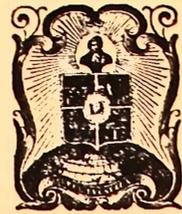


FREE PRESS;

AND GENERAL RECORD, OR, SUCCESSIVE REVIEW:

OR, THE JOURNAL OF THE GREAT ORGANIZATION.



SHOWING THE RISE, PROGRESS, AND OBJECTS OF THE GREAT COMMUNITY, AND EXPLAINING THE DOCTRINES AND PRINCIPLES AS OBSERVED BY THE MEMBERS OF THE COMMUNITY OF THE GREAT ORGANIZATION.

A NEWSPAPER ISSUED FORTNIGHTLY,

WHICH WILL CONTAIN SPIRITUAL AND TEMPORAL FACTS, AND OTHER USEFUL INFORMATION AND INSTRUCTION.

No. 5, Vol. II.

SATURDAY, APRIL 20, 1861.

PRICE 1D.

THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE.

(Continued from our last.)

In our last impression I mentioned the circumstance, on asking a question as to where the means were to come from to defray the expenses of printing 32 pages, but, to my surprise, instead of an answer to this question, I received a revelation directing me to compile the first part without delay, and before its completion, means should be directed to bring it forth; but I must first send the title page as revealed to my corresponding friends. I accordingly sent the title page describing the contents of the work, to a gentleman in London who had already rendered me assistance, and during the intervals of postage, I compiled the greater portion of the first 32 pages; and three days after I had sent the title page, I received a letter from the same gentleman informing me that the work was of such an important nature that it must not be idle, but must be brought out at once, and directing me at the same time to get an estimate of the cost from the printer and send it to him. I did so, and to my astonishment by return of post I received a letter enclosing a cheque for £6 10s., which would cover the expense of the first part, and directing me to send it to press at once. I accordingly sent for the printer, paid him out of the cheque what I before owed him, which left me a balance of over £2, and this I gave to the printer on account of the first part, which he appeared glad to receive, and took the copy with him and printed the first part. It was soon issued, and 500 copies of it were sent to London, 500 more being retained here. After it had been issued three weeks, I found that in consequence of the price being 6d. each, which was as cheap as could be afforded, the sales were very slow, only a few dozens being sold from me, and no money could be received from the London agent under three months. I began therefore to despair, for I could see no means of sufficient sales to get out the second part, and nearly £6 10s. was too much to anticipate a repetition of from the same party. However, at the end of three weeks I received another letter from him enquiring if the second part was ready for press, for it would soon be time it was out. I wrote and informed him what had been sold, and that I had no hopes of its selling enough to defray its expenses, so feared it must stand; but in reply to this to my astonishment I received another cheque for the same amount, with directions to get the second part out at once. This was accordingly done, but I was still in a fix, and could see no prospect of getting sufficient money by sales to pay for one part. After paying the printer for the remainder of the first and a part towards the second, I was over £4 in debt, and I feared it would be imposing on good nature to allow this generous friend to keep advancing money with no prospect of refunding it. I accordingly wrote to him a lengthy letter on the subject, explaining the exact position of myself and the prospects of the work, and in reply to which he wrote to know whether I had all the manuscript safe belonging to the five books already published. I told him that I had, and thinking from the tenor of his letter that he might purchase them, he being a well educated man, and attorney and solicitor, I made him an offer at a great sacrifice, and my wife opposed my offer, thinking I should cause an offence and turn such a friend against me by asking him for more money; but she read his letter, and then advised me before taking any step to ask a question through the crystal as to whether my project would succeed, or whether my letter and application would be approved of, and the revelation I received in answer assured me that I should accomplish the present object with success, and that

no material loss should result to any, but that the work being ordained by heaven to go forth it should be at once printed, and the means would be directed as revelation had declared, and I should be free from all responsibility. I at once resolved to act upon the suggestion; and it must be here understood that on receiving instructions to compile the works, no remuneration was to be anticipated. I may also here state that 1000 of the first series on the war had been printed, 1000 of the second, 1000 of the "Book of Knowledge," 500 of the third series on the war, and 1000 of the "People's Guide," together with 1000 copies of each of the first and second parts of the "Warning Message." The published prices of these works were as follows:—First series 4d., second series 2d., third series 3d., "Book of Knowledge" 1d., "People's Guide" 3d., "Warning Message" 6d. each for both parts. Five hundred copies of each of these works, with the exception of the third series, of which there was only 250, were in the hands of the London agent—Mr. E. Cornish, Red Lion Street, Holborn, London. Now all these books, even at the wholesale prices, amounted to between £30 and £40. I had the residue of each thousand at home. I accordingly wrote to the gentleman, telling him of all the stock that was in London, and sent him the agents accounts of the receipt of parcels which I had received, and told him that all the stock possessed by the agent, "Warning Message" included, with all the manuscripts for the several works named, I, after calculating what I was in debt to the printer, and what I had paid for advertisements and registration, and what it would cost to finish writing the "Warning Message," and as revelation had said that I was not to anticipate gain, I found that £17 would entirely clear me, and some £2 odd to spare; so that when labour, paper, writing and other anxieties were accounted for, there would not be much gain. I accordingly made the gentleman the offer at the price named, and he being an attorney, sent down a written agreement for me to sign, promising to take to the stock and manuscripts at my own price, and on my returning the agreement he punctually forwarded the money, promising that if ever the work sold he would further reward me, and he has since befriended me very much. While giving this account my blood seems to flow warm through my veins, for I saw in the whole history of the cause such singular fulfilments of divine revelation, that it was impossible that I could doubt or mistrust it. Again, the revelations at the onset stated that the works which should emanate through me were ordained by heaven to go forth and enlighten the minds of the people on all things connected with their present and future welfare, and that means should be directed from unknown and unexpected sources to bring them forth, but we were not to anticipate gain by their sales, as the people would not believe, neither would the masses see their errors until too late. Therefore, with such fulfilments, can it be wondered at that I should continue to persevere, as revelation directs me, when hundreds of pounds have been expended in the cause, and there is not one amongst all who have contributed, with three exceptions, that I ever knew or heard tell of till after the first works were published, and the combined contributions of the three persons that I did know, does not exceed five pounds in all. The means, therefore, came from unknown and unexpected sources; and I have letters and receipts to prove and confirm all that I have stated, for all letters and receipts received since the commencement of the cause I still retain; and as I cannot write or see to read myself, and other persons have read and written all my correspondence, they can testify to the truth of what I have stated above. Therefore scoffs, jeers, or unbelief of the truth of our cause will no longer be

headed by me, for no unbelief can ever alter the divine truths already so miraculously fulfilled, as shewn above.

