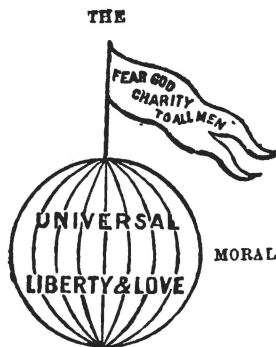


# COMMUNITY'S

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 17.—VOL. 1 ]

For the week ending Saturday, Oct. 10th, 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.)*

at a rapid rate along the great turnpike road in the direction of London, and as the coach passed across the ancient heath on which Emily had spent the greater part of her days of childhood, many and bitter were the thoughts which crossed her mind, and as the surrounding scenery which enclosed the locality of her birth was gradually left in the distance, her heart beat heavily as the thoughts of leaving all she had loved most dearly behind her, never again to be visited or acknowledged by her. At length, through the rapid speed of the coach, Newmarket, the Heath, the Devil's Ditch, and the spiral trees upon it, were all left in the distance, and, as Emily felt that she was now free from the atmosphere and locality of her father's ruin and disgrace, she breathed more freely, and once again resumed her wonted cheerfulness, and collected her thoughts and ruminated over her future plans and prospects. Nothing of importance occurred upon the journey, and at an early hour in the evening the coach entered upon the London pavement, rolling rapidly on the Whitechapel road, thence Leadenhall-street, and so wending its way through the many twistings and twinings until it arrived at the Old Blue Boar Inn, which was then in existence in the neighbourhood of Aldersgate. Here the coach drew into the yard, and Emily alighted, giving her luggage into the care of the book-keeper in the booking office, informing him that she would bring a conveyance and fetch them away shortly. On leaving the office it was almost dark, and she paused for a few minutes to consider what direction she should take, for she had already made up her mind to keep herself out of the way of the Burrows' and Bennett's, knowing that all further intimacy between herself and the young Mr. Bennett was now ended; hence her resolve to reside in some different locality. She accordingly set forth for the purpose of procuring respectable lodgings, and after walking for some time, found herself in Bishopsgate-street, near to the end of Hounds-gate, and having passed that way on

other occasions, she was now able to find her way in whatever direction she chose, but was determined not to go very far from her present locality. On passing a window, a few doors down Hounds gate, she observed a small card or sign, with the words, "Respectable Lodgings," written upon it. She accordingly knocked at the door, and was admitted by an elderly female, who in a kind manner enquired Emily's business, and who, after turning her eyes towards the window, intimated that she wanted lodgings, but was informed that there was only a half bed at liberty, the other half being engaged by a gentleman, who was a commercial traveller, and was sometimes absent for months together. Emily on hearing this turned towards the door and was about to leave the house, when another person whom she had not before observed, said, "You are from the country, are you not?" and Emily innocently answered in the affirmative, when the woman who addressed her, assuming a kind tone of voice, said, "It is almost dark, and it is not safe for a young country girl to be in the streets of London at night looking for lodgings, and alone, so if you will accept my company and protection, I will take you to a friend's house, where you will be treated kindly, taken care of, and have comfortable lodgings while you remain." Emily, on hearing the kind manner in which the woman appeared to interest herself in her behalf, thanked her kindly and accepted her offer, and was desired to sit down for a few minutes while her assumed friend prepared to accompany her. Had Emily understood the signs, looks, and gestures which passed between the two females of the house, her suspicions and alarm would have been aroused, but though she noticed them, she understood them not, and therefore had no thought of danger or of being led into error, by listening to a person who appeared so friendly to her. The female was now ready, attired in black, like a widow, according to the custom of the age, apparently between thirty and forty years of age, of mild expression, and motherly habits. But a strict observer might have detected deep craft and cunning in her restless eye, but Emily was not accustomed to such observances, and therefore the crafty and treacherous woman was enabled to exercise her influence over the unsuspecting girl without opposition. On emerging into the street they passed down Hounds-gate, passed the church, turned in the direction of Whitechapel for a short distance, and crossed over and passed down the Minories. Just before reaching Tower Hill, they turned up a narrow passage to the left, and on arriving at the third door in the passage they ascended the steps, and the female gave a genteel

