raised up or gifted with this gift, persons, as a warning to the oppressors of mankind, and who have invariably denounced tyranny, oppression, idolatry, or wickedness, in the name of Him who ruleth all things; and in the chapter alluded to above, we find that in the days of Josiah, who sought after the living and true God, that a copy of the law, or the word of God, as revealed with the history as given by Moses and others, was found in the walls of the temple, and when the king heard the books of the law read, he rent his clothes and was grieved because his people had so far departed from that law as to become idolaters, and, as it was customary in those days, he sought out the chosen of the Lord to know his will concerning them; and at the twenty-second verse, we find those sent by the king soliciting Huldah the prophetess to enquire of the Lord for them. And she, like all the chosen instruments of the Lord, declared fearlessly the fate of Jerusalem, for the wickedness of the people. Thus saith the Lord God of Israel: tell ye the man that sent you to me, thus saith the Lord: behold, I will bring evil upon the place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah; and after showing the cause why this should come upon them, she told the men to tell the king that, because he had humbled himself, this destruction should not come in his day; and if we trace the history of Jerusalem, we shall see how literally this prophecy was fulfilled. And thus we see, though his word may be spoken through the feeblest of his creatures, yet he takes care that every word is fulfilled. And though we find that some believed the words of the prophets, yet others despised them and endeavoured to bring about their destruction. "And though the Lord sent to them by his messengers, rising up betimes, and sending; because he had compassion on the people, they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of God arose against his people, till there was no remedy." And thus the Jews brought about their captivity and the destruction of their city and temple, because they would not listen to the words spoken unto them by the mouths of the prophets of the Most High. Thus it is declared in the twelfth verse of the last chapter of the second book of Chronicles, "That the king Hezekiah also, was partially the cause of these calamities, because he did evil in the sight of the Lord, and would not humble himself before Jeremiah the prophet, speaking from the mouth of the Lord," and thus destruction was brought upon them. "Their young men were slain with the sword, and no compassion was shown for the young man or maiden, the old man, or him that stooped for age."

Here, then, is a warning which ought to be regarded, and let those who scoff and jeer at the warnings sent forth in our day, take heed; for similar things are predicted to fall upon this our native land, and though these things have been sounded in their ears, they will not believe that any calamity is in store for them, though they behold strife and contention raging in a foreign land, and calamities which make the blood chill in our veins, falling upon our fellow countrymen and women; but, because they are at a distance, they think to themselves such things will never transpire here. But let them remember, that God has declared that such things shall visit every nation of the earth; for a description of which read the "Scriptural Magazine," where these calamities were foretold, in February last, in the presence of a number of persons. If any person has any doubt that prophecy is again restored, let him watch the events foretold, and compare them as they transpire, and I have no doubt he will soon see that which will satisfy himself of its truth, and thus proving all things, holding fast that which is good, not despising it because others do, or not ridiculing it because it does not accord with their own ideas, but study it prayerfully, read it attentively with an unprejudiced mind, and I have not the least doubt of the result. But, so long as the teachers and people of the present day can cry modern prophecy down as being evil or Satanic, without taking the trouble to look into it, so long will ignorance, unbelief, bigotry, and last, though not least, selfishness, reign predominant. Let those who cry it down as evil, investigate it, and then try to prove it such. But they dare not attempt to do so, because it shows up oppression, selfishness, wickedness, and vice, in their true colours, without varnishing them over with hypocrisy and flattery. Hence the opposition that it meets with, but its truths will show themselves to the world when all opposition, prejudice, and bigotry are swept away—when those who oppose it are sleeping the sleep of death, when their spirits have left the mortal coil of clay, then will they believe the truths revealed, and the rising generations who may live when our heads are laid low, will wonder how it was that it met with so much opposition. Then let me invite all persons to search into it carefully, and not let the derisive laugh of the unbeliever have any weight on their minds, but search for truth, and when you have found it, embrace it firmly, and let not those who take the trouble to condemn, but will not take the trouble to investigate, have any control over you. Remember, there never was a time yet but truth met with violent opposition in whatever form it appeared, and let not this discourage you, or damp your energies, and in the end your reward will be certain.

