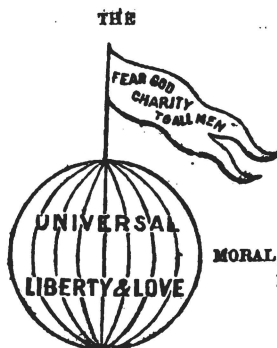


# COMMUNITY'S

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 18.—VOL. 1 ]

For the week ending Saturday, Oct. 17th, 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.)

that on this particular night, when Emily had just taken shelter as she thought from all her enemies, Mother Adams should pay a visit to the same house; but such is fate, and it appears Emily could not evade or avoid it. As soon as Mother Adams entered, and the usual compliments were ended, she seated herself by the table and appeared quite at home, and it was evident that both the persons before present were familiar acquaintances; for, Mother Adams turning to Mrs. Goddard, addressed her thus: "How are you, my dear old friend, it is a long time since we met together at this place," "Yes," said Mrs. Goddard, "but it is not long since we were together in Hound's-gate." "A fortnight only," said Mother Adams, "and what think you?" said the sham widow. "I really cannot tell," said Mother Adams, looking enquiringly at the speaker, "we hear so many strange things." "Then I will tell you," said Mrs. Goddard, "for I was just going to tell Mills my suspicion and conjectures as you arrived; but now, as it appears as if you had come intentionally, you shall hear it yourself." "Well, let us be knowing what it is," replied her two listeners in a breath. Mrs. Goddard was one of those women which are even now frequently seen in London in the garb of widows, and who are commonly called "Jilts," on account of their nefarious practice amongst the opposite sex, in representing themselves as respectable widows, and under this cloak numerous robberies, frauds, and deceptions are practised. At the request of her two associates, she, turning to Mother Adams, said, "You remember the country girl Slippery Ned brought from Newmarket, and who gave you the slip." "I do," said Mother Adams, "and what about her?" "I believe," said the woman Goddard, "I have caught her, and she is now in this house, she is just such a girl as you described, and I was going to tell Mrs Mills all about it when you came in." "Where is she?" said Mother Adams, looking anxiously around. "She will be down in a few minutes," said Mother Mills,

"and in the mean time explain the affair to me." Slippery Ned's adventure had been more than once told to Mother Mills, but she had forgotten it; and before anything else could be said upon the subject, Emily, attired in an evening dress, consisting of black silk, neatly arranged, entered, and as she advanced her eyes and those of Mother Adams' met, and she for a few moments became rivetted to the floor; till at length recovering herself, she with a loud scream bounded out of the room, descended the stairs, and with the quickness of thought emerged into the street, and placed herself under the protection of the first man she saw, who happening to be a kind-hearted benevolent tradesman, residing in Leadenhall-street, conducted her home, where Emily related her singular adventure to himself and his family, concealing however all she possibly could. The worthy man told her not to heed the change of dress she had made, and that he would procure her luggage from the coach office in the morning, and she could remain under his roof until she was enabled to procure a situation. Emily thanked the kind-hearted people with due sincerity, and their business being that of a draper, she proved of service both to herself and them, and continued there for a considerable period. The three vile women, Mills, Adams, and Goddard, were so taken by surprise, and the actions of Emily were so sudden and quick, that before they had recovered from their surprise, or had decided how to act, Emily was far beyond their reach; and as we do not intend conducting the reader through any more scenes of vice, as practiced by these three bad women and their associates, we shall here for the sake of decency, refinement, and morality, make this the effectual separation between Emily and her vicious and licentious foes, though the real history shows otherwise, proving that Emily between the period of her arrival at Mother Mills's and her escape, underwent many trials and sufferings, the nature of which, however, we have no desire to describe in the columns of this journal. Therefore, let it suffice that, after her escape and residence at the draper's in Leadenhall-street, whose name was Bridgman, she, in conformity with her usual habits; kept herself confined and secluded, and under the kind treatment and tuition of Mr. Bridgman, she, in a few months, learned to read and write tolerably, which proved a great source of consolation to the worthy family and herself. In this manner several months passed away, and as Mr. Bridgman and his family usually attended church twice on the Sunday, they requested Emily to accompany them, for they would not suffer any household work to be done on Sunday; but Emily inva-

