

COMMUNITY'S

Or, Standard

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

THE



JOURNAL;

Of Truth.

MORAL, SPIRITUAL, RELIGIOUS, AND PHYSICAL
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INTELLIGENCE, ETC.

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[PRICE 1d.]

A NEW HISTORICAL TALE.

THE HUT ON THE HEATH;

OR,

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

(Continued from our last).

was visible by the beaten track amongst the long dried grass, and the several patches from which the furze had been cut away. Still, however, as she took no particular notice of this seeming wilful destruction, but continued her way along the winding avenue, her heart throbbing quicker and heavier as she neared the locality of the hut, her once rural and rustic home. Two large lofty oaks situate immediately at the back of the hut were now in full view, and with quickened steps Emily emerged into the open space in which stood the hut, and as she gazed upon the strange scene which met her eyes, she involuntarily exclaimed, "Good heaven! can it be possible! what does this mean!" and as she gave utterance to these words, she dropped upon her knees on the grassy heath, which was now almost covered with the leaves which had been stripped from the trees by the autumn winds. The end of the avenue through which she had come opened within a half dozen yards of the end of the hut, and as she emerged, her keen eyes eager to behold her once lovely abode, appeared for a few moments as if deprived of sight; for, with bewildered horror and amazement she beheld the hut in ruins, its roof gone, its side walls partially destroyed and blackened, as if from the effects of fire. So terrible was the blow she felt at this disappointment, that she remained for some time in her kneeling posture in a state of bewildered anxiety and wonder. At length, however, her recollection was recalled by the sound of voices in the direction of the hut, and fixing her eyes upon it, she observed two females and two males, with some children, leave the hut, and were proceeding in the direction of the water course before named. And, in a little way from the ruins of the hut, they turned to look upon it, exclaiming as they did so, "A cruel, cold-blooded wretch, a double murderer, and a man whom all supposed inoffensive and innocent!" "Yes!" exclaimed another of the party, "but it is over with him now, his hut is destroyed and himself a malefactor upon the gibbet, both

of which will pass down to posterity, and become as legends of horror both to the young and old, and the hut will, in after ages, leave no traces of its existence." As the strangers finished these words, they again turned and left the spot, apparently without noticing the presence of Emily, on whose heart every word they had spoken had fallen like a blight upon her existence. "What can they mean?" she soliloquised. "My father a murderer, a malefactor upon the gibbet, his hut destroyed, and I never to hear a word, or know anything about the affair! It cannot be true, surely it must be a dream; still I am here, and can see the ruinous hut, heard what they said, and what if it is true?" As she said this she arose, approached the hut, and found that there was free ingress and egress on either side. Emily with trembling steps entered within its crumbling walls, and on several places effigies of the herdsman were observable, drawn with chalk and something black, in different forms; some were hanging from a gibbet, others on a gallows, and under some were roughly written, "The cruel herdsman, a double murderer, who swore away the life of an innocent man, but now suffers himself for the crime he laid on others." As Emily read these several epithets, she became almost distracted, and at length leaving her bundles she emerged from the hut in the direction of the water-course, and as soon as she passed the bushes which secluded the hut, she perceived immediately in front of her, at not more than a few yards distant, a high pole, with a cross tree, on which was suspended a human form. Several voices now attracted her attention, still she proceeded forward, and as she entered the open space where the post was erected, and around which several spectators were standing, with her eyes fixed upon the body she rushed towards the rails which enclosed the gibbet, exclaiming, as she fell upon the ground amidst the bitterest sobs, "My father, my father! It is he, it is he! I recognised him the moment I saw him!" And, as these words were uttered, consciousness appeared to leave her, and she lay senseless upon the ground. Several of the by-standers had now approached her, and as they had heard her claim the malefactor as her father, they began to enquire amongst themselves as to whom she could be, and amongst some of the persons present there happened to be two who at once recognised the herdsman's daughter as Emily the "Forest Queen," who had been so long and so mysteriously lost. After some considerable time, Emily showed symptoms of revival, and was again raised upon her feet, and several interrogations were put to her, but she answered nothing, her eyes still rivetted