rap. The door was speedily opened by a female who appeared like a domestic, and on being asked if her mistress was in, answered in the affirmative, and bade the two females to follow her, and she led the way up a flight of stairs neatly carpeted, and on the first floor knocked at a door, then opened it and said, "Two ladies wish to see you, Madam," and retired. The person who was thus addressed, was instantly at the open door, and on seeing the two females, she at once recognised the lady in black, and in the most familiar terms addressed her as Mrs. Goddard, and invited them into the apartment, which was elegantly furnished, and the furniture tastefully arranged. The occupant was a woman something above the middle stature, apparently from forty to fifty years of age, richly attired, with a keen yet sinister expression of countenance, upon which a bland smile could be continually detected, almost every sentence she spoke being accompanied with the most flattering and endearing terms. This woman, and the locality in which she resided were well known at the period of which we are writing; and, in the annals of crime of the sixteenth century, and in several of the histories of the most notorious characters of that period, both her name and residence figure conspicuously. Her name was known by the familiar term of "Mother Mills," on account of her dexterity in the profession of a procuress. Not only was she guilty of this diabolical practice, but she was also acquainted with the greater portion of the housebreakers, footpads, pickpockets, and highwaymen who infested the precincts of London, who were all more or less under some obligation to her, and thus it was that she gained so remarkable a reputation. On the two visitors entering her apartment in the Minories, and being seated, Mrs. Goddard, the widow, explained the nature of her visit, stating that the young lady from the country had applied at their house, but they were full, and not wishing an innocent girl should be exposed to the temptations of London, she had brought her here to see if she had room for her. "You have done very right," said Mother Mills, and without asking any questions of Emily in reference to her period of stay, or without saying anything in reference to the price of lodgings and accommodations, she rang the bell, and on the servant's appearance, ordered her to conduct Emily to her sleeping apartment that she might take off her things, when Emily said that she must first fetch her luggage from the coach office, as she had nothing to change her, and no night clothes with her. But Mother Mills, with one of her blandest smiles and most endearing tones, said, "My dear child, you shall be furnished with everything you require to-night, but let me beg of you not to leave the house to-night, as the streets are so full of dangerous persons who would allure you into their dens, or carry you off by force, and your luggage can be sent for in the morning; therefore go my child, shift your things, the servant will furnish you with what you want, and then come down and have some refreshment." This extreme kindness and civility quite threw Emily off her guard, and she entertained not the slightest suspicion of treachery, but at once acceded to the request of mother Mills, and followed the servant, who was a strict confidant and accomplice of Mother Mills' in all her diabolical plots, schemes, and nefarious depredations.

## CHAPTER XXVII.

*Emily finds herself betrayed—she discovers the nature of her abode, and for what purpose she was entrapped—Mother Adams' visit to Mother Mills'*

Though clouds of darkness still oppress her heart,  
Her hopes are buoyant, that they will depart.

No sooner had Emily left the room with the servant than Mrs. Goddard and Mother Mills drew their seats closer together and entered freely and confidentially into conversation, the principal topic being in reference to the country girl whom Mrs. Goddard had just safely placed in the clutches of this vile old procuress Mother Mills. "Have you questioned her," said she, addressing Mrs. Goddard. "I have," was the reply, "but I can get nothing out of her, not even where she comes from, or what her business in town is." "Then," said Mother Mills, "if she is so reserved and close minded, I fear we shall make nothing of her; but at any rate we shall know in a day or two, and I will risk this much upon her for your trouble in bringing her," as she placed a guinea in the hand of Mrs. Goddard, "and if we succeed, something better may come of it." While this conversation was taking place, the street door bell announced that some other visitor had arrived, and on the servant hastening to answer the door, she speedily re-ascended, followed by a visitor, and on knocking at the door announced Mrs. Adams, from West-street. This person, the reader will remember was the proprietress of that den of infamy in West street, which was the resort of McClean, Frazer, Slippery Ned, and other highwaymen, and where Emily was first lodged on her arrival in London, after her abduction, as mentioned in the former part of this narrative, and from which it will be remembered she escaped. Mother Mills was an intimate acquaintance of Mother Adams', as has just been hinted, she being of the vilest character, and their visits to each other were frequent; but it was something remarkable, and a circumstance which could alone be ruled by fate,

(To be continued in our next).