riably excused herself by asking permission to remain at home and attend to her writing, to which Mr. Bridgman consented, until several weeks had elapsed, when he requested her to let him see what progress she had made, and what she had written on that particular day. At this Emily blushed, for she did not wish what she had that day written should be seen by any one while she lived, and to show him any other sample written before, would be a falsehood, and he desired to see the proceeds of that day, therefore she made no reply. Mr. Bridgman wondering at the cause of her silence, said, "Why do you hesitate, have you not been writing to-day?" "I have truly been writing, Sir," she replied, her eyes filling with tears, "but, but, I ca—" here she burst into loud sobs, and Mr. Bridgman kindly taking her hand, said, "Why weep you, my poor girl? I have no desire to wring your secrets from your bosom, and if you cannot or do not wish me to see what you have written, I am satisfied; therefore, let not my questions trouble your mind, or rather, if your mind is troubled and you think well to unburden it to me and Mrs. Bridgman, we will not betray you." At these words Emily raised her head, wiped the tears from her eyes, and once more resumed her wonted composure, and as soon as she was enabled to speak, said, "My dear kind sir, your kindness and protection, with the promises just made, will no longer allow me to conceal anything from you; I am an unfortunate fatherless and motherless girl, and will show you what I have done, and will tell you all.

## CHAPTER XXVIII.

*Emily shows Mr. Bridgman the composition or MSS. she had written—he is struck with astonishment, and pledges himself not to make known what he had seen and heard, during her lifetime, unless he had no means to ascertain whether she was living or dead.*

Though young and fair, she is bowed down with gloom,  
She meets an early grave ere she has reached her bloom;  
They read the past, a harsh and chequered life,  
Her lot was cast, her days were pass'd in strife.

EMILY, when she had finished speaking, retired from the presence of Mr. Bridgman, and ascended to her private apartment, where, on opening one of her boxes, which had been removed thither, as Mr. Bridgman stated on her first entrance to his house, she took therefrom a pile of papers which consisted of several quires of letter paper all closely but legibly written, the upper pages being the result of that afternoon's employment. With the tears dropping upon the MSS., she descended the stairs, entered the back parlour, where she found Mrs. Bridgman had joined her husband, who were both waiting Emily's return. On entering, she placed the MSS. in front of Mr. Bridgman, so that the first page was uppermost and the writing would follow successively, and then seated herself beside Mrs. Bridgman, who kindly endeavoured to soothe and console her, as though she had been her own daughter. Mr. B. had been a literary man in his day, and was delighted in perusing MSS., or anything new, and on glancing at the first page, saw there was no title affixed, but that the begin-

ning merely ran thus: "I, Emily —, was born in the parish of Newmarket, in the county of Cambridge," &c., after which, in the most simple manner, it related her happy days of childhood, the death of her mother, her fondness for her father, his care and attention for her, their removal to the Hut, her father being known as the herdsman, her pleasant days in summer and dreariness in winter; how, on account of her delight in the cultivation of wild roses and forest flowers around the lonely hut, she was called the Forest Queen, her father's absence during the snow-storm, his return, and visit of the two robbers, the entrance of the constable and his party, the escape of one, and the arrest of the other and her father, their examination, committal of the robber and liberation of her father, who had proved his innocence, her following to the town and return, her being seized on the heath by the robbers, their flight and her journey to London, with every other circumstance which occurred to her from the time of her abduction to her return to Newmarket, and her discovery of her father's ignominious death, together with the account as given by Mr. Howard,

(To be continued in our next).

## The Community's Journal;

OR,

### STANDARD OF TRUTH.

Saturday, Oct. 17, 1857.