on the remains of her wretched father. At length she was with difficulty prevailed upon to leave the spot, and she turned and walked mechanically towards the hut, whither she was followed by several persons who had been to view the gibbet. On entering the hut she seated herself upon her small box, her face in her hands, and remained for some time absorbed apparently in silent grief, till at length the evening growing late, the two persons who had recognised her, and who resided in Newmarket, prevailed upon her to accompany them home. She at length consented, and they set out, taking the same route across the heath from which, it will be remembered, she was torn away by the two ruffians on the morning succeeding the robbery of the Norwich mail, as mentioned at the opening of our narrative. As Emily travelled but slowly, several persons reached Newmarket before herself and her conductors, and the news was quickly spread through the little town that the herdsman's daughter had returned; and several persons as she entered the town came out to meet her, some looking upon her with pity and compassion, others with contempt and disgust, their extreme ignorance causing them to taunt the innocent girl as being the daughter of a double murderer, who was then hanging in gibbets for his crimes.

CHAPTER XXVI.

Emily's resolve—her final departure from Newmarket, and secret abode in London.

Though steep'd in sorrow, guiltless is her name,
She shrinks from all who knew her, that she may hide her shame.

ON Emily reaching the town she was soon surrounded by several individuals with whom she had formerly been acquainted, and amongst others who had come out to meet her was Howard, the constable, who kindly took her under his own care, and conducted her to his own home, where, after a few interrogations from Howard, Emily related all which had occurred to her since the morning when she was stolen by the two ruffians who had visited the hut. Howard then related to Emily all the circumstances connected with the singular conduct of her father, since the robbery of the Norwich coach and her own disappearance, also the murder of the poor old farmer, the apprehension and committal of the man Harrison, through her father's exertion, his trial, execution, and gibbeting, upon her father's evidence; and finally, her father's confession, with his arrest, trial, execution and gibbeting, and how much the heath and the hut had been frequented since the first murder, and how the people had raged with indignation at the cold-blooded cruelty of her father, and how in their vehemence they had destroyed the hut. To these details Emily listened with the profoundest attention, making no reply or remarks; and when Howard had finished his narrative, she merely replied that Newmarket would never more be a home for her. She then related to Howard how she had set out for the purpose of visiting her father in the early part of the summer, but that the van was stopped in the night, in Epping Forest, and she was

carried off by the same ruffian who had taken her from the heath when she was first missed, and that her box and bundle were left in the wagon, and she had never heard of them since. Howard, after promising her a place of abidance while she thought well to stop, told her he would make enquiry concerning her luggage in the morning; he accordingly did so, and to the no little surprise and satisfaction of Emily, they were safely restored to her from the wagon office. Emily remained four days under the care of Howard, during which time numbers of persons came to see her, and many ladies offered her great sympathy and made her handsome presents; but, notwithstanding the entreaties of those who felt interested in her welfare, she resolved to leave Newmarket; and, on the morning of the fifth day, took her seat upon the Bury and London coach, and at eleven o'clock left Newmarket, proceeding

(To be continued in our next).

The Community's Journal;

OR,

STANDARD OF TRUTH.

Saturday, Oct. 3rd, 1857.

THE RAPID PROGRESS OF SCIENCE, AND TERRIFIC INCREASE OF IGNORANCE, CRIME, AND STARVATION.

During the last half century, especially in the last twenty years, it has been the boast of the people of this country, particularly the most influential portion of them, that they have left no means in their power untried in promoting and encouraging science in all its variegated forms, and loudly they boast of the great blessings which the development of arts and sciences have conferred upon the human race. For numerous advantageous discoveries have been made in the art of machinery, and those who are most benefitted thereby are ever ready to endeavour to make the people believe that machinery has placed all kinds of articles of consumption within the reach of the humblest classes; improvements in the cotton looms have greatly reduced the prices of all cotton fabrics; so, in like manner, in the woollen departments, so that all persons, however poor they may be, through the introduction of steam and the improvements in machinery, may possess articles of bedding and clothing which, before these inventions and improvements, were almost beyond their reach. This is the cry of the manufacturers who, through these inventions, have been enabled to accumulate large fortunes. But, we deny