## The Community's Journal;

OR,

STANDARD OF TRUTH.

Saturday, Oct. 10, 1857.

THE FAST; OR, THE MOCKERY OF THE DEITY, AND THE GROSS HYPOCRISY OF THE RULING POWERS OF THE ENGLISH NATION.

Notwithstanding all the boasted assertions of the *Times* newspaper and its daily and weekly contemporaries, that the Indian revolt was of an unimportant character

and that the people of England had no necessity for the apprehension of danger for the safety of our Indian possessions, and that the next mail was certain to bring intelligence of the capture of Delhi, and the suppression of the revolt, with the dispersion of the mutineers; yet, notwithstanding all these assertions, every mail has brought intelligence of the increasing danger by the spread of disaffection, with our ineffectual efforts against Delhi, the death of our generals, and the mortality amongst our troops by cholera; the numerous defeats sustained by our army, and the retreat and loss of the only dependence as a moveable column, as, occurring to General Havelock and his division, and, lastly, the extension of the mutiny from the Bengall to the Bombay and Madrass presidencies; and, in fact, many letters from officers in the operative army in India, prove that every native prince, and, in fact, all the inhabitants of India are against us. And, since the arrival of this melancholy intelligence, the *Times* newspaper can no longer maintain its audacity, by informing its readers that the danger is past and that India is safe. On the contrary, the leading journal now resorts to its own peculiar habit, and turns the current of its articles with a force of arguments abroad, and tells its readers that our Indian possessions are really in danger, and that nothing but decisive measures can save it. But the *Times* is the organ and servant of our rulers, and therefore only gives such intelligence to the public as pleases its employers, and even the government now begin to see their error, and they think that, by mocking Almighty God with a pretended fast and humiliation, with formal prayer for their gross wickedness in the despoilation and oppression of the Indian people, that God will turn the current of events in their favour, and give them further permission to murder, plunder, and torture the Indian people with impunity, forgetting that God is the author of justice, and always permits retribution to follow crime. Still our rulers, casting aside all shame on account of their actions, put on before the world a huge cloak of hypocrisy, under which they attempt to blindfold the world by pretension of godliness and compelling the people to fast and pray that their own wickedness may be forgiven them and their just punishment averted. But this is indeed adding to their already innumerable crimes, as it is blasphemy and hypocrisy against God; but let them be aware, God is too just, too merciful, and too wise, to alter his divine purposes through the hypocritical formalities and blaspheming prayers of roy-

alty and its myrmidons; for if God's purposes be ordained, it is useless for man, either by force or prayer, to attempt to thwart them; therefore let the people of England denounce such hypocrisy, and never again pollute the sacred edifices of worship for such profane and idle delusions; for, though the bishops and clergy may besiege heaven with their prayers and mockeries to allay its vengeance, yet their prayers and their ravings will have no avail.