#### CAN THE SCOFFERS AT MODERN PROPHECY ALTER OR DIMINISH THE TRUTHS THEREOF.

THE political atmosphere of England is again darkened with gloom, and all classes of society are anxiously scanning the distant horizon, as if in anticipation that some terrible event was about to burst forth upon them. The stringent enquiry, the vague conjectures, with evasive answers, are upon the lips of all. India is now raging with revolution, and all Europe is looking forward for its result. Political circles have for some time been straining every effort to find out the real policy of the British cabinet, but now their attention is turned to another and more important subject, the meeting of the mightiest rulers of Europe. As this subject has already been discussed by the public press, I shall make but few remarks upon it, but call the attention of our readers to a work entitled the "Warning Message," now before us, containing

modern prophecies, in the fifth of which, as appeared in No. 9 of this journal, it is positively stated, that "Four kings shall meet in discussion in a palace beyond the sea, and all other nations shall dread their counsel." Now, although we do not take upon ourselves to set this meeting forth as the subject alluded to in the prophecy, yet we would have the sceptics, the scoffers, and the unbelievers of prophecy, remember that the newspapers declare that four kings have really met, and whether this be the meeting prophesied or not, the prediction is literally fulfilled, and looks ominous in the eyes of the rest of Europe. What the result of the meeting will be, will shortly develop itself, and the sceptics or scoffers will then find that their unbelief cannot alter the decrees of heaven, though modern prophecy proclaims them; therefore await the result.

#### 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.*

#### A DEFENCE OF SPIRITUALISM.

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

Sir—The following "Defence of Spiritualism" was written in reply to a letter by Mr. Robert Cooper, the Atheist, to Robert Owen, ridiculing his belief in Spiritual manifestations, which appeared in the "London Investigator," for August last; my reply being a complete refutation (as I believe) to Mr. Cooper's letter, was not published, nor will it be doubtless, lest it should damage the reputation of the great chief of modern infidels, who repudiates a Divine power as originating all things, preferring the fatal madness of a creed (or rather no creed) resting upon the doctrine of chance—a doctrine which will seriously affect the progress hereafter of all human souls, having such mental and sinful blindness. In the belief that my reply is deserving the attention of the public generally, many of whom may have read Mr. R. Cooper's false deductions, I have rewritten my reply to him for your pages.

Mr. R. Cooper begins by expressing his high appreciations of Mr. Owen's labours and practical plans, and then, after his eulogium, with singular inconsistency proceeds as follows—"The scene of the inquiry into the truth of spiritual manifestations was John Street, Tottenham Court Road, in this city." Mr. Cooper, after pursuing the prescribed method or routine, could

get no taps or manifestations, although "he tried exactly as the spiritualists themselves desired." This may be answered from a work published in Philadelphia, called "The History of recent development &c.," (about 1852). He says—"It is very important that no 'materialists' or 'sceptics' be present. None but the candid honest truth-seeking enquirers should be admitted. The captious and sneering should be excluded." Other authors have expressed themselves in similar strong language. Mr. Cooper asks—"Why have the spirits remained silent and idle during so many thousands of years of ignorance, slavery, and suffering? Why only manifest themselves in the middle of the nineteenth century?" The answer to these questions, is that spiritual manifestations have occurred from the earliest ages of the world, and have continued more or less frequent down to the present time. There is abundant of written testimony to prove this, but they have been little heeded by the generality of mankind wrapped up as they have been in sensuality and selfish indifference. Mr. Cooper objects to the modes of communication by rapping tables, tipping, &c., and asks—"Why do they not present themselves in a manner evident to our senses?" I myself disapprove of this kind of communication, but these are only the lowest species of manifestation, and others of a more superior and elevated character may readily be obtained. It is our own doing entirely if these are so generally indulged in. He says again—"They ought to appear before all." I have previously given a reason why they do not do so, and I may add, is there no antagonism even amongst human beings—are we not attracted by some men and women, and repulsed by the disagreeable qualities of others, and why should it be otherwise in the more advanced state of a spirit existence. He objects to the materiality of the medium, the table, and the atmosphere, while the phenomena are spiritual. This argument I look upon as immoral, and only likely to proceed from an atheist, who acknowledges no higher power than a human one. We have no right to question why these manifestations from a spiritual world take place, any more than we should ask why there is a sun above us influencing our earth with its light and heat. He ridicules communications from those who have been dead ages, years, months &c., as "It is a known fact that when any organ of the body is destroyed its function ceases." The answer to this is, that the soul or essence of man is not organic, and is independent of the body. He assumes that the brain is the soul, whereas it is only its dwelling place when on earth; and when the brain is destroyed, or its functions seriously injured, the soul departs hence, its term of servitude having expired. He says, "My opinion is when we are better informed on the subject of Electricity, spirit rapping (or manifestations) will be exploded. Will it, so sapient Mr. Cooper. I doubt much if the wondrous powers of the human soul will ever be traced to the power of electricity, great though the latter may be, and that it is possible to concentrate it so as to speak and think as the soul does. To conclude with Mr. Cooper, he says—"These phenomena should be held in abeyance until better understood, and we should direct our efforts to practical measures." That we should not place implicit faith in these spiritual manifestations is doubtless true, for mixed up