that the people are better provided with bedding and clothing now than they were before steam and machinery improvements were introduced; on the contrary, the boasted science and discoveries made in England have been its ruin; for, ever since the introduction of steam, the prosperity of the people has been declining, and in nine cases out of ten the real inventors or discoverers of any new science or art, are poor men, who, through their study and ingenuity, and desire to decrease manual labour, invent some new species of machinery, but being poor, they have no means of bringing them into operation. Hence their ingenuity is purchased for a trifle, their inventions put to work, and a fortune is accumulated by the purchasers, while the real inventors remain slaves. Look at the thousands of inventions which have been patented within the last twenty years, and look at the numerous institutions of arts and sciences which have been erected at enormous outlays in all parts of the kingdom, and then look at the condition of the poorer classes, and see if you can trace any benefit which they have derived from discovery or science. What cares a man who has to labour six days a week and support a wife and six children on seven or ten shillings a week, for the cleverness of one who has made some new discovery? What is a new invention to him? He has worked all his life and will continue to do so; therefore the progress of science to him is little better than a bag of moonshine. So, likewise, the discovery of new lands, new planets, stars, or comets, they are of no interest to him, nor to any of the lower orders of society; for, notwithstanding the progress of science, there never was a time when ignorance and vice were more prevalent, both amongst the juvenile and adult population. For, the education of the young, through the poverty of their parents, is entirely neglected, and thus, as science and art progress, the human race grows up in vice and crime, and their days are frequently shortened by their increasing depravity, into which they are goaded by wretched misery and starvation. Then why should England boast of her science and skill?

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,—In consequence of several remarks which have reached me from afflicted persons, who have made enquiries through

others who have been afflicted in various ways and have received relief through the spiritual prescriptions sent from me, and their enquiries being as to what amount of charge the persons so relieved have been subject to; I therefore beg leave to notify that several hundreds of prescriptions, for all diseases, have been sent to all parts of the kingdom, and that in no case charge or fee is demanded or required, and that my sole object is that others may receive sterling benefit through the gift with which heaven hath been pleased to bless me. All that is required for a prescription, is the proper name and age, with the nature of disease, and a stamped directed envelope, and a plain sheet of paper for reply; and to prove that these prescriptions, when applied according to the directions given with each, are effectual, I have now in my possession, exclusive of those already published with the "Warning Message," and circulars, a large number of testimonials, which can be seen on application, comprising cures of most extraordinary cases, such as stiff joints, gatherings, and ulcers of long standing, rheumatism, cholera, fever, bad legs, deafness, and, in fact, all external or internal diseases to which the human frame is subject, have found relief from these spiritual prescriptions, when strictly attended to and properly applied, and for which no charge or fee is required. Therefore, sir, hoping you will give this publicity for the benefit of suffering humanity,

I remain, yours respectfully,

J. G. H. BROWN.

Walker Street, Smeinton, Nottingham,

September 21, 1857.

DIVINE REVELATIONS, ANCIENT AND MODERN.

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

until she becomes purified and cleansed from all hypocrisy, oppression, and idolatry, and then will she be fitted for the mission she has to fulfil. Then only will she go forth in the strength of the Lord, to overthrow all abominations, and thus prepare the world for that peaceful reign which shall be established through the length and breadth of the earth. But let us compare this country with Jerusalem for a moment, and see if this country contains any of the evils for which Jerusalem was punished; and, if we refer to the fifth chapter of the prophecies of Isaiah, we shall find that Jerusalem is compared to a vineyard in a very fruitful hill, fenced and planted with the choicest vines. But, instead of bringing forth fruit which was good and pleasant, it brought forth wild grapes. And the Lord asks, "What could have been done more to my vineyard, that I have not done in it; and then goes on to declare the consequences. I will take away the hedge thereof, and it shall be eaten up: and break down the wall thereof and it shall be trodden down. And I will lay it waste, it shall not be pruned nor digged." In the next verse is an explanation to this figurative language. "For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness,