*(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.)*

*To the Editor of the Community's Journal.*

Sir,—In our last letter, in the latter part, we spoke of moral training and education, we have yet to continue the subject

little. All people are open to receive moral instruction—all are not capable of becoming thinkers—the superficial thinkers tell us that romance, that fiction, is rubbish, and ought not to be read, yet they will adapt it to forward their own notions. But people must read, if they read anything, what they can appreciate—many are of that turn that fiction, narrative, and amusing anecdotes are most congenial to their feelings. Let them have those things then, and of a superior sort, and, in some, they may lead to other pursuits. Some will desire painting, some carving, sculpture, some mechanics, and all to some extent exercise, play, and music. Let there then be free public buildings and playgrounds for all these things, not in a few towns only, but throughout the whole country, that not one be debarred their enjoyment, and we shall have a healthier race. But where is the money to come from? it is asked, and how are the country people living in remote places to be brought within the reach of those enjoyments? To show this is our task; but now we shall only say, by having no remote places, by making the large towns smaller, and the villages larger; by neither packing or scattering the people so much as is now the case. Let us now ask how ever can money be found to indulge in vices which impose suffering, and none for virtuous instruction and amusement, which impart to the body a healthy tone, and to the mind the sweetest delights. Those things want only to be rightly set in motion, and people will take advantage of them—will find they have no necessity for many costly things they now indulge in, and will therefore be well able to pay for better things. Much of the monies now spent on medicines and doctors' bills will be saved; for, as people will obtain better dwellings, and enjoy more rambles in the country, little sickness will exist. Those amongst the working portion of your readers who have ever ailed, can they not, most of them, in most cases, however, trace it to something connected with their labours; and when a little ailed, which one or a few days rest would cure, have they not continued their employments until they sank under them? which, in many cases, have brought on lingering diseases which the earthy grave alone can cure. It will be said, when people know a little rest would do them much service, are they not themselves to blame for not taking the rest in time? They do not know the seriousness of the result; and even if they do, their necessities are so pressing they must toil *even unto the jaws of death!* Either they are fools or knaves who raise the objection.

We have now to draw the attention of your readers to the present unjust mode of building our towns. Christians, so-called, have not yet learned the lesson, before Christ, taught by Diogenes to Alexander—"You have taken more from me than you can give me—let the sun shine upon me." No house should be built so as to keep the sun from shining into another's. It is known that people live longer on one side of a street than the other—that when a plague comes, cholera, fever, and so forth, it attacks one side before, or at least, more violently than the other, because one side is plundered of its fair share of the life of the earth—the sun—and the robbery is overlooked, whilst if a man eat when he is hungry a portion of what he has produced, and what God has given him as the reward of his toil, he is punished—no, punishment is not the word—punishment is pain inflicted