with them there has been much imposture and credulity, but judiciously used, and investigated with an earnest desire for truth and for true progress, I believe that the welfare not only of the present generation, but of myriads unborn, is deeply concerned therein.

I remain, yours respectfully,

London,  
Oct. 18, 1857.

W. D. MACPHERSON.

# 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 present letter we shall chiefly confine our remarks to the causes of large towns, the beauty and advantage of small ones. We shall not at present enter into the necessities that gave rise to large towns in the earlier ages, they are gone and altered; it is the present age, and not the past, we have to do with, so far as alteration and progression is concerned. Commerce in all ages has had to do with constructing large towns, but, in earlier times, war had a powerful effect. In our age, some towns get their names up for certain articles. All who engage in the manufacture of such articles, are necessitated to carry on business in those towns, that they may find a ready sale in a well-known market. We do not say that such business cannot be carried on in other and smaller towns, it has been done, and will again, but not without contending with greater difficulties than are generally to be met with by taking advantage of the towns whose reputations are already well known; unless some special circumstance favour the parties commencing in such line. This is the chief cause—a cause of more force, we think, under the present disorder than the favorable advantages of position—workmen flock to large towns, because the more masters the more certain their positions; if one turn them off, they are more likely to get another than in small towns. There are several lesser causes. Hence some towns are ever increasing to the detriment of many other towns and villages. London has established a reputation for fashion, hence many articles must be had from London, though they have not been made there, and though frequently they must pass through the towns they have been made in from London to their place of destination; and from the larger provincial towns are sent part back again, and round about to other destinations before they reach the consumer. Why not send them right ahead from the place where made to the town or village where they are to be bought by the consumers? PRIVATE SPECULATION, PUBLIC SPOILIATION! in a state where all are trying to deceive all, and all are finding each other out, says it must not be so. There are some articles, the consumption of which is small, or the carriage of which is light, that perhaps it will always be better to send from central districts, but, if so, this should be done through a known economy, and not on account of the blundering stupidity and lying of divided competition.