but behold a cry. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears, said the Lord of Hosts, of a truth many houses shall be desolate, even great and fair, without inhabitants." If we look around at our own country, cannot we see a parallel case to this; we have been blessed with a fruitful country and with abundance of fruit and pecuniary prosperity; we have been blessed with the light of the gospel, with the example of Christ and his apostles laid before us. But, have we brought forth fruit to perfection? Have we kept the commands of Christ, "Love the Lord thy God with all thine heart, and thy neighbour as thyself?" Have we become grafted into the true and living vine? Have we not brought forth wild grapes, instead of the delicious fruit of the vine? Have we not brought forth oppression instead of righteousness? Have we not, as a nation, stolen the birthright of many thousands of God's creatures, robbed them of their lands, their lives, their liberties? Yea, we have added land to land, country to country, people to people, until England, as a nation, boasts in the pride of her heart that the sun never sets on her dominions. But, let me ask, what fruit has she brought forth? Has she endeavoured to make the people placed under her rule happy and prosperous? Has she shown that she has been with Christ and learned of him? For he said, "Blessed are the merciful, for they shall obtain mercy. Blessed are the meek, for they shall inherit the earth." I would ask, has her rule been merciful? Has she taught them by her actions the golden rule laid down by Christ? Has it not been the very contrary? Wherever she, as a nation, has set her foot, she has enforced obedience by the bayonet, sword, or gun, to her oppressive laws; she has taxed their lands, their labour, their food, until their lives have become a burden to them. And can she expect to escape God's wrath? Have we not, as individuals, incurred the woe pronounced on the people in Isaiah's days, for adding house to house, field to field, till there be no place for the poor to dwell, except the loathsome garret or the stinking cellar? Need we wonder at the pale faces, the haggard looks, and the sunken eyes of the inhabitants of these dens of misery and wretchedness; shall the curse of heaven be withheld from her, the richest nation that dwells on the face of the earth; her, whose merchants have become princes? Shall she go unpunished for this wilful neglect of her poor? Nay, worse than neglect, for they would, if they dare, destroy them from the face of the earth. For, not many miles from Nottingham, the very habitations have been left desolate and allowed to go to destruction; and for what? that the poor inhabitants might be driven to seek shelter in other places, lest the wealthy land-owners should have to pay a portion of their support, and thus the dwellings and work places stand as monuments of disgrace to their owners, and as landmarks to show to man what his oppressors are capable of doing. Of a truth it may be said it is that they may be placed alone in the midst of the earth! But ancient revelation declares in the verse we have alluded to before, "Of a truth many houses shall be desolate, even great and fair, without inhabitant." Modern revelation again confirms

this, for it declares the houses of the oppressors shall be scattered through the length and breadth of the lands, and that they shall labour and obtain their bread by the sweat of their brow, and thus every man will be enabled to worship God under his own vine and figtree; by every house being made a house of God, and every hearth a pulpit, and every man the teacher of his family, and every heart a dwelling place for Christ; when the gaudy palaces, erected to suit the ambition of those who set themselves up as the ambassadors of Christ, are crumbling to the dust and left as monuments throughout the country, to show man's ambition and pride. But there are other woes pronounced in the eleventh verse of the same chapter: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." Can we say as a nation that we are free from this evil? Let us look first into the highest ranks of life, for we would not, like some, ascribe all the drunkenness to the poor, but remember that it is the wealthy class also that indulges in excess of wine and strong drink. Yea, the rulers and teachers of this day indulge themselves to an awful extent, and encourage the masses to do it, by taxing it, so that the venders of these vice-creating stimulants are compelled to hold out every attraction to the working man, to lead him into the trap placed for him, to obtain from him by this means vast revenues to uphold the rulers in their oppression and idleness. Who then are the most to blame in this matter, the working classes, or those who set the example and encourage it by every means in their power? For, in the first instance, it is oftener his wretched home, caused by poverty, which leads him to drown his senses in the intoxicating cup, until it becomes an evil which he cannot shake off. But drunkenness invariably brings its own punishment with it, by sinking its votaries to degradation, destroying health and life. But this is not all, it is one of the evils that God will punish with his wrath. To the working classes I would say, if you cannot restrain your appetite, touch it not; "look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." And remember, it is one of the means amongst many other, that lead men into subjection to the oppressive rule of those who glory in drunkenness, because they can take advantage of men better when they have become besotted and poverty-stricken. Then show to your rulers that you can shake off this evil, and rise triumphantly above this vice; better your condition by every honest means in your power, be united by love and friendship, and your rulers will quake for fear, and give up those rights and privileges which have been withheld from you, and though they may struggle hard to withhold from you that which God designed every man to enjoy,