for crime committed, or duty omitted—he is murdered with many stripes. We do not know that man can commit a crime against so powerful a being as God, but, if it be possible, he is the man who plunders man of what God has given to all. All streets should be built parallel—no "houses at the back"—no cross streets except passage, not to live in, but for convenience; the houses should have windows front and rear, that the sun might freely shine into all the rooms every day. There should be gardens front and rear. By this regulation children, from their earliest years, might be trained to a knowledge of the soil and agriculture. Knowledge of somethings should be common to all—in the world of mind, one man may be a naturalist, another an astronomer, another a geologist, but all should be moralists, should be lovers of, and well instructed in, morality and justice. In the world of matter, one man may be a smith, another a carpenter, another a sailor, and so on, but all should have a knowledge of cultivating foods, fruits, trees, and flowers. It will be said much valuable land would be wasted by adopting this system, but it is incorrect, for land is valuable only in proportion to its productiveness, and not on account of the false value given to it—to a small portion of it, on account of its being in a town, or in a good business situation. This private antagonistic system curses everything; all parts of a town should be good. Land would produce as much in gardens as fields. Besides, the delight attendant on living in towns, where all cultivated fruits and flowers, where people could sit around under the large family tree of apples, pears, cherries, or plumbs, and enjoy its cool shade in the summer afternoon, were it necessary, would be worth the sacrifice of a little bit of land, spared from the lordly deer-park, or from the stables of cab and buss horses, which exist only to coach about, and for the pleasure of the rich, the shopkeepers, the merchants, and a thousand other unnecessaries. Only when towns are thus built, can it be said what the majority profess to believe as a prophecy, "Every man sitteth under his own fig-tree, and plucketh the fruits of his own vine." But there would be a great saving by this system. Who has not seen fruits and vegetables rotting in the market places, and in the miserable shop windows that bedeck our towns? mocking us with the miserably wretched economy of our disordered cursed state. When people grow fruits and vegetables in their own gardens, they will pluck them as required, fresh from nature's hand, until gathering and preserving time comes, then they will not allow them to grow half rotten, as in many instances they now are, previous to their being preserved. If it still be persisted in, towns should not be built with gardens front and rear of the houses, why then it follows that no houses should be built in towns with gardens front and rear. Some of the houses of the rich are, and one person has as good a right to a garden, or anything else as another, (excepting an idler always) or to anything else. It is sometimes said so by those who have no love for us innovators; they add, however, "if one can get it." But people generally are not earnestly impressed with this idea, else they would soon make an alteration. We dismiss the subject for this week by referring those of our readers who wish, to Kidd's letter, on the silk weaving of Middleton, in "Reynolds' Newspaper." There they will find, from the experience of the weavers themselves

the growing poverty and degradation of this portion of the community. Let them ask what is the cause, and though they may conclude there may be many—they must know—none can help seeing, that so long as people buy things which are made by low-paid labourers, poverty, with its attendant train of unutterable, incalculable curses must exist. The degradation of the masses, by many writers, has been dwelt upon for some years, but people are very tardy in taking any steps for their improvement. If only a moiety of those who can see the cause of the evil were to set to work in earnest, the mass would soon see a structure reared that would inspire them with hope and exertion. But the fact is, sir, though we are not going to accuse the world of being over wise, there is more wisdom than correctness in the world.

E. L. STEPHENS.

Sheffield, Sep. 14, 1857.

*To be continued.*

### THE LONDON SLAVE MARKET.

Suggested on reading that London contained 80,000 females "on town," and the means resorted to to procure some of them.

Eighty thousand in a line  
Of England's daughters fair and fine—

Who bids, who bids, who bids!  
They must sell themselves for meat,  
Bread they cannot get to eat,  
Society is all a cheat—

Who bids, who bids, who bids?

The weeping child, now from her home,  
Just in her teens is forc'd to roam—

Who bids, who bids, who bids?  
Is she pure, is she chaste?  
Then suits she just the lordling's taste,  
The poor man's daughter is his feast—  
He bids, he bids, he bids!

Poor men's daughters must be sold,  
Barter must themselves for gold—

Who bids, who bids, who bids?  
This girl must not become a wife,  
She must serve us though in strife,  
What is to us a plebeian's life?

Who bids, who bids, who bids?

See this sweet child—her mother's joy—  
How sweet her eyes! O what a toy!

Who bids, who bids, who bids?  
Her cheeks so soft, her lips so fair,  
What wavy tresses, shining hair,  
Her teeth, what pearl can with compare?  
Who bids, who bids, who bids?

Here's the father's darling child!  
*Free*, romantic, fair, and wild!

Who bids, who bids, who bids!  
What limbs! so free, what heaving breast!  
Just decoy'd from her mother's nest,  
You can enjoy her with a zest!

Who bids, who bids, who bids?

Another yet, her brother's pet—  
Her little sister calls her "Tet,"

Who bids, who bids, who bids?  
Not weak, my lords, nor yet quite tame,  
You've force enough, it's all the same—  
Who bids now for "Tetty" dame?—  
Who bids, who bids, who bids?