All things should be made as near where they are to be bought by the consumers as economy will permit. Generally employments not requiring the aid of heavy machinery, should be carried on in all towns and villages. Employments found necessary to work by steam or other great power, it will perhaps be found necessary to carry on on an extensive scale. Some employments too, which, from their nature, might be carried on in any town or village, it will be found necessary to carry on on an extensive scale in certain towns or districts, in consequence of their connection with other employments which are naturally—necessarily—confined to certain towns or districts. For instance, though packing boxes of all descriptions, paper or wood, packing crates, baskets, and so forth, might be made in any village, it may be found economical to make them where the articles destined to be packed in them are made. As much as possible, however, people in villages and small towns should have all the things they consume, or the consumption which they cause, made in their own neighbourhoods. By this means, in time, they would enlarge their towns and villages to a comfortable extent. Impressed with this idea, it would induce them to deal amongst themselves, thereby, in the most natural manner, by drawing the trade from large towns, making them smaller, and making themselves richer. Employers or shopkeepers in small towns, though engaged in the same kind of employment as their brethren in large ones, do not make such large fortunes; there is not the room to do so. The mere circumstance then of creating small towns, and preventing the growth of large ones, would in itself, to a great extent, be a wealth-equalising movement. In some employments, the consumption of labour is so small, and will necessarily remain so, that every village, or even small town, would not consume the labour of one man, and which, though in their natures might be carried on in any village, it will be found economical to carry on in district towns at convenient central distances. But as the new commercial arrangement takes place, those things will be discovered and accommodated to the great and growing change. Not only on account of increasing the size of villages, and lessening that of large towns, but also on account of working out with greater ease the *inter-dealing* we propose, should villagers deal amongst themselves; for with greater ease can it be known, by consumers, what workers obtain for their labour, when that labour is done where consumption takes place, than when it is done a distance off.

Through a new commercial arrangement, the time will come when England, instead of being unequally bespattered with small miserable villages, and still more miserable pestiferous large towns will, from north to south, from east to west, be regularly built with neat moderate towns and villages—towns and villages built in the country—built in gardens—when the whole country will be laid out in regular order as one large garden—the village the prototype of the town, the town of the country. O! then to be lifted high up in the air, and with magnified eyes to gaze down in raptures enraptured on beautiful old, and then, indeed, “merry” England, and feast our weary eyes—*eyes weary gazing on the filth and injustice by which we are surrounded, and weary longing for a sight of the glories of the coming time—a time which we know will come, though we may never see it only as now, in*



vision Well, even the vision of future bliss is consolation ! There is a great disadvantage in having villages wretchedly small, or small villages, in the building thereof much scattered : to supply them with water, gas, or to make good foot paths, requires a greater expenditure of labour and material than if they were built more compact. Many things can be had also only by combination or co-operation—good libraries, picture galleries, swimming baths, gymnasiums, and so forth. If villages be small and far apart, *those things which one has as good a right to as another, cannot be obtained by the inhabitants.* And, as to large towns, they are truly an abomination ; it is evident the greater portion of people think so, for, generally, whoever is able to keep a country house, do so, and spend their happiest moments there when the toils of the day are over. We admit some who are able to do not keep country houses, but we see them, after years of toil and anxiety retire? where do they go? To the country to live. Yes, we repeat it, and the actions of mankind bear us company, *large towns are truly an abomination.* To keep a country and a town house is very expensive, and this expense must be ground out of workmen, that the employer, the shopkeeper, the speculator may be delighted with what every one ought to possess—a *country residence.* When all towns are built so as to appear built in the midst of beautiful gardens, the necessity for riding from one's place of business to escape the town's choking smoke, to country residences, two, three, or four times a day, will be removed—the horse keep will be saved—the pleasure of rural life will be retained, and all the advantages, pleasures, and conveniences of large town life—all the blessings and refinements of advanced civilisation will be combined with the simplicity of the country and the simple-heartedness of the people of olden times. Amen.

E. L. STEPHENS.

Sheffield, Oct. 14, 1857.

### THE TOILER'S SHARE, AND HOW TO MEND IT.

*Suggested on observing the gloomy appearance, on a dull evening just after harvest, of the corn fields.*

The golden corn now is shorn,  
The fields look bleak and bare,  
To down-weigh'd stores th' grain is borne,  
But how's the toiler's fare?  
The fields smile the toiler's share,  
And home, desolate and bare!  
His little cottage may be white,  
Honeysuckle round it clinging.  
His stomach, with it he must fight  
The canker hunger's stinging;  
Whilst he, for 'ristocrat's delight,  
His life away is flinging.  
Or in the city is his lot  
Cast in a smoky lane,  
With filth begrim'd, his little cot,  
He lingers still in pain:  
Let him be sober, or a sot,  
Still does his care remain.