(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 the present letter we shall continue our remarks on labour, and also introduce the subject "wealth." Adam Smith, in the introductory discourse to his very large book, "The Wealth of Nations," which, according to some of our notions, had better be called the poverty of nations, says, "The acquisition of wealth is quite indispensable to the advancement of society in civilisation and refinement; without the tranquillity and enjoyment afforded by accumulated riches, the speculative studies which expand and enlarge our views, purify our tastes, and lift us higher in the scale of being, could not be successfully prosecuted." We entirely dissent from this, in reference to a state of society like the present, though emanating from the founder of the much-boasted school of modern political economists. If the successful attainment of expanded and enlarged views, pure tastes, and elevation in the scale of being, depend on the grinding of others into abject poverty, we think the mind will be so habituated to such a mean narrowness by the course, that little hope will exist of an expansion ever taking place. And, as some proof of this, we may remind ourselves, the men possessed of stores of accumulated wealth have not always been the men who moved the world to action by their attainments, who gave large comprehensive thoughts, great ideas, and loving desires, to human kind.

However, in our days, machinery is so labour-saving, and the prospect of still greater perfection is so probable, that little labour is required; and a certainty of living, which can be obtained by an alteration of society, will enable us all to pursue the ennobling studies with which Adams is so much in love, but which, according to the views of him and his people, must be confined to a certain class.

LABOUR, we define to be any action of the body or mind with intent to accomplish *anything*. Wealth, we define to be anything that adds to our pleasure, comfort, or happiness—which are but three degrees of one thing. But, as people disagree about what adds to comfort—as one man does not only think a glass of wine or beer would not add to his comfort, or eventually to his pleasure, but also that it adds not to the comfort or real pleasure of him who likes and takes it, while some think it adds to both comfort and pleasure, we shall define wealth to be *anything that adds to our pleasure, or that we think adds to our pleasure*.

DISTRIBUTIVE LABOUR.—We suppose all know, at all events those who do not belong to too distant an age for us to talk to, that nothing can be had without labour; yet some know all labour does not create wealth. We are led into these remarks on account of what we conceive to be a popular delusion—a great mistake—expressed in the phrase, "Mr. Somebody has done much good," as the case may be, "to the village, the town, the country." He has created labour, he has given much employment, and he is now building some splendid warehouses, and has given employment to men to try to invent some new branches