Having shewn the progress of our cause, with a portion of my experience, up to the period of the issue of the "Warning Message," which work has long since been in circulation, proving in itself the truths of divine revelation, I will therefore call the attention of the reader back to other portions of my experience.

After the publication of the "Warning Message," several other works were published by the same unexpected means from different persons, until at length in May, 1857, the Great Organization was established from directions of revelation received in April, the same year, and on the 4th day of May the first members were enrolled; and as I have published much on the rise, progress, and objects of the Organization, I shall not dwell on that subject here, but suffice it to say that, after the members were enrolled, a code of divine ordinance was revealed for their guide, which was published and is now in circulation, and may be seen by applying to any member. Accordingly, by compliance with revealed instructions, ordinance meetings were opened for divine worship according to the revealed code, in each locality, and to such meetings strangers and truthseekers were especially invited; and as I was then living in Walker Street, Sneinton, Nottingham, our meetings were numerous attended, and on a Sunday evening our house was literally crowded, and new members enrolled themselves, and fresh meeting houses were opened. While holding these meetings during the early part of the summer of 1859, a circumstance occurred in my experience which I will here relate, as it occurred in the presence of numerous persons who can testify to the same. But before relating the particulars, I must again refer to that class of crystal workers and professors of magic who are designated as fortune tellers, who profess to give information on the future, but which I have already shewn up as delusion or imposition, and sometimes both. At the time of which I am writing, there was then and is now living in the town of Nottingham a party of men who all their lives, or nearly so, practised crystal working and magical spells for the sake of obtaining money from the credulous; and those very men who propagate this delusion would take the last shilling or sixpence from a poor person whose family might be wanting bread, and yet they would wring it from them, and deceive and delude them by a rigmorole tale of their future experience which it would be impossible to prove until time had proved it false; and yet these men are professed crystal seers or workers and prophets, and are even now practising their delusions and impositions on the public who are credulous enough to visit them. It was one of this worthy band named Mr. G. B., who is a professed mesmerist and biologist as well as crystal worker, who had frequently been heard to pass remarks on me and our cause, and he was at length invited to attend our meetings; and on a Sunday evening in the summer of 1859 he, accompanied by others of his associates, attended our meeting, and appeared attentive though smoking at the time, which annoyed the assemblage. When the meeting was over he addressed me thus in the presence of a house full. "Well, Mr. Brown, I perfectly agree with your doctrines and believe them, for they were all revealed to me years ago, and I keep them by me." "Then," I said, "you have done very wrong; such doctrines ought to be before the public." "Ah but," he said, "you and I appear to differ; I believe some of your revelations, but I believe others are given from evil spirits, and that you cannot go so far as I do, therefore you are deluding yourself and these people." "And how far do you go?" I enquired. "Why," he said, "your revelations appear all

to come from Gabriel, and I have mine direct from the great archangel Michael himself." "Well," I said, "if you can prove that, I am wrong, and our cause and our theory is all a delusion." "I will prove it," he said, "before your face, and convince these people that you are wrong." I then said, "Well, these people have most of them heard me describe the appearance of a celestial angel, and as you have seen the great archangel, you must have seen other angels, and how they appeared, so please to describe to me and the people here the appearance of one celestial angel of any grade, sphere, or order." "What do you mean by their appearance," said he. "I mean their robes or decorations, according to their classes and orders," I replied. At this he uttered a forced laugh in ridicule, saying—"this at once shews you up, and proves that you are humbugging the people. Who ever heard tell of a pure celestial angel being encumbered with robes. It is ridiculous; they appear naked in their purity as they were created, without clothes to hamper their limbs." "Indeed," I said, "then can you produce the great archangel Michael to convince these people, and will he be naked." "I can," was the reply, and he will appear naked. But several of the female members present said they did not want to see such a sight. He then wished to go through some performances of biology, and mesmerise water. When I said I would not allow such proceedings in my house after a meeting for divine worship. But some of the members said I had a right to let him shew his power and what he could do. Hearing this, and thinking they thought I wished to prevent him, I said, "He has not yet produced the great archangel, as he promised to do, and convince you all." But he said, "I can do it." "Then," I replied, "I insist upon you doing it." But on looking at the clock he said, it was too late, there was not time, and he was unprepared. I told him he should not come on an errand of that sort without being prepared; and ordered the door to be locked and the key given to me. Finding himself in this fix he used every means to try to evade, shuffle and come another night; but I said, he had promised to do it, and I insisted upon his trying. But he said he should want perfumes, and he had not got any with him. But he was told anything he wanted should be fetched, and a young man volunteered to go. He wrote the names of the stuff he wanted on a bit of paper, and some one else finding the money, the young man fetched it. He had not far to go, and in a few minutes he returned with the stuff. He next wanted a clean plate. This was furnished; and on finding he would be compelled to proceed, he looked around and said, "There are too many present; the rule is—three, five, or seven, and there must be no more." "But," said they, "you were to convince us all, and we all want to see." "But," I said, "give him no excuse, let him have his own way; let there be only seven present with himself, but I shall be one of the seven. Accordingly, all the rest of the members and friends left the room, some going into the shop, and some into the yard, and when all was still, he was requested to proceed. He accordingly told them to stand round the table. The gas was turned out, and the perfumes lighted, and he told them to watch the blaze. I then said, "you understand that it is the great archangel Michael that you are to see, and he is to be naked." "But you must be satisfied," he said, if you see any spirit

(To be Continued.)