He labours hard, and down his arm  
Does wealth abundant flow,  
Good labour, it should do no harm,  
Much labour's yet his foe:  
In factory, forge, or on the farm,  
The toiler this should know.

Who labours most 's the most in need!  
What then should toilers dare?  
Strike! than half time toil less, indeed,  
More large will then your share:  
Heed not th' *industrious canting* creed!  
Let hours lesser be your care.

### DIVINE REVELATIONS, ANCIENT AND MODERN.

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

But many people affirm that modern revelation is unnecessary in the present day, and that prophecy ceased with Christ, as all prophecy pointed to Christ and his kingdom. Therefore as Christ has established his church and kingdom, they tell us that prophecy is unnecessary now, and inconsistent with divine will. Before turning to consider this matter I would first ask my readers to diligently search the Old Testament, and they will find many passages to confirm my arguments set forth, which, owing to my space being limited, cannot be quoted here. Hundreds of other passages might be quoted, to show that it was through angels that the will of God was handed down to man, and that the prophets were seers and saw through a medium, which in those days was known as the "Urim and Thummim," but known in the apostles' days as the "White Stone," as alluded to in the Revelations in the New Testament, and which in our day is known as the crystal, or white stone, which is found embedded in rocks, which, when broken, is found to be pure crystal. But owing to the scarcity of these, and consequently the high prices, few can obtain them, but it has been proved beyond all doubt that manufactured crystal is equal with, and available for, every purpose necessary, so that any person who wishes to investigate the matter can do so for themselves. With these few remarks, I shall turn my attention to the New Testament, and endeavour to show that prophecy existed in the days of the apostles, and after Christ's death, and the necessity of divine revelation in our day to unravel the mysteries of the vision of the apostle John, as revealed on the Isle of Patmos. And by searching diligently, we shall see that prophecy was handed down in the same manner in the New Testament as in the Old; for, in the first chapter of Matthew, we are told that the angel of the Lord appeared to Joseph in a dream. Now, the very language in the same verse shows that the word dream has been inserted for vision; for the 20th verse declares: "But while he thought on these things, behold the angel of the Lord appeared unto him." Now it is very plain that Joseph could not be thinking about putting away or breaking off his acquaintance with Mary, if he was asleep; and

allow me here to ask those who doubt in the appearance of the angels of the Most High to poor uneducated men, as they are called, why was it that the angel Gabriel did not appear unto the teachers of that day, the high priests, and those that were learned in the Scriptures? But here we find the angel Gabriel, for the apostle John tells us that it was Gabriel who is here called the angel of the Lord, appearing to a carpenter. What would the world say of such a man in our day, if he was to say that this holy angel had appeared unto him? They would say think you that God would allow his holy angel to appear to a poor carpenter? Yea, the religionists of the present day would say death was too good for such a man for his blasphemy. But although many no doubt were the scoffs that the poor carpenter had to endure, for he had to leave his country to protect the child, yet the truths still live triumphantly before the world, though no doubt many of the professed teachers of the present day would gladly wipe out such passages as confirm modern revelation, and the mediums through which God revealed his will. But they are there to be found, and now rise up in judgment against them; hence it is that the teachers have made it their business to go from house to house, from shop to shop, and with threats of everlasting torments have endeavoured to deter the people from reading, and the shopkeepers from selling this journal. If they had been about their master's business, following the example of him whom they profess to serve, it would have looked better and been better for them, but they fear the truth, and fear the consequences of the people having the truth taught them. They know that their craft is in danger, hence it is that they show their fear and alarm, lest the people should know that it is the loaves and fishes that they love, and not the souls of the people. Let the people once withhold from them their salaries, and they would see how much love the pretended followers of Christ have for their souls. But the day is not far distant when God will convince the world who are the chosen teachers and who are the ambassadors of Christ, for he will punish all hypocrisy with his wrath, and terrible indeed will be that punishment, when, as modern revelation declares, "They shall be in their palaces and synagogues, weeping and wailing and gnashing their teeth for the misery which they have brought down upon themselves, from the avenging hand of heaven." And thus will God punish them for their opposition to his will, and will establish the truth of modern prophecy in spite of all the opposition which is raised against it. And let my readers remember the last days spoken of by the ancient prophets, and confirmed by the modern, are fast passing away, and let them watch diligently for the passing signs of the end, and remember what is predicted to precede the calamities of this country in the modern prophecy which has appeared in this journal, which declares:

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

Then let my readers watch that these signs do not pass unnoticed, and remember the prediction of him who died for you, "That as it was in the days of Noah, so would it be with the coming of the son of man, the people believed not until the flood came and took them away." Then heed not these false teachers who cry peace, peace, when sudden destruction is nigh at hand, but search the Scriptures, and watch the passing events, and heed not the delusive teachings of those blind leaders; for if you continue to be led by them, you will both fall into the ditch. But search for yourselves, be not led by any, until you are satisfied that you are not being led astray. To our task we again return, and when we consider the words of Paul, which declare, "Are not all the ministering spirits sent forth to minister to them that are heirs of salvation;" and if we trace the apostles through, we find that angels were frequently employed to bring glad tidings, as well as to pronounce God's woes; and thus it was that the angels sang, "Glory to God in the highest, on earth peace, and good will to man." But, did they reveal themselves to the great men of the land? No, but

(To be continued in our next.)

#### 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.)

God, is nothing less than idolatry. But God should be worshipped as a spirit, who must, to be worshipped aright, be worshipped in spirit and in truth; and Christ, as the Redeemer of the world, who is our intercessor with the Father; and thus we should approach God in the name of Christ, who ever liveth to make intercession for us, and thus lay aside the errors and delusions of past ages, and believe that only which the pure word of God teaches. But prejudice, bigotry, and scepticism, have so much power over man, that he seldom reads and studies the word of God for himself; thus it is that so much error and delusion is taught and believed. For, instead of searching diligently for themselves, they believe only what a certain class or sect tells them, without taking the trouble to search for themselves, and thus the most important truths lie buried in oblivion, instead of being brought to light, and the superstitious darkness dispelled by the light of truth. But the days of superstition and darkness are fast passing away, and the will of God is being made known to the inhabitants of the earth. Old things will speedily pass away and all things become new. Men will then worship God aright, and not worship a plurality of Gods. But worship the only living and true God, who is a spirit, and will then be worshipped in spirit and in truth. And here allow me to ask—Why did Christ go to the Garden of Gethsemane, and in the agony of his soul cry out, "O! my Father, if it be possible, let this cup pass from me." And, again, we find him using similar language, "O! my Father, if this cup may not pass away from me except I drink it, Thy will be done." Again, when one

of his disciples began to use the sword, we find him saying, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Thus we see Christ, instead of proclaiming himself as God, in this chapter, prays to his Father who is in heaven; even as every other adopted son of God prays. And when the high priest interrogates him, we find him acknowledging to being both the son of God and the son of man; for, when the high priest said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the son of God." Jesus saith unto him, "Thou hast said; nevertheless I say unto you, hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven." And when he was hanging on the cross, the chief priests and scribes tauntingly said, "He trusted in God, let him deliver him now, if he will have him; for he said, I am the son of God." And, in the same chapter, we find Christ crying aloud, "My God, my God, why hast thou forsaken me?" Can any person who reads these passages say conscientiously that Christ ever taught that he was the only living and true God, or that he was a part of the trinity. It is quite evident that Matthew's Gospel teaches no such doctrine, but Christ invariably acknowledges that all power was given him from the Father. And thus he says, in the last verse of the eighth chapter of the Gospel by St. Mark, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Here again he declares the glory to be his Father's; and the nineteenth verse of the sixteenth chapter of Mark, confirms the same doctrine. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God," thus we see that Mark did not teach the Trinity and Unity, but confirms that passage which declares that he ever liveth to make intercession for us with the Father; for how can it be said that he makes intercession with himself, since, if he were God he must make intercession to himself, and not to the father. But, the apostle Luke tells us that the angel Gabriel declared to Mary that the Son who should be born unto her, should be called Jesus, and that he should be great, and shall be called the Son of the highest; and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Thus we see that Christ must yet reign on the throne of David, and that his kingdom shall have no end; this proves beyond all doubt that Christ must reign on the earth, and that, not for a thousand years only, but for ever and ever. On coming to the first chapter of John's Gospel, the first verse apparently alludes to Christ; for John, speaking of the word which is supposed to mean Christ, says, "The word was God," and tells us further that this word formed everything; and then, in the same figurative language, speaks of a light which lighted every man that cometh into the world. But, in the twelfth verse, he confirms what I have before shown, that "as many as received him, to them gave he power to become the sons of God, even to them that be-