of industry; besides, the powers of his own great mind are ever employed in seeking to discover something new. It is all a mistake. *It is not new branches of industry we require to benefit either the masses or the other portion of mankind, but a new and a better arrangement of those we already know of.* And several of those should be given up altogether. We said labour does not always create wealth; that is, it does not create it for some—we say labour very frequently *destroys* wealth created by previous labours. The creation of labour is very often a distributive action, (the distributive labour we are here speaking of, is not that which is generally called distributive labour, such as shopkeepers selling to customers, or carrying things from where they are to where they are not) bringing wealth to individuals, we admit, but not creating it, and herein is the cause of the mistake—wealth *obtaining* is confounded with wealth *creating*—I may become exceedingly rich next year, yet not the value of a grain of corn may be produced more than if I became exceedingly poor. Labour is very often but a means of inducing those, who, through a false system, are possessed of most of the *wealth of the country*, to give a portion of it to others. We through this false state—the earth—the land being considered as belonging to only a few, instead of to the whole of mankind—through this are necessitated to try to create fastidious desires in the rich—the real rich the possessors of the land are the first to be tempted, and then try to supply them, thereby to get something to eat, to drink, to clothe, and so forth. Other men may make themselves mountebanks to induce those who possess the land to give them something, but the possessors of the land do not often make themselves mountebanks to try to obtain something from those who, in the nature of this state of society, have nothing. And this idea, this necessity, pervades all society from the next in rank under the kings, where there are kings, down to the poorest hawker of half-penny daubed pictures, and fancy—to use a word of such fine meaning in reference to such rubbishy things—fancy penny pin-cushions, gingerbread horses with tinselled tails and manes, cocks and hens, dogs, and so forth; poisoned lozenges and other sweetmeats, and a thousand other things, to think of which will be an exercise for our readers, and which in reality are neither use nor ornament; at least should not be considered ornament to a people even one remove from savage life, much less those far advanced in civilisation. This necessity creates glaring vices as well as the smaller ones and what are considered foibles. Men and women tax their imaginations to try to invent some vice they think the rich will patronise. Now to prove our position, that many labours are distributive and not creative, let us suppose a man has an idea he can make or procure some things that will so please the eyes and feelings of the rich that they will buy them from him. Let us take something to please the eye first—the stitching together of many bits of cloth of various colours to form a good imitation of the charge of the light cavalry brigade in the Crimea. He builds a workshop—this, so far as it goes, gives employment to many, and employs many women to labour at this work according to his directions. To finish this part of the subject would make the letter too long, we reserve it till next week.

Sheffield, Sep. 28, 1857.

E. L. STEPHENS.

THE MISSION OF CHRIST TO THE EARTH.

*By whom was he sent ?**To whom did he return ?**Or, does he himself constitute the Trinity and Unity ?**(Letter of Mr. T. C. S., continued from our last.)*

But the time has arrived when men can read for themselves, and judge for themselves, as to the honesty of those who have hitherto been their teachers; and as Paul declares, "By their fruits shall ye know them," so by looking back at what the teachers of our past history and present day have done for society; how sect has been set against sect; how the people have been led to look upon all those who do not believe just as a certain class of teachers believe, with contempt, and as deserving the just displeasure of God, and, at the least, are said to be heretics, infidels, or blasphemers. Now, if the plain simple truths taught by Christ had been inculcated, sectarianism need not have existed; but such are our teachers, that a minister of the church of England once said to the writer that he would sooner go to hell than go to heaven with a Baptist; thus we see what sectarianism has done and is likely to do. Let me ask, how dwelleth the love of Christ in such a man, or how can such a man say that the love which Christ taught is taught by him? But enough of this, let my readers look around at the present state of society, and then there will be no need to point such matters out. My only object in doing so is, to show what such teaching has done, and what it is likely to do. Then let me beg of those who may read this, to lay aside all prejudice and sectarian-taught ideas, and follow carefully the line of argument and of scripture that will be brought forth, and in following this subject, I shall not follow the usual routine of taking one part of the subject first, but, for the convenience of my readers, shall commence with the ancient prophets, and finish with the apostles, and thus take the leading facts and passages as they occur. In the first place, we shall refer to the seventh chapter of Isaiah, and the fourteenth verse. The prophet is told to ask a sign of the destruction of Jerusalem, but declines to ask a sign, and the word of the Lord declares "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." In the ninth chapter, and sixth verse, it is declared, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The seal of the Lord of hosts will perform this." In the first passage we alluded to, we see that he was to be called Immanuel; now we are told this means God with us; again, we are told that his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Let my readers remember these were the names by which he was to be called, and not to be understood literally. It does not say that he in