The highest bidder takes the prize,  
Dulls lovely woman's beauteous eyes—

Who bids, who bids, who bids!  
England, bow thy head in shame!  
Slight not the spangled banner's fame,  
As God lives, thou art as much to blame,  
Long as thou dost sell thy daughters.

WANDERER.

### GENERAL INTELLIGENCE.

*India—Mutiny still spreading.*—The 7th, 8th, and 40th regiments, and 12th irregular cavalry, mutinied at Dinapore on the 23rd of July. We also learn from the latest intelligence, that the mutiny is no longer confined to the Bengal army, but that it has now broken out in Bombay, and the 27th native infantry in that presidency is in open revolt. A Mahomedan conspiracy has been discovered in the Bombay presidency, but it is believed the conspirators are arrested, and are awaiting their trial.

The News from Delhi states that the siege is progressing slowly, but reinforcements were beginning to arrive.

*Austrian opinion of the English Army.*—The following appears in an Austrian paper:—"The cry for vengeance which was raised in England as the cruelties committed by the Indian mutineers became known, was but natural. Women and children can cry for vengeance, but men can do more. It is a remarkable fact that not one band of volunteers has yet offered to proceed to the seat of war. The universities, the public schools, the factories, the cottages of the peasants, have not sent forth one man with his gun or sword in his hand. In any other country thousands would have been carried away by their feelings, and offered their services at such a critical moment. When the United States were at war with Mexico, ten times as many volunteers presented themselves as could be accepted. Not only young men belonging to the first and richest families, but even the grey-headed fathers of families hurried to the scene of action, and served in the ranks. The taste for deeds of arms is almost extinct in the European branch of the Anglo Saxon race. It is only for lucrative appointments that there is a superabundance of applicants. The lower classes, when enlisted and paid, do what they are bid, but when the times are prosperous and the wages high, recruits are not to be found. In fact, the English army is almost become a myth."

## NOTICE TO CORRESPONDENTS.

"W. T., London.—Your article on the Foresters, at the Crystal Palace, is too lengthy for our columns, and it would not be of general interest to the bulk of our readers—we have laid it aside for the present, but should thank you for any other contribution you may think well to communicate, so long as our space will admit of insertion.

"J. W., Compstall.—We cannot insert your article entitled "New Church *versus* Spiritualism," as we have already engaged to publish a series of articles establishing the truths of the facts which your article endeavours to deny, and though in your belief scripture is quoted to support it, yet there is only one side of the question handled, while in the articles which we shall publish, both sides of the question will be shown forth in such a manner as to establish the truths of the facts of the arguments set forth, so as to defy contradiction, even by the most learned critics or scholars of the day. In future, when your letters exceed the regular weight, put two stamps upon them, we have been charged double postage for your last.

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

## ADVERTISEMENTS.

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

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

Also, now ready, in neatly printed colored wrappers, 16 pages crown octavo, **A Code of Divine Ordinance or Worship; or, Make thine House thy Church.** This work has been written by command of the highest power expressly for the use of all earnest seekers after truth, and is sold to the enrolled members at 1d.; to the non-enrolled members at 2d., as a penny will not defray the expenses of printing if every copy be sold.

Still we adhere strictly to the principles of charity, void of interest or motives of gain. This work can only be had from Mr. J. G. H. BROWN, on application to the above address.

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

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

**Astrology.**—The different branches of this science, as taught by Ptolemy, Cardan, &c., are explained, with various illustrations by modern authors, this work originally published at 6s., cloth, containing 388 pages, demi octavo, with numerous illustrations, can now be obtained from Mr. J. G. H. BROWN, Walker St., Sneinton, Nottingham, complete, in folded numbers for 3s., or to suit the convenience of persons desirous of possessing this valuable work can be divided into three parts at 1s. each, each part, sent post free to any address for 13 Stamps. Observe! the work can only be had in this manner from Mr. J. G. H. BROWN, Walker St., Sneinton, Nottingham.

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