#### 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.*

#### ON THE TRUTHS AND ERRORS OF SPIRITUALISM.

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

Sir—Having received many communications from Spiritualists in various parts of the country, I beg leave through the medium of your columns to call the attention of the public to their diversified nature. Each of these correspondents profess to receive communications from spirits of high orders; and it is publicly known that the revelations contained and sent forth in the works I have published are guaranteed to come from the highest celestial powers; and it is curious to observe the contradictory statements made by the London and other spiritualists respecting them. Some state that their spirits have declared that the doctrines and prophecies which I have circulated are holy and important truths, while others declare that their spirits totally contradict everything I have sent forth, and declare that the spirits from whom they are given are evil and wicked spirits who are deceiving me, and all must fall to the ground, and thus prove the delusion, or show me forth as an impostor. Now sir, the class of spirits or angels with whom I have held communication I have been conversant with for the last five years, having previously proved that the assertions of aerial spirits could not be depended upon; and I have obtained information for thousands of persons in all parts of the kingdom, from the celestial powers both on private and public matters, which have been literally fulfilled, as hundreds of letters in my possession can prove, and can be seen; and numerous persons suffering from diseases which doctors have pronounced incurable, have been restored to health from the same holy source. Now, if any of those spiritualists who receive communications condemning the assertions of the angels from whom these revelations are given, can show forth any assertions or revelations from their spirits, through which any real benefit has resulted to mankind, with the exception of moral advice, I will then acknowledge that such spirits are of high orders; but until they can produce substantial proof and shew to the world that the predictive revelations I have been commanded to send forth have proved themselves false, not all their jests, scoffs, ridicule, contradiction, or condemnation, will influence me to desist from following out what I have every rea-

son to believe are principles of reason, truth and justice. But it is not the mediums who are to blame for the spirits' answers, it is their prejudice and bigotry which prevents them from taking the right course of investigation. They have not a distinct knowledge of the two spheres, the aerial and celestial, nor are they aware that evil spirits are ever ready to personify good ones, and sow the seeds of strife and contention among men. But, if they will read even the Scriptures, they will find there were always true and false prophets, and the false superseded in number the good and truthful; and in the present day as in the past, by their actions and works shall the good ones, or truthful prophets be known. Therefore, before condemning, let us await and prove all things, and hold fast that which is good, and time will prove whether I and the angels are right, or those who oppose me and the angels' assertions, are right or wrong. Would that the spiritualists would endeavour to reach the celestial powers, and lay aside the mingled truths and errors of aerial spirits, and thus be united in one bond of love and affection.

Trusting that you, sir, will find space for these remarks,

I remain, yours respectfully,

J. G. H. BROWN.

Walker Street, Sneinton, Nottingham,

October 5, 1857.

## DIVINE REVELATIONS, ANCIENT AND MODERN.

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

viz., the bounties and blessings that he provides for all his creatures without distinction. But man, oppressive man, has deprived his fellow-man of that which God sent for all equally to enjoy. But modern revelation declares that in a few short years all these things shall come to an end, and Christ shall alone reign supreme in every heart. Let us take another glance at the woes pronounced by the ancient prophet on drunkenness, in the twenty-second verse of the fifth chapter of Isaiah: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still." How literally this prophecy is being fulfilled at the present moment. Let us travel in thought across the mighty deep, and contemplate for a moment the scenes that are transpiring in India, and ask, why is all this strife, contention, rapine, murder, destruction, famine, pestilence, and desolation rampant? Why do we behold the ground satur-