NOTICE.—All letters intended for insertion in this journal, must be forwarded to the Editor by the Thursday morning's post immediately following the last date of issue, and no later: and unless this notice be observed, no letters can be inserted in the next succeeding issue.

Editorial Correspondence.

THE BIBLE AND ITS CORRUPTIONS TESTED BY MODERN DIVINE REVELATION.

(Continued from No. 4, Vol. 2.)

To the Editor of the Spiritualistic Free Press and General Record.

Sir.—In the record of the plagues of Egypt after the waters were turned into blood and restored to their former state, the next thing done to move Pharaoh, was to inundate the land of Egypt with frogs, called up out of the river by Moses and Aaron, and in such numbers as to cover the land, and it says, also, that the magicians did so with their enchantments, and also brought up frogs out of the river on to the land of Egypt. Now if the magicians were able to bring up frogs out of the river, surely they were able to send them back again, but there is no mention made of their having done so, and this being omitted from the account, makes the whole more clearly appear to be fiction, for they having sent back the frogs called up by their enchantments, there would have a necessity for Moses and Aaron to have done the same, by the frogs called forth by the power of God, working through them, and not to have let them die on the land, and become a nuisance to the inhabitants; and yet with the land covered with heaps of stinking bodies of dead frogs, there is no mention made of fever, or sickness, of any kind, which would have been the result if it had really happened, as recorded; but, sir, I take these omissions to be proofs that the whole is a fabrication, for a true history would not contain contradictions, or inconsistencies, neither would material results of circumstances and acts be omitted. The next thing done to convince Pharaoh of God's power, was the turning all the dust in Egypt into lice, and in the 17th v. of the 8th c. of Exodus, it reads—"Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt." And in the following verse, it says—"And the magicians did so with their enchantments to bring forth lice, but they could not." But where did they obtain the dust from to try their skill upon, if all the dust of the land of Egypt was turned into lice? it was impossible that the magicians could do the like, until the lice became again transformed into dust; but it appears they never succeeded in doing this at all, neither first, nor last, and it was their last attempt at imitating the doings of Moses and Aaron. After the account of the swarms of flies, follows a description of a grievous murrain, and its effects upon the cattle of the Egyptians, and it is to be remarked that the different kinds of cattle affected by the murrain are distinctly enumerated in the 9th c. 3rd v., "Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a grievous murrain." Thus it is distinctly recorded that the different animals comprised under the word cattle, include horses, asses, camels, oxen, and sheep, and then in the 6th v., it reads—"And the Lord did that thing on the morrow, and all the cattle of Egypt died: but the cattle of the children of Israel died not one." Now, sir, I desire to call attention to the above verse, it distinctly states that all the cattle of Egypt died, all the horses, asses, camels, oxen, and sheep, they all died of the murrain, and of course there was an end of them, and a very grievous loss it must have been to the owners of them, supposing it to have been true. Now, all the cattle being disposed of, we ought to hear no more about them; and as there is no mention made of Moses and Aaron undoing their work and restoring all the cattle of Egypt to life and health again, we really ought to consider them dead. But wonder, of wonders! this wonderful history hath no equal, for in the 8th, 9th, and 10th vs., it says—"And the Lord said unto Moses, and unto Aaron, take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout, all the land of Egypt. And they took the ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward the heaven; and it became a boil breaking forth with blains upon man, and upon beast." Now, here, we are informed that the blains and boils were upon man and beast, but where did the beasts come from? is it at all probable, or possible, that the Egyptians immediately went and procured other cattle from distant parts while

these remarkable visitations were proceeding? certainly not, then where did the cattle come from? now here is a dilemma, the cattle of the Egyptians first of all killed by the murrain, and then plagued by boils and blains; but I will not stop to comment on this latter fact, but proceed to examine the effects of the next plague that is recorded to have occurred. At c. 9th, v. 18th and 19th, it reads—"Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send now therefore, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." And in the following verse, it says—"And he that regarded not the word of the Lord left his servants and his cattle in the field." And in the 25th v., we find that "The hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb in the field, and brake every tree of the field." And at c. 12, v. 29, it is thus recorded—"And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle." In the 14th c., 7th v., we read—"And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them." And in the 15th c. of Exodus, 19th v., says—"For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them."

I have extracted these verses to shew that notwithstanding all the horses, asses, camels, oxen, and sheep, died of the murrain, yet they had some left for boils and blains to effect, some yet to be killed by hail; and although every herb and tree was utterly destroyed and consumed by hail and locusts, and consequently no means of providing sufficient provender for animals, even if existing, yet we find that Pharaoh had still an army composed of horsemen, and chariots of war, as though the destruction of all the cattle of Egypt had never occurred, and no plague of locusts had taken place; but these discrepancies only the more clearly prove the whole history to be fabulous, and therefore we need not be surprised at discovering inconsistencies, and contradictions, in it. But there is still another extraordinary fact to be remarked upon in this remarkable history, and which I am inclined to believe has been overlooked altogether by those who concocted it; I allude to the unexampled patience exhibited by the Egyptians during and after the terrible visitations recorded in the history of the plagues of Egypt, after having all their water turned into blood, and being compelled to go without until they had dug fresh wells for it; infested by myriads of frogs, and then annoyed by the stinking of their dead bodies; their land and their persons covered with lice; then sore troubled with swarms of flies; next, their cattle all killed by murrain; then tormented by boils and blains; their crops destroyed by hail, and devoured by locusts; then plagued with three days darkness; and last, and worst of all, their firstborn destroyed. So that these people are left destitute of cattle, their vegetation destroyed, and numbers of their nearest and dearest relatives stricken in death; and all this through the obstinacy of one man. Why the Egyptian nation must have been a nation of Job's, but exhibiting far greater patience and submissive endurance than ever Job has been represented to have shewn. Job's afflictions were represented as without a remedy within his reach; the Egyptians had a remedy, but did not apply it, but bore with their sufferings, and we hear of no one even complaining. Job complained very much, and wished for death. He had friends to console him; the Egyptians had none whatever; and although they knew that Pharaoh's obstinacy was the cause of all their troubles, losses, and sufferings, yet they rebelled not against him, but endured it all unto the end, and were in consequence left a nation stricken down in the greatest poverty, and affliction.