reality was the mighty God, but this was one of the names by which the prophet said he should be called. For an explanation of this we will bring the prophet's own words to show his meaning. In the ninth chapter he says, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, nor reprove after the hearing of his ears;" and the prophet continues to go on and describe the righteousness of our promised Redeemer. And, from this quotation, we learn what the prophet meant by his names. If he was the mighty God, why was the spirit of the Lord or the spirit of wisdom, understanding, counsel, might, and knowledge with the fear of the Lord, to rest upon him, if he was the mighty God himself? In the twenty-eighth chapter and sixteenth verse, he says, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation:" thus we see that God laid the foundation stone, and Christ was that stone, as we shall hereafter show. Again, in the forty-second chapter, at the first verse, we find these words, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. I have put my spirit upon him; he shall bring forth judgment to the gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street." And thus we see God speaking through the prophet of a distinct being. In the fifth verse of the same chapter, the prophet declares, "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath to the people upon it, and spirit to them that walk therein;" and then, in the next verse, our argument is again established: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a light of the gentiles." In the eighth verse of the same chapter, we find the following words, which, in themselves, if there were no other to be found, are sufficient to show that there is but one God, and that he alone ruleth, and there is no power but what he giveth. "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images. Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." Thus we see from this quotation that God will not allow any being to usurp his power, nor give his glory to another. There are other passages which speak of God as the Redeemer; at verse 6, chap. 44, it declares that, "Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last: and besides me there is no God." This passage may be easily misunderstood at first sight, for God may be said to be the redeemer of his people, without being Christ, for it was by his power that man was redeemed, for it was he that gave permission and sanction to man's redemption, and lest it should be misunderstood he adds, "beside me there is no God." In the eighth verse of the same chapter, we find these words: "Is

there a God beside me? yes, there is no God; I know not any." Again, at the twenty fourth verse, "Thus saith the Lord thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." Thus we see the absurdity of that passage being brought forth in Genesis, as argument to prove that more than one person was present when the earth was created. "Let us make man in our own image and after

(To be continued in our next.)

HAIL TO THE FUTURE!

Hail to the age! 'twill be here ere long,
To scatter blessings 'midst the throng,
Surrounding all, yet seen by few,
Unsullied as the morning dew.

Hail! hail! all hail! the coming age,
Compare can no historic page,
When man no more one man shall rule,
When truth alone shall be his school.

Hail! the age, when truth supreme
In triumph over wrong shall reign,
When man shall seek his life's true laws,
And find out his sufferings cause.

Hail! then the age when all shall labour,
When all men will love their neighbour,
When th' upmost thought in each one's mind,
Shall be how best to serve mankind.

WANDERER.

MISCELLANEOUS.

The Seine appears as if it were about to give in its resignation as a river and sink to the rank of a mere stream. On Monday it was below the level of 1719. The swimming schools of Paris have been obliged to shift their quarters and follow the river, which had left them almost dry. Julius Cæsar relates in his Commentaries that the Romans, when encamped on the heights now called the Butte Ste. Genevieve, crossed the Seine almost dry-footed a little above the Ile de la Cité, behind Notre Dame, and thus marched to Pontoise. At this moment the Parisians may cross the river at the same place without any danger.

Another illustration of the incompatibility of Christianity and Slavery.—A slave-mother, soon to give birth to another child of misery, craved an article of diet which her master's larder did not afford. She went to a neigh-

bouring plantation, and through a slave-sister begged of her mistress the coveted food. Her own mistress hearing of this was so enraged, that to pacify her wrath, her husband, an *elder* in the Presbyterian church, uncovered the nakedness of this mother before the eyes of her children, and inflicted heavy stripes upon the body that was burdened with an unborn slave. If these things be done in the green tree, what shall be done in the dry? If such well-attested cases of cruelty on the part of church-members now and then struggle into the light, what deeds of darkness must abound where there is not a pretence of religious principle?—*New York Independent.*

Eruption of Vesuvius.—A letter from Naples of the 16th August, in the *Independence of Brussels*, says:—"The eruption of Vesuvius, which for some days past had materially slackened, yesterday acquired more violence than at the commencement. The explosions today are much more frequent, and the lava imprisoned at the bottom of the deep ravine of the Alvio del Cavallo has very materially increased in depth. The learned Professor Palmieri, the successor of the illustrious Meloni, and Director of the Observatoire Vesuvians, goes three times a week to the top of the mountain near the crater, in order to view the particularities of the eruption, and take notes, which will be afterwards embedded in an article which will be communicated to the different academies of science."