ated with blood, the carcasses of the people torn in the midst of the streets, the widow mourning for her lost ones, the husband lamenting the unhappy fate of her he so dearly prized, his little ones slain with the sword, or pierced with the bayonet, and all he had to live for taken from his grasp at a stroke? Why all those smouldering ruins, those unroofed hats, those gardens trampled underfoot, and those hearths where innocence, love, and affection dwelt in humble simplicity? Why are they left desolate and stained with the blood of the once happy inhabitants? To answer these questions we must look back for many years, to the time when the avaricious eye of the English was turned to that land, when under the pretence of civilizing and christianizing that numerous people, hordes of war-men trained to commit murder, and hardened by crime and injustice, took from these people their lands, their homes, their liberty: slaughtered the helpless inhabitants, until the trained assassins conquered and reduced the people to obedience, and then set to work to civilize them, as they pleased to call it. But what have been the effects of British civilization? Wherever the foot of the civilizer has trodden, he has introduced the sin and vice of drunkenness; yea, the Indian has not only been made a drunkard, but he has been made to produce, by his labour, that which has sunk thousands, yea millions, into sin and degradation, by poisoning the system and eating out, as it were, the very vitals of the people. And for what purpose has this pernicious drug been so extensively prepared? We answer, to enrich the few, and impoverish the many. With this pretended civilization, has been introduced the art of war, or the science of murder. Thousands of the inhabitants have been trained for war-men with the intention of keeping the people in subjection, but the very means they adopted to keep the people firmly in their grasp, have proved the very means to overthrow their power. By this means the rulers of that unhappy country have, for a time, been enabled to take from others their homes, properties, and lives, until the vast territory has become too large to keep in subjection, and those whom they had trained to slaughter their brethren, have turned round on their oppressors, and with the most terrible retribution and the greatest cruelty, slaughtered men, women, and children. But, can the people of England say, as a nation, that though the retribution is terrible, it is not just? If they had studied that sacred book which they profess to believe, they would have known the consequences of such conduct, and thus have been saved from it. But they appear to think that Englishmen are chosen to oppress their neighbours. Hence we are told by our rulers to humble ourselves for our sins before Almighty God, and to pray that he may assist us to re-establish our oppressive rule more firmly in India. Now, if those who make the laws of this nation had said, we will humble ourselves before God, for our sins of oppression and the sin we have before alluded to, it is possible that God might have heard their cries, and delivered them out of the present dilemma. But, instead of this, the sin is charged upon the people who have not even a voice in making the laws, neither are they permitted to alter them; so that we think it is the rulers and teachers who uphold the



rulers, that should humiliate themselves before him who knoweth the secrets of all hearts, and not the people who have no voice in the matter. Let them first follow the directions laid down by God himself, in the seventh chapter of Zechariah, where the people are condemned for their fasting, because they were not sincere in their repentance; and the prophet declares in the eighth verse, "And the word of the Lord came unto Zechariah saying, Thus speaketh the Lord of hosts, saying, execute true judgment and show mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." And then the prophet goes on to declare, that they would not harken even in those days, and is it not so in our day, and shall not the prophet's words which follow also be fulfilled? "Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of Hosts." Then let England first follow out the directions laid down above, and then cry to him who ruleth all things, and then may she expect her prayers, as a nation, to be heard and answered, and not until then.

*(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.*

If he obtain a good run of business it will be said he created a new branch of industry and gave employment—he has made the country richer—he created wealth. Now those who stitch the bits for twelve or more hours daily, not having time to attend to their children, have no wish to be employed at such work, and if afterwards—a dozen years if you like—he shows them how they can obtain a greater amount of wealth—wages—by one-half the labour at some wealth-creative employment, instead of stitching merely to please the eyes of the rich, they will think it an improvement, and much better than merely creating labour. This is what we are doing, showing workpeople how, by laying out their money according to a certain plan, they can obtain a share of the wealth created by wealth-creative labours, instead of imposing upon themselves wealth-distributive labours to enable them to obtain it. We give another instance of distributive labour. There is a class of labourers in London and most other large and fashionable towns, small or large, known by the name of procurers and procuresses. Now the persons who employ those people "create labour—they give employment." But, we ask, does this labour produce wealth? Yes. But not for the wealth-producing classes. Do our readers recollect the case of the Belgium girl cajolled into the dwelling of Madam Denis? The circumstance of her being brought from Belgium to England—in part—gave employment to all engaged in working the vessel to the English port, and also in making it. Had this labour

better never been employed. I should answer, Yes! But what say the procurers whose life bread depends on such employment? "No!" But society is rightly constructed; private divided competition is the excellence of human wisdom." If so, take then from me, O ye Gods, human wisdom, and give me the wisdom of the lion or the butterfly, or hurl me hence into everlasting oblivion. However such labour produces wealth, according to the definition we started with—anything that we think adds to our comfort, pleasure, or happiness. Such occurrences daily administer enjoyment to the rich lordlings in this country, at the expense of the life and suffering of the daughters of the working mothers and fathers of Old England.

