

THE SPIRITUALISTIC
FREE PRESS;
 OR,
JOURNAL OF THE GREAT ORGANIZATION.



A NEWSPAPER ISSUED FORTNIGHTLY,

WHICH WILL CONTAIN SPIRITUAL AND TEMPORAL FACTS, AND DESCRIBE THE PRINCIPLES AND DOCTRINES OF THE GREAT ORGANIZATION.

No. 22, Vol. 1.

SATURDAY, DECEMBER 15, 1860.

PRICE 1D.

THE GREAT ORGANIZATION.—WHAT IS IT?—FROM WHENCE HAS IT ORIGINATED?—AND WHAT ARE ITS OBJECTS.

Much clamour is afloat amongst the sectarian religionists, and especially that portion who believe in an elect people; and thus they are continually preaching that the elect only can be saved, and that they who are so chosen by God will be saved, no matter what kind of lives they lead; while the non-elect are born for eternal damnation,—while they assert that even little infants, not chosen as the elect, are doomed by our merciful God for eternal damnation. And yet they who profess to believe in an elect or chosen people, do not believe in spiritual gifts, but ignore and ridicule, and scoff at those who do believe them; and yet the scripture tells us that the chosen people shall be they whom angels will gather together, as the elect, from the four winds of heaven; and can it be said or proved that the sectarian professors, who so boast of being chosen by God, are gathered together by angels as the elect, when they themselves repudiate the existence of angels communicating with man at all. Then, if they are not gathered together by angels, and do not believe in angels revealing God's will to man, in these days, let me ask how they can be considered as the elect spoken of in scripture? They may rest assured that the time is not far distant when they will discover their error, and learn that the Great Organization comprises the people whom God will cause his angels to gather together as his elect and chosen people, and that his faithful members are they who will alone share his bountiful mercies and protection during the calamities which are about to fall upon the earth, and that it is they whom angels are collecting together by divine revelation by direction from the Lord of All; and that divine revelation is proclaiming to the world the truths of heaven, by shewing to the people their past errors and delusions, with the causes of their wretchedness, ignorance, and misery, by shewing up the oppression, hypocrisy, and priestcraft to which they are subject by their rulers and teachers; declaring also, that the scriptures are corrupt, mysterious, and delusive, and that the clergy know of their corruption, being well acquainted with English ecclesiastical history, which proves these important facts in the face of all their professions and mummeries. And because the faithful members of the Organization publicly proclaim these truths to the world, opposition, abuse, and insult with contempt is breathed upon them by the present professors of christianity; though their scorn and contempt, with their insults, are unheeded. While another object of the Great Organization is,—that its members are instructed by divine revelation, to shun all the sectarian creeds, professions, and delusions which now exist, and to buckle on to themselves the holy armour of religious defence, and to worship God with sincerity of heart, and to believe in Christ as the Redeemer of the world, and that his death atoned for the sins of all mankind, and to love their neighbours as themselves,

and to be in charity with all mankind; and to shrink from gaudy, elegant painted edifices, or from the contamination of a paid clergy, who require support for their edifices and for themselves from the industrious portion of the community. Therefore, to evade and avoid these extortions, which are contrary to the teaching of Christ and his apostles, the faithful members of the Great Organization are instructed to make their houses their churches, and be a people prepared for the Lord, and so lay the foundation of the universal church of Christ, which cannot be established during the present dispensation or existence of evils. And thus the faithful members of the Great Organization will pass through the coming tribulations under the protection of God, 'neath the banners of his host, without injury, and so will live to witness the overthrow of all evils, and the great millennium era, in which true happiness, peace and contentment will be experienced, by the chosen people of God, under the merciful rule and reign of Christ, their Redeemer, and henceforth their everlasting King. Such is the Organization, and such are its objects. And now in answer to the question as put by thousands,—as to where it originated?—we unhesitatingly affirm, and are prepared to prove our assertions, that the Great Organization originated through the instrumentality of the Nottingham Spiritual Circle, and their medium, in October, 1853, and that through the incessant labours of the Circle, the Great Organization was established at Nottingham in May, 1857, and its members now extend through many parts of the kingdom; and though it has withstood the test of opposition, abuse, slander and falsehood of all classes, from the highest to the lowest; yet, as if to prove that the hand of God is directing its course, it still progresses and prospers, as may be seen by reading the several spiritual works, as published by the Nottingham Spiritual Circle, in which it will be seen that after successive instructions to the Circle in divine revelation, the localities of the twelve tribes were pointed out in divine revelation, the banner for each was prepared, and the ruler for each tribe appointed, and each of the localities—the names and particulars of which may be seen in the Book of Life—have since been visited, and the people in each locality warned, and works distributed; and at this present time the localities are again being visited, to be more largely or more profusely warned, so that the people may be prepared for the coming events, and be made aware of the existence of the Great Organization, its objects and results. And Mr. J. Lole, and Mr. J. Hitchcock, two members of the Circle, are now out on a mighty mission of visiting the different localities, and on Thursday last, Nov. 29th, they were in York, where they were well received by the Lord Mayor and the City Magistrates, who gave them permission to hold public meetings in the city, and promised them protection, because the Mayor said he believed their objects were truth and peace, and that they had as much right to propagate their doctrines as any other sect, had to advocate theirs. Such is the account as received by the Circle in

a private letter from Messrs. Lole and Hitchcock, the two members named above, and their account fully confirms all what was stated in the "Nottingham Daily Express" of Friday, the 30th of November, which was somewhat abridged in some places, while in other parts it was exaggerated, still its principal tenor was truth and favourable to our cause, and calculated to widely spread it, and do a great deal of good; so that the Organization since its establishment, as up to now, notwithstanding all the efforts made to make it known, and hundreds of pounds expended in the publication of books, tracts and slips as warnings, have remained in obscurity, unknown, unheard of, and uncared for. But we are thankful to say that God, in his own good time, has seen fit that his glorious cause should be brought to light, and have directed an appeal to be made for means to enable the localities to be visited, and the nation warned; and thus a sum of £30 is appealed for, to be made up by contributions by the friends of truth and lovers of justice and righteousness; and as the money is received, warnings will be printed and messengers sent in circuitous round the kingdom. While another object of propagating the cause is, that the members of the Circle have authorized a quantity of illustrated envelopes, designed or directed by their medium, and which consists of a handsome copper-plate engraving at the top of the envelope, shewing an angel flying in the air, holding an open scroll in his hand, displaying to the medium the following words written thereon:—"Universal peace after tribulation," with a concourse of people in the background, as if anxiously listening to the revelation from heaven. Thus the envelope shews the manner by which the revelations are obtained, with the objects and result of our glorious cause, and is neatly executed, and will be sold to the members in every locality at 1s. 6d. per hundred; while all prescriptions will be written on paper bearing the same engraving, and sent free of charge to all applicants sending their name, age, and nature of disease, with plain sheet of paper, and stamped, directed envelope for reply.

Having thus far shewn up the Organization,—what it is, where it originated, and what its objects are,—as far as space will admit, we now call upon the people to read the works of the Great Organization and to correspond with the Circle, and all correspondence will be enclosed from the Circle, or their medium, in an envelope as above described. And thus we solicit investigation by all truth-seekers, and by all classes both of the learned and great, the poor and lowly, so that their eyes and understandings may be opened to the cause of truth, and thus by