NOTICE TO CORRESPONDENTS.

"D. G.," Northampton.—The members of the Community of the Great Organization held their first tea meeting on Thursday last, and was numerously attended. After tea, numerous interesting and truthful sketches of spiritualism were described, with other amusing anecdotes. The speech of the chairman occupied an hour in delivery, and the whole evening passed off highly satisfactory to all persons present. The amusement of the evening concluded with a display of spiritual manifestations, the particulars of which we have not yet been able to ascertain.

"W. W.," Birmingham.—Your next letter shall appear at our earliest opportunity, but our space being limited, and our desire to give all a chance of publicity, we must divide it to the best of our knowledge for the satisfaction of our correspondents.

"A Correspondent," Ipswich.—We feel surprised at the long silence of our correspondent. He informed us that by some neglect he could not receive the journal till three weeks after date, and we beg to inform our subscribers that the journal is in London every Friday morning in time for the booksellers'

parcels, which leave London on Friday night for the different country booksellers, which are delivered in all parts of the kingdom on Saturday morning, the day of publication, as affixed at the head of the journal.

Other communications stand over till our next.

Notice to Subscribers and the Public generally.

The new work entitled, "Fulfilled Predictions; or, The Passing Signs of the End, with Predictive Revelations on the future fate of India and the World," will be issued on Thursday, 8th of October, and all subscribers may expect to receive their copies by the 10th inst.

London: published by W. Goddard, 14, Great Portland Street, Cavendish Square; Nottingham: J. Sweet, Goose Gate, and may be had from the Author, J. G. H. Brown, Walker Street, Sneinton, Nottingham. The work contains 64 pages, stitched in wrapper, price 1s., and may be had, to order, from any respectable bookseller.

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.

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.

The Spiritual Message is now complete; containing 318 pages, with a map of the spheres, title page and table of contents, and may be had, neatly bound in cloth, price 6s.; or in parts, as before, from the London publisher, or from Mr. J. G. H. BROWN, at the above address.

Any of the above Works may be had to order from any bookseller; and if any difficulty should arise in obtaining them from the country booksellers, they can be forwarded direct from Mr. J. G. H. BROWN, Walker Street, New Sneinton, Nottingham.

Part 12, now Ready, in weekly numbers, price 1d., **The British Spiritual Telegraph,** a Journal devoted to facts on Spiritual manifestations which all persons should read.—All Communications must be addressed to "Mr. B. MORRELL, Keighley, Yorkshire.

Read the Revelations on the late War,—In three Series, price 4d., 2d., and 3d. respectively:—First, "The Cause of the War." Second, "The Universal War." Third, "The Result of the War, with England's prospects with France."

By the same author.—**The People's Guide; or, Mystery Unveiled;** Shewing the Errors in the Old and New Testament. 32 pages, with wrapper, price 3d.

The Book of Knowledge; or, the Medium's Guide, with full directions for using the Celestial Crystal. Price 1d.

The Scriptural Magazine, just published, price 2s. bound; by post, 2s. 4d.; or in 11 parts, at 1½d. each; or post free for 19 stamps. This work explains all the mystic passages contained in the New Testament, by giving their truthful interpretation; also, explaining the Revelations of St. John, and the meaning of his vision on the Isle of Patmos, with a series of visions shewing the coming struggles of the nations of the earth, the great Babylon which has yet to fall, and all the terrible events which shall precede the second coming of Christ.

Astrology.—The different branches of this science, as taught by Ptolemy, Cardan, &c., are explained, with various illustrations by modern authors, this work originally published at 5s., cloth, containing 388 pages, demy 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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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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