Many workmen in this and every other country cannot afford to marry and support one wife and a family; whilst many of the rich are enabled to obtain each of them six, seven, or a dozen mistresses, for a short or a long time, as suits their palates, then cast them off!

Here is the mainspring of Mormon conversion, wheresoever it takes place. There is but one feeling stronger than sexual love, the desire for food. Perhaps, naturally, males have a stronger sexual appetite than females, but naturally or habitually it seeks more indulgence than that of females. This invites men to Mormonism. But what invitation of this kind can Mormonism have for married women. We think husbands generally have great influence over their wives in drilling—cannot call it convincing—they into their particular opinions, thus they make them Mormons. But what of the wives who turn Mormons, and leave their husbands? we did not say that this feeling was the only cause. But woman, over fond of the sex, knows she can get many husbands in Mormonism, and yet retain her respectability. What now of the single women, who, not having had husbands, cannot be tired of them? Why, in this country, as society is now constituted, many men being too poor to marry, and single women thinking the chances are they may not obtain husbands, make up their minds to go to the Great Salt (and stinking it might be called) Lake, where they are sure to obtain a husband, though it may be but the sixth or twelfth part of one, and retain their character with those amongst whom they live. Those who raise such a hubbub about the horrors of Mormonism ought to look a little into the present state of society, which gives rise to Mormondom. Superstitious feelings, the great promises of being Gods hereafter, &c., no doubt gain many, but we cannot help believing sexual feeling is the chief whipper-in to the Mormons happy home! As to the Mormon doctrine of peopling the earth sooner by polygamy, it is easy to see its fallacy; that is, supposing society was so equal, that each male could well maintain a wife, and none were very rich. The proportion of males and females over the world is not very unequal naturally, so that when one man has a dozen wives, eleven or ten men must be without any. Therefore no more children could be born under this system than under that of the present, if so many. The idea is a huge delusion when extended throughout the world, as Mormons yet hope to extend it, though confining it as it now is, and gathering the females from all parts, if followed up well, would in course of a few generations, swell the Mormons to a multitude.

Before returning to our subject from which we have wandered, and for which the murderous minded Mormons will not thank us, we shall ask the workmen of this country—Are they deterred to be rich, to have their share of the produce of the soil, and not let their sisters and daughters be driven away to Mormon prostitution? But to return, how are we to persuade the rich, to whose enjoyment the degradation of England's daughters mainly administer, that the labour which procures the enjoyment is not wealth productive labour—to persuade them to do better—to employ such labour no more? We shall not attempt it, but begin at the other end, and try to convince the workers to whom these things do not administer in so great a degree, that those labours create not wealth for them, and try to shew them how they can prevent others from becoming rich, and themselves being made poor. We do not forget, though passing over it now, that workmen are supporters of women 'on town,' but here, as in the other case, prostitution is a wealth-distributive employment, and not a creative one. And though we do not expect women 'on town' to take any active part in the proposed movement to free them from their thralldom, we expect women generally to do so, and to continue their struggles until the remuneration for labour given to women shall equal that given to man; and in this struggle we expect many men to assist them in gaining this equal position in a pecuniary sense. Make woman's pay equal to man's, and purchased prostitution is dead; for man will not be able to purchase woman, nor will woman be necessitated to sell herself. But now, a woman who does as much labour as a man, receives, four, six, seven, ten shillings, or something more each week, whilst man receives seven, twelve, fourteen, twenty, thirty shillings and sometimes more. Besides when women are out of employment, the 'on town' course is open to them. We hesitate not to say that poverty is not only a great cause, but the only cause of prostitution.

Sheffield, Sep. 28, 1857.

E. L. STEPHENS.

## A WORD TO THE YOUNG.

*Suggested by a circumstance.*

"You may not one moment" stay  
Where the vicious smile doth play,  
Though the lip on which it lingers  
Fairer be than beauties fingers;  
The beauty more, the more the power,  
To draw thee from truth's holy bower,  
When "you may not one moment" stay,  
Where the vicious smile doth play.