lieve on his name." And again, in the eighteenth verse, which appears to overthrow the first verse, John declares, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Now, if John means to say that Christ was God, and formed and created the earth, and that same God dwelt amongst us, and that Christ was that very God, it certainly contradicts many other passages. But we apprehend John did not mean that Christ was the only living and true God; for, when speaking of the word and of the light, that he means the word and the light of the Holy Spirit, or that Christ in his example showed forth the wisdom, justice, mercy, and truth, of the Spirit of Truth, or of God the Father. The apostle John confirms this in the third chapter and thirty-fourth verse: "For he whom God hath sent speaketh the words of God: for God giveth not the spirit by measure unto him." Again, at the twenty-third verse of the fifth chapter, we read thus: "He that honoureth not the Son honoureth not the Father which hath sent him." Again, at the thirtieth verse, Christ says, "I can of mine own self do nothing; as I hear I judge; and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." At the thirty-sixth verse the same thing is taught, "For the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me. Thus it is evident that Christ was the sent of God, and not as some suppose, the only living and true God; for he invariably taught this doctrine himself, and ascribed all the honour and glory to his Father.

(To be continued in our next.)

#### NOTICE TO CORRESPONDENTS.

Our subscribers are respectfully informed that the twentieth number will complete the present volume of this journal, with title-page, preface, and index, complete.

"E. L. S.," Sheffield.—We beg to thank you for your untiring zeal in furnishing instructive lessons to the working classes through the medium of our columns, but trust you will discontinue your correspondence until after the issue of number twenty, Saturday, October 31st.

"W. D. M. P.," London.—We are happy to insert any letters written in defence of spiritualism, but few there are indeed who have rendered me any assistance in the propagation of this great cause, although several letters have appeared in this journal from some of the ablest advocates. We have complied with your request.

"A Constant Reader," Eastwood, Notts.—The letter received by your friend who applied for a prescription, and who wrote to one of the persons named on the circular addressed to the afflicted, by Mr. J. G. H. Brown, has been proved to be a forgery before a number of witnesses, and we publish it as a specimen of sceptical baseness and treachery. It runs thus:—

"Mr. S —, I have received a letter from you to no about Mr. Brown I no nothink of Mr. Brown I niver saw him in my life to my nolige I was ill and I saw man that gave me som herbs and

that is all I no about it I niver new that my name wos in Print I tell you wot I think he is an im Poster I am shure he is they want to get money out of you.

Yours respy

T. BROOKSBANK

No 5 Crosland St. Nottingham.

"T. Brooksbank" is the name of the person who was cured by Mr. Brown's prescription, and published in the circular, through which application was made to him from Belper to prove the truth of the cure, but his father residing in the same house in Crossland-street, and being opposed to spiritualism and spiritual prescriptions, notwithstanding that his son was cured when all other means had failed, in his son's absence received the letter from Belper, destroyed it, forged the above reply, and Mr. Brown has the original letter in his possession, which the unscrupulous and fiendish-minded parent of the cured young man forged, as proved before a number of witnesses.

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