CHARLES GREGORY,

West Cowes, Isle of Wight.

(To be continued in our next.)

To the Editor of the Spiritualistic Free Press and General Record.

Sir.—The time pointed out in divine revelation when the trees and shrubs should spring to the bud and blossom in the winter months, or season, the third time being now passed, and having been noticed by the

public press; we are now to look for the people of this land to begin to investigate the truths foretold by command of the Most High, through his holy angels; and thus, we who profess to be the servants of the Most High God, should do what we can to make His decrees known to the people of the earth, and thus establish the glory of God, and assist all mankind within our reach, to investigate the heavenly truths made known to us in this our day, and generation. I now find people willing to read, and anxious to investigate, whom a few months since treated every thing advanced in connection with our cause, as idle words, and those who advocated such things as madmen, or infidels; instead of this contempt, I find an eagerness to read the works of the Great Organization, and if those of our members who can afford to lend the works to their neighbours, and friends, and give them the liberty to lend them to others, say the "Warning Message," for a fortnight, the "Book of Life," and "Scriptural Magazine," for a week each work, they would have the pleasure of finding in a very short space of time that the works had reached where our members would least anticipate, and much good would result to the cause of truth thereby, for many that could not afford to purchase, would see them, and also those whom bigotry, or prejudice, would keep from investigation, caused by false teaching, even they would be warned, and our duty done. I have long thought it would be a great boon to the working classes if we could establish a kind of lending library, where there are a sufficient number of members to do it, by subscribing for half a dozen bound copies of each work, and lend them out at the smallest possible fee or free to all persons who will leave their name and address in a book provided for that purpose, allowing each a reasonable time for perusal; and wherever they are read, depend upon it some truth will lay fast hold of them, and though for a time they may resist its power, yet the coming events about to manifest themselves, will make their bigotry give way, and shake their prejudice out of them, and scatter their false notions to the winds; and though those interested in upholding the present system for the sake of the gold which they tell others is the root of all evil, and no doubt many will be like the Vicars' sister a few miles from Nottingham, when told of the calamities about to take place, and the end of the present system, by a person who had read one of the works put in circulation, as above named, by the writer, in the course of their conversation advised the poor woman who had read the book to burn it, but though she may burn the book, she cannot burn the truths implanted in her mind, neither can the sister of the parson burn the warnings and truths, taught or rehearsed by the woman, who little thought she was talking to a party so deeply interested in upholding the tottering structure, whose foundations are laid on a bed of quicksand, which the boisterous storms that are about to burst forth will wash away, and the golden structure reared by human pride, will be overthrown, and trodden to the dust. Let us be up and doing, for the day already dawns, and speedily now the work must progress, for already the few sands of the hour-glass are fast running through; and let us remember that on the ruins of this mighty structure, are to be built truths that will endure as long as the everlasting hills remain, and as the false doctrines are driven from the minds of the people, so must they be replaced by the truths taught by Christ, and his apostles. The time is short, and if we will not do the work, depend upon it others will have to do it for us; already God has found us some helpers, even in the church, and the work is now fast progressing, even the bishops and teachers are helping to undermine the structure, by taking away the rotten foundation on which it was reared. The work is ours to guide the people amidst all the confusion and strife that is now near at hand, and implant in their minds the seeds of eternal truth, and on the ruins of all sectarianism, of every class, and grade, to build up the universal church of Christ, by teaching every man to make his house his church, so that he will not require bishops to pray for him, or to teach him, neither will he have their forty thousands, or their sixty thousands per year to pay them; we shall not have to say to our neighbour, know ye the Lord, for all will then know him. The people will then cease to fulfill the words of the ancient prophets, for they will not have to wander from sea to sea, and from shore to shore; to seek the word of the Lord, and not find it, for it will then be taught in every house, and all will sing the same praises, offer the same prayers, worship the same God, and obey the same king; then shall we have to say, thy kingdom has come; thy will is

done on earth, even as in heaven, then will the people understand the full meaning of that prayer they so often use without thinking of what they are praying for; yea, the very persons who use it, do not wish it to come, though they are continually calling aloud to God that His kingdom may come on earth, and yet their actions, and conversations, prove they have no desire for such a thing, but rather things remain as they are, and are something like a man whom the writer once heard praying God to shake the place they were then in: but if God had really shaken the place, no doubt fear and consternation would have taken hold of him, and he would have speedily prayed for God to let it alone, and because we do not at our meetings use such ridiculous prayers, and ask for such foolish things, we are told that we are not allowed to use prayers from our hearts; but if such prayers be from the heart, as the one above, they are best in the heart, lest God should answer such blasphemy.

T. C. STRETTON,

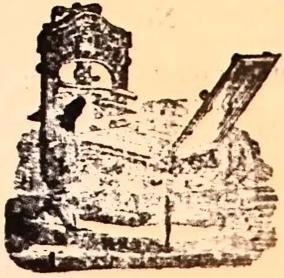
Lincoln Terrace,
Great Alfred Street,
Nottingham.

(To be continued.)

REPLY TO J. C. CROSS, HIS CALUMNIOUS LETTER HAVING APPEARED IN THE DERBY GAZETTE, WHICH WAS CUT OUT AND SENT TO ME WITHOUT A DATE.

In reply to the calumny and falsehoods of Mr. J. C. Cross, which appeared in the *Derby Gazette* of a recent date, which date, however, was not sent to me; I beg to state that some of his assertions will be acknowledged as truths by all honest thinking men, for truly we are living in wonderful times, in which, progress is manifest in nearly all branches of society; but when he alludes to the Great Organization, which, as he says, was founded by a Mr. Brown, of Nottingham, whom he states has worn the red jacket, and done honour to his country, but he says that he is now blind, and is wilfully leading others who are blinded with ignorance to utter destruction. He also states that we foretell the end of the world, and that we condemn all pure religion, and every other sect, and that we denounce all the truths of scripture, and that we assert they have been corrupted by craft and designing men, and that they have invented a monster devil, eternal torment, and hell fire and brimstone, on purpose to blindfold the people, and keep them in ignorance by these threats. Now we defy him to prove that we foretell the end of the world; for we believe that the world will exist for ever, as our works prove, and we defy him to prove that we condemn pure religion, or the pure truths of the bible; but we can prove that the bible was corrupted by craft and designing men for the purpose of keeping the people in ignorance that their own interests might be served, and he has not attempted to prove that the scriptures are not corrupt, or to give any other proof of what he says. He is, no doubt a lover of mystery and delusion, and a bigot in his profession, and prejudiced against us. But we can defy him to prove that the scriptures are correct, or that we are wrong. The fact is, before he attempts to calumniate my character or vilify our cause, he must read all our works, and point out the places or passages which are false, as he says, and then shew to us in public whether our revelations do not teach justice, truth, charity, reason, the fear of God, and the belief in Jesus Christ. Mr. Cross finds it more easy to condemn than to investigate, especially where his own selfish motives and narrow mind is opposed. But I heed not what he says; and though I cannot go forth to meet him, yet I am open to receive him at any time for discussion; and if he can convince me by arguments founded on justice, truth, and reason, that I am wrong, it is his duty as a Christian to do so; for if I am wrong, I am leading hundreds wrong, and this is not my wish or desire. Therefore, instead of calumny and abuse, let him come forth and point out where we condemn punishment for sin, or where we condemn truth, and so endeavour to save me from delusion and the eternal punishment he holds forth. But I fear he is a base bigot, dealing in scriptural works and speaking to their praise for the sake of gain, and pleasing the clergy and religious professors. So that, as he must have seen the contradictions, obscenities, and absurdities of scripture, he is nothing more or less than a hypocrite and a blasphemer of the divine character of God.

J. G. H. BROWN.



THE SPIRITUALISTIC

Free Press & General Record
SATURDAY, APRIL 20, 1861.

THE WAGES OF THE POOR, AND HOW
THEY ARE PLUNDERED THEREOF
BY THEIR EMPLOYERS.

One of the greatest species of oppression and tyranny which exists, is the plunder from the wages of the working classes by their employers, and though there is a law made to protect the labourer from the plunder of his earnings by their masters, yet the said law fails in thousands of instances in the objects for which it was instituted. Let us glance at the many strikes which are now manifest, both in London, Lancashire, and other parts, and we shall find that these strikes are for the purpose of preventing plunder from their wages by the avaricious employers; and though the working classes in the manufacturing districts are grossly oppressed, and robbed of their earnings, either by fines, stoppages for rents for machinery which belongs to their employers, or, in abatement of prices for their work to such an extent that they cannot live by their labour, and though their positions are bad enough, the agricultural labourers in the rural districts are much worse, true they have no rent to pay for the implements they use in their work which belongs to the farmer, but the lowness of their wages, are, with residence of towns, or people in manufacturing districts, incredible. For in the counties of Suffolk, and Cambridgeshire especially, I have known men to work when corn has been low, for 6s. and 8s. per week, having a wife and family of five or six little children, with house rent to pay, and which houses are complete hovels, which the squire who owns them would not consider fit for his dogs, pigs, cows, or horses to live in, being nothing more than clay walls, and thatched roofs, and some of them with ground floors; and hence they are plundered out of two thirds of what they really earn, and their wives and children are famishing for want in a land where christian laws are boasted of; and so it is with all the working classes, in all parts of the country, for the law makers are amongst the class of employers, and as their interests are united, they combine together to plunder the poor of their earnings, or filch them under false pretences, and as the labourers have to apply to the Magistrates for succour, and these Magistrates are amongst the most wealthy employers, and land owners, the working classes can get no redress, but must submit to the plunder, or be punished for riotous conduct for attempting to resist it. And to prove that this plunder is not only aggravating to the people, but displeasing to God, I will here give an extract from the "Warning Message," which contains a revelation on the subject, and which will be

interesting to all who suffer from this specie of plunder; the extract is as follows:—

The law existing between labourers and employers, and its evils.

That all mankind should labour
Was God's divine decree;
Thus comforting his neighbour
In love and unity.

SPIRITUAL.

"The law between the employer and labourer has two specific objects; first, to secure to the labourer all wages agreed upon between them, whatever be the trade or profession, the labourer shall work so many hours per day before claiming his agreed salary, or, if by piece, shall perform so much labour for so much money specified in such agreement. While the other section of the law secures to the employer the right of enforcing the labour agreed upon to be completed before payment for the same is made: also, enforcing compliance with the time and regulations customary, as agreed upon in different branches of employment. So that, if any evasion exhibit itself in the conduct of the labourer, by nonconformity to his agreement, the law provides a scale of fines, or imprisonment, upon the prisoner, according to the nature and degree of the offence. While the employer is liable to be summoned before the magistrates should he fail to fulfil his part of the agreement; but, being generally a capitalist, and the adjudicators of the law being employers themselves, and of the same class, little redress can be obtained by the working classes, who are liable to various abuses from their employers which do not come within the pale of any law in the statute book. Hence, the industrial classes experience oppression through the ingenuity and influence of the capitalists, who combine for one object, viz., to save fortunes out of the earnings of the labouring population. As many evils result from these causes, and oppression has caused the people to complain heavily, their complaints have ascended to God, who has declared, through His angels, that the end of oppression is near, and has therefore commanded that His angels should reveal His will to the people. In pursuance with my instructions, and learning from the above lines that the law existing between labourers and employers was degrading and oppressive, I called upon the angel Gabriel, and supplicated for an answer to this question:—

QUESTION.—Is the present law which exists between the labourers and employers good in the sight of God; or what are the consequences resulting from its operation?

REVELATION.—"Behold! I am commanded to declare to the world, that God Almighty created man that he should labour in the cultivation of the earth, and producing the necessary articles with which He endowed it, for the sustenance and comfort of all His creatures. And now, therefore, I am commanded to declare, that labour is the only just means whereby man should live; while all those who are prevented by affliction from earning their sustenance, should be supported under their affliction by the voluntary contribution of their neighbours. Therefore it is wicked for merchandise or spoil to

be made of labour; and it is also wicked that one portion of God's creatures should be slaves to the other; He having made man equal when they enter the world; so are they equal when they depart from it; and it is His will that they should be equal while they remain on it. And woe be to those who have usurped His power; trampled on the rights and privileges of others, and refused to labour for their living; but exult in the injuries they inflict on those who labour for their support. But, be aware, the time is at hand when might shall no longer supersede right; but all men shall be equally and impartially endowed; and the rich shall melt before [my wrath like snow in the summer's sun, saith the Lord God Almighty. Therefore, declare to the world that the day of vengeance is near, when God will punish the wrongs of all, and the injustice which all have experienced."

From the nature of the above revelation, we would strongly advise all who persist in defrauding their work-people out of any part or portion of fair wages, that whether they believe it, or not, the time is not far distant when they will suffer for their plunder and oppression; for God created the earth, and its productions, and willed that all should labour, and equally enjoy the same, to support the aged and infirm, and the young and helpless, by joyfull contribution, and that He never ordained that man should oppress each other, or that they should make merchandise of the labour for their fellow creatures; and therefore, after this warning, as given in divine revelation, woe be to all who shall continue to oppress and plunder their labourers, living in idleness, and luxury, themselves, while those who produce their luxuries, are toiling in wretchedness, misery, and starvation, through being plundered of their earnings by those in power over them. But, the laws of professed christian England are a disgrace to the sacred name of christianity.—Ed. S. F. P.

AN INCOHERENT CONNECTION, OR
AN ABSURD PASSAGE; OR IS THE
BIBLE PURE AND UNCORRUPT?

LET any person read the 4th chapter of Exodus from the first to the 24th verse, and then let them say what connection the 24th verse can have with the former verses. The former purports to relate God's message to Pharaoh, and to his working miracles or signs on Moses, and then it refers to Moses' wife and child, and there the account so far abruptly ends, but the 24th appears to embrace a different subject altogether, for it there appears that the Lord and Moses was at an inn, but whether the inn referred to was a roadside inn for the accommodation of wayfarers, as those of the present day, the account does not state; but it merely says thus:—Ex. iv. 24.—"And it came to pass by the way in the inn, that the Lord met him, and sought to kill him." Now, if this be true, it is evident that it strips God of all his omnipotence and power, for the account states that he sought to kill him; but, from the account of Moses's future life, God failed in his attempt, for he did not kill him, though he sought to do so. Now if the spiritualisers of scripture can inform us what the above passage means, if it does not mean what it says, we shall feel obliged; but if they are allowed to put a construction upon it to suit their own ideas, I surely may be allowed to do the same; and according to the passage as it reads, I think it is evident that it appears that God and Moses were in a public inn or house, and whether they drank or not it was evident they fell out and disagreed, and God tried to kill Moses, but Moses escaped.

How they separated, or whether any account was left unpaid at the inn, or who was left to pay it, this interesting history does not say. But it would appear that God fled, and left Moses, for God is the first mentioned, as may be seen in the 27th verse of the same chapter. And again it would puzzle the brains of the most learned expounders of scripture to show what connection the 25th and 26th verses have with the 22nd, or what they are placed there for. Truly they are obscene, ridiculous and absurd, as may be hereunder seen. Ex. iv. 25, 26.—"Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet, and said, surely a bloody husband art thou to me. So he let him go: then she said, a bloody husband thou art because of the circumcision." Now whatever construction may be put upon the two verses here quoted different to what they really state, they can never be made morally or religiously instructive, and, therefore, what use such language can be in a book which is placed in the hands of youth of both sexes as their religious or moral guide, every parent who reads them must be at a loss to suggest; and we would ask those who declare the bible to be all truth, and the inspired words of God, whether they think the passages referred to are the pure inspired words of God. After the account of God trying to kill Moses, and of Moses's wife and child, and her avowal to her husband, whether she really meant Moses or God the reader of the passages is left to conjecture; for after God had sought to kill Moses and failed, Moses was no more seen there, but Moses's wife committed the cruel obscene act upon her child, and then saying, as though she were speaking to God—"Thou art surely a bloody husband to me." At any rate, the words are purported to have been said, and Moses was not there though he was said to be her husband. Now we ignore and ridicule all such assertions and absurdities as blasphemous libels on the divine character of God; but after the utterance of Moses's wife, God is next mentioned as sending Aaron into the wilderness to meet Moses, where they met and kissed each other, and Moses told Aaron of all God had said unto him, and the signs which he shewed him.

We pass over several mysterious accounts without notice, which are contained between the 4th and 7th chs.; but on some passages of the 7th c., we deem a few remarks necessary, for there we find that the 10th and 11th vs. relates to magic and enchantments, and though this is in the bible, which is set forth as the pure word of God, yet no one in these days believe either in magic, or enchantments, nor would magicians be allowed to live if such were possible; but in the 10th v., it states that Aaron cast down his rod before Pharaoh, and it became a serpent; and in the 11th v., it states that Pharaoh's wise men and magicians did the same. Now if these be the pure words of God, they should be truth, and if so, where are the magicians and wise men with their enchantments in these days? if ever they did exist, they must exist now, unless God has changed, and yet, though the bible teaches, even they who profess to believe it to be all truth will not believe in enchantments, while we, ourselves, ridicule magic, and enchantments; but we do not believe the bible to be all the pure inspired words of God, and those who do not believe in magic, and enchantments, whatever their professions may be, cannot believe the bible. Again, from the 19th to the 22nd v., of the 7th of Exodus, is another absurd, contradictory, and ridiculous account, for in those verses, the Lord commands Moses to order Aaron to stretch forth his rod on to the river, and all the waters in the rivers, and in the ponds, and in the pools, and in the vessels of wood and stone should become blood, so that instead of water, there was blood throughout all the land of Egypt, and the fishes in the waters died, and the people could not drink it, but there was no water in all the land of Egypt. Next comes the contradiction and ridiculous absurdity, which was in reality an impossibility; for in the 22nd verse in the same chapter it shews that after Moses and Aaron had turned all the water in Egypt into blood, the magicians doing the same with their enchantments. Now if the water had already been turned into blood and there was none in Egypt, it is impossible that the magicians could have found water to experiment upon there, so they must have left Egypt to perform their magic art on the waters of some other nation, if they did it at all; but of such an event, this sublime history gives no account, but leaves it in the eyes of all who reads, as a blind, ridiculous contradiction, which no explanation can remove. Now what can our bible-lovers say to such erroneous absurdities, and contradictions, will they, in the face of the above passages, dare to affirm that

the bible is all the pure word of God, or will they attempt to spiritualise their meaning, and explain away their purport, by declaring they do not mean what they say. These are questions which will puzzle the learned exponents of scripture, and whatever they may say to the contrary in favour of the passages quoted, they will make themselves appear hypocritically ridiculous. —Ed. S. F. P.

PLACE HUNTERS AND SALARY-SEEKERS AMONGST THE PROFESSORS OF RELIGION.

Look at the internal workings of any sect or denomination of religion of the present day, and you will find that there are men connected with every sect whose whole desire is to obtain place and salary, and where they cannot obtain this they seek out another sect which presents more favorable aspects to their desires, and in the end they by perseverance and hypocrisy, flattery and deception, gain both place and salary, or are made in sanguine anticipations of such, because in every sect and denomination salaries and affluence by perseverance are attainable, though many steps and stages of progress must first be passed through. But in the Great Organization there are no salaries attainable, nor are there any places which are remunerative or worth coveting; but as it is a great and a now wide spreading cause, the masses of the people cannot think or believe from the labours they see our members perform, but that something handsome in the shape of salary or perquisites must be at the end of such labours. Hence it is that numbers of professors of other sects and denominations, not liking their own systems, have left them and have joined the Great Organization, using all their endeavours to discover what its leaders, propagators and advocates receive as remuneration for their labours; and after a short investigation and a few attendances at our meetings, to their no little disappointment they find that every one who holds office in connection with the cause, instead of receiving any remuneration for their labours from the cause, they have to contribute towards its support, and give all their labour, time and talent into the bargain; and every member does the same. Hence it is we progress so slowly, and that we find those who have joined under such motives leave us so quickly and actually turn traitors to the cause. Because their ambition would not be gratified; and hence it is that they may be seen lurking about amongst the ignorant masses, sowing the seeds of calumny upon our cause, and of discord amongst the people, condemning as falsehood the very things they once proclaimed as truth, shewing no just cause why or wherefore they thus condemn, the simple reason being that they know no cause. and we defy them to prove a just one, or to support the arguments they adduce against the cause they have betrayed and are still betraying. Is it not cowardly for men to make accusations which they cannot substantiate, and is it not ridiculous not to know that assertions without proofs are useless? Have they not accused both the Circle and their medium of fraud and swindling, but were they able to prove one single sentence of their accusations? Is it not cowardly for men who have the use of their limbs and eyesight, and are in health and strength, to attack a poor blind helpless man in his own house, and accuse him of fraud, deception, and swindling, especially by men who are not members, and never contributed one-penny to the man referred to, or to the cause he advocates; and yet, because he will not submit to be accused of fraud or felony in his own house, when he knows no proof of such can be brought against him, he is considered uncharitable and unChrist-like.

What think you, good reader, if two ruffians came into your house, and you ill in bed, and they ask you if you are ready to answer them reasonable questions, and you reply to them in the affirmative, and the first question put to you is this—"How dare you, sir, attempt to frame or invent a revelation prohibiting the proceedings at a certain house?" And I said, "Are these the kind of questions you are come to ask, and do you accuse me of inventing revela-

tion; if so, why come to ask me any question about it? I shall answer you no further." But being alone with my wife, they both threatened to make me answer anything they wanted, and said they would not leave the house till they had done with me. I then said, "I shall talk no more with you, come at night when the Circle is present, and talk to them." But they said they should talk to me, and if I was not an impostor living on the members, how could I account for the £10 which had been appealed for to aid the Dispensary, if I had not devoted that sum to my own use, how in my situation could I live? and knowing that neither of them had contributed a fraction towards the £10 mentioned, I told them it was not their business; but one of them said a friend of his had contributed towards it and authorised him to enquire how it had been expended, but I told him to send his friend and he should know, on which they became more insolent and abusive, and I at once ordered a policeman to be sent for. They then accused me of want of charity and christian feeling. They however saw no further conversation would be held with them, so left the house, but came again at night when the Circle were present, and so insulting and base was their conduct both to me and the Circle that the Circle for my protection ordered them at once to leave the house, and these are the very men who vilify both our cause and our members, and who at every out door meeting endeavour to create strife, contention, and annoyance, and accused us with want of charity, because we will not submit to their insults and abuse in our own houses, they have gone so far as to make it their business to tell all persons with whom they converse that it is no use for any one to visit Mr. Brown to ask him a question, for if they do he shews his charity by insulting them and ordering them out of the house, and if they do not immediately obey he threatens them with the police, and to give them into custody; so that we can hear of many people through these false assertions believing that Mr. Brown is not willing to see anybody, or to answer a single question, thus making him appear a deceiver and impostor. But these statements can all be confuted by the members of the Circle, who are in a position to prove that Mr. Brown never ordered any persons out of the house or threatened them with the police except the two ruffians who came and insulted him in his own house while afflicted, demanding of Mr. Brown if he was not an impostor, living on the members, how he did live, accusing him of fraud, swindling, and imposture, and these are the men who Mr. Brown in his helpless state threatened with the police. Would not any other person have done the same regardless of being accused of their want of chaity, as they accused Mr. Brown? And even now at our meetings in the market place, and elsewhere in Nottingham, these same men, one of whom whose name is Humphry, as we have since learned, are busying themselves amongst the hearers by insinuating all sorts of disgraceful falsehoods on Mr. Brown and the cause, and on Sunday morning last April 14th, he was declaring to a whole group of people, that no one was allowed to ask Mr. Brown a question, for he would order them out of the house, or give them in charge of the police, but Mr. Brown and the whole of the Circle are fully prepared to prove that all Mr. Humphry's assertions concerning him are false, and that he is prepared to converse with any reasonable or rational persons, or to answer any proper question in his power, and that he has invited the clergy and the most learned of every sect and denomination to come and converse or discuss the subjects he advocates with him; therefore we give the lie to these babblers, and though we can look upon even them with charity and forgiveness, yet we shall never submit to be insulted in our own house, or to be questioned as to how we obtain a living, while there is law to protect us. Mr. Brown is justified in calling in the officers of the law, under such circumstances as the above, and therefore will no longer heed their accusations against him, of want of charity, and christian spirit.

Therefore, trusting that this article may meet the eyes of all whom it concerns. I J. G. H. Brown, as the author and medium of the Nottingham Spiritual Circle, am fully prepared with evidence in abundance, to substantiate much more than I have here stated in reference to the parties referred to, and should they feel themselves grieved at the exposure, let them seek redress in the proper quarters, if they wish it, and I shall take a pleasure in making out a full description of all their past conduct towards me, and the cause, and lay the same, with their names and addresses before a bench of magistrates, though I have no wish, intention, or desire, to take

such steps, but I must see myself right, and the cause I advocate protected, as far as I can.—J. G. H. Brown, Great Alfred Street, Nottingham.

NOTICE TO OUR MEMBERS AND SUBSCRIBERS.

SINCE the enlargement of this Journal, and the amalgamation of the Record with it, contrary to our expectations there is not so many papers sold since the Record was published with it, as there was before it, and now without it, the fact is half the enrolled members who received the Record when it was by itself, and given free, will not now take the paper, or the Record, even though they have pledged themselves to support the cause to the utmost of their capabilities, and though they are most of them aware that through the enlargement of the paper we are incurring a loss of nearly 14s. per issue, yet the members will not all assist by taking the paper, though the Record would be published with it, without any additional charge. Therefore, finding that the paper sells best amongst the non-members without the Record, it being able to contain matter of more interest to them; and knowing that the faithful members wish to aid the cause, and keep the paper afloat, we shall defer publishing anything connected with the General Record more than once a quarter, when a balance sheet, shewing the income, and expenditure, and strength of members, will be published in the paper quarterly, dating from March the 23rd, 1861, in number 3 of this journal, the last account of the Organization was published, and will be continued, three months from that date, and so successively. We had hoped that every member of the Community would have endeavoured to have taken the journal, on account of the Record; and though there are many papers sold in some of the localities, more than the number of members amount to in such localities, yet they are not sold to all the members, and we are aware that many of them are too poor to spare even a penny per fortnight; and hence it is as our circulation is diminishing instead of increasing. We shall endeavour to fill the paper with as much matter of interest as possible, so that those who are not members, but who are subscribers, will not see the space occupied merely for the interest and satisfaction of our own members. Therefore, thanking our corresponding agents in each locality for their exertions in circulating the journal, we hope to be able to keep it afloat by the assistance of other funds, as the journal is considered by the generality of our members the best organ we have for spreading the cause, and diffusing its principles; therefore, still carefully avoiding all letters calculated to create ill-feeling, or contention, and still keeping the columns open for all letters, whether for, or against our cause, if written in a friendly and christian spirit, and sent according to the published notice, and thus make the journal interesting, and instructive, to all classes; we commit its perusal to a discerning British public, relying upon their support.

J. G. H. Brown, Editor.

NOTICE.

On Sunday next April 21st, 1861, at half-past ten in the morning, a Public Meeting will be held in the New Market-place, Nottingham, and at the open space near to the Oliver Cromwell, Great Alfred Street, and at another place in the Town, which will be notified at the time; and at these places public lectures, or addresses, will be delivered by members of the Circle, or members of the Great Organization; and the lectures, or addresses, will shew the ignorance, hypocrisy, priestcraft, and delusion of the present day, are now flying before the divine light of truth, justice, righteousness, and reason, which are now manifesting themselves; and will also explain the absurdities, obscenities, contradictions, and corruptions of the scriptures. Let all truth-seekers go and hear those lectures.

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