O! sad's the fate, when once the heart  
Is pierced by smiling vice's dart,  
Comes then despair, alas! and sorrow,  
To-day, to-day, and aye, tomorrow;  
When "you may not one moment" stay,  
Where the vicious smile doth play.

The serpent's sweet deceitful smile,  
'Tis said, fair Eve did once beguile.

To stray from truth's unchanging light,  
And wander in the realms of night;  
Because she did "one moment" stay,  
Where smiling vice it panting lay.

Then do thou e'er, in horror, scorn  
Smiling vice, tho' of beauty born,  
Live thou ever in realms of truth,  
When old with pleasure look back on youth,  
What never did you a moment stay  
Where panting vice it smiling lay.

WANDERER.

## 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.)*

our own likeness. Again in the 43rd chapter and third verse, we see in what sense the Lord God was the Saviour of his people. It declares—"I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee." In the tenth verse, the prophet declares—"Before me there was no God formed, neither shall there be any after me; I, even I, am the Lord, and beside me there is no Saviour, I have declared and have saved." Thus we see how God is said to be our Saviour: it is because He delivers us from our enemies but it does not necessarily infer that He must die, to save us, since His power is Almighty, and it is very plain that when these words were used by the prophet that the sacrifice of Christ had not been offered; hence it could not mean as some suppose, that God himself died for our sins. And if, as some believe, that God and Christ are the same being, and one and the same God, God himself must have died; but this is contrary to scripture, reason, or common sense. In the forty-fifth chapter of Isaiah, twenty-second verse, we read these words: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." At the forty-sixth chapter, God himself asks, "To whom will ye liken me, and make me equal, and compare me, that we may be alike?" Again, in the same chapter he says, "I am God, and there is none like me." Now, if Christ had been God, why does Isaiah, in the fifty-first chapter, when speaking of Christ, for it is acknowledged to point to Christ by many in the present day, though some may think that the prophet alludes to himself; but this I will leave my readers to decide for themselves; the passage reads thus: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Now, if this alludes to Christ, why did the prophet say the Spirit of the Lord God was upon him if he was the only living and true God? Again, in the twenty-third chapter,

fifth verse, we find the prophet Jeremiah speaking the word of the Lord, which declares, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch; and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our righteousness." Here, then, we see the words of Isaiah confirmed, which declare his names by which he shall be called, which we have before alluded to. And, from the foregoing quotations, two things may be gleaned; first, that the Lord God Omnipotent reigneth alone and that he will not suffer his almighty power to be taken from him, or to be given to another. Second, that the prophets, when speaking of Christ, spoke of him as a separate being, and though they give the names by which he shall be called, yet we find no allusion to the trinity. We find God spoken of as a spirit, and his power being Almighty, but it is evident the prophets knew nothing about a separate being called the Holy Ghost; and we find the doctrine they taught, to be, that God in due time would send a Redeemer to the earth to die; or, why did he foretell this by the mouth of his prophets? Thus, if the Trinity and Unity be taught, it must be in the New Testament only, as it is evident the prophets knew of no such thing as, "Three persons in one God." Our next task shall be to search the New Testament for this doctrine. In the first chapter of Matthew's Gospel we find the Holy Ghost named, which, as we have before shown, must be a corruption of the word spirit—a ghost being a disembodied spirit—and as God had not died, and as Christ had not died, it could not be their ghost. The Holy Spirit of God we can comprehend, but not a ghost; so, therefore, my readers must excuse me for saying Holy Spirit, in the place of Holy Ghost. In the twenty-first verse of first chapter of Matthew, we find the angel of the Lord appeared and told Joseph that the child was to be called Jesus, and for why? Because he shall save his people from their sins. In the twenty-third verse, we find the word Emmanuel again introduced, which, we are told, being interpreted, is "God with us." But, as we have before pointed out, it must be remembered that these were the names by which he was to be called. In the third chapter and eleventh verse, we find the words Holy Ghost occurs again; for John, speaking of Christ, says, or is made to say, "He shall baptize you with the Holy Ghost." There cannot be any doubt but John here alludes to the same spirit spoken of in other parts of the scriptures, called the Holy Spirit, the spirit of truth, or the holy influence of the Great Spirit, or Father of Spirits, who is the only living and true God. And thus the sixteenth verse of the same chapter confirms what we have just shown; for it declares, when Christ had been baptized, that John saw the Spirit of God descending like a dove, and lighting upon him. In the next verse, it declares that, "This is my beloved Son, in whom I am well pleased." We cannot suppose for a moment that this meant that Christ was a natural son, but an adopted son; and thus the scriptures declare in the same sense: "Ye are sons and daughters of the Lord God Almighty;" and thus every believer in Christ, and true follower of his examples, are

sons and daughters of God, even as Christ, by adoption; for the sixteenth verse of the same chapter confirms what I have before shown; for Christ, in his Sermon on the Mount, taught the very same doctrine: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Here then it is plainly taught that Christ was not the only living and true God; for while Christ is on the earth preaching he speaks of the Father as being in heaven, and also calls him the Father of his hearers. This proves beyond all doubt, in what sense Christ was the Son of God; and that they are two separate and distinct beings; and if any other passage prove differently, it is a proof that one of them is wrong. In the 34th verse Christ says—"But I say unto you, swear not at all: neither by heaven, for it is God's throne." Now if he was God himself, why did he not say, for it is my throne? Thus it must be wrong to believe that Christ was what he did not teach himself to be. In the 45th and 48th verses we find him again alluding to, and pointing out God as the father of the people, who dwelt in heaven; and in the 6th chapter of Matthew, we find similar words frequently made use of. In the 33rd verse in the same chapter he says—"Seek ye first the kingdom of God and his righteousness;" now if he had been either God or one of the three Gods that some profess to worship, he certainly would have said—seek ye first my kingdom and my righteousness. But we find Christ did not do this, but in the 21st verse of the 7th chapter, we find him again confirming the same doctrine: speaking of God as his father. In the 8th chapter of Matthew we find Christ speaking of himself as the Son of Man; and no doubt he was the Son of Man in the flesh, but the Son of God in the spirit; for we find his body was like ours, wearied and tired, and suffered hunger and pain; thus it is evident that he taught the truth. And we frequently find Christ speaking of himself as the Son of Man. In the 40th verse of the 10th chapter we find Christ plainly pointing out to his disciples by whom he was sent; "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Here then we can understand what Christ meant when he said, "I and my Father are one." If Christ's disciples were received, Christ was received; if Christ was received God was received, since the disciples were sent by Christ, and Christ was sent by God. Thus if they did the will of Christ, they did the will of him that sent Christ; and he being commissioned by his Father, to break his commands was to break the commands of his Father; to despise his counsel was to despise his Father's counsel, since he came in his Father's name and not in his own. Thus we find him confirming this in the 11th chapter and 25th and following verses. We find these truths confirmed in the prayer of Christ, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal

him." Here we see the sense in which they were One with Christ, he being commissioned to reveal the Father. In the twelfth chapter of the above-named book, and fiftieth verse, we read these words: "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Thus we see Christ claiming God as his Father, and his followers as brethren; and, in the sixteenth chapter, at the twenty-seventh verse, Christ, speaking to his disciples, says, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Again, we find Christ ascribing the power to his Father which is in heaven, in the twentieth chapter of Matthew and twenty-third verse; he says, "But to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." Thus we see the absurdity of the "Unity and Trinity," since Christ disowns the power of God, only that portion which is given to him by his Father; and if he was one with his Father in the sense that many understand him to be, he would not have used these words; and thus to worship three distinct beings as  
(To be continued in our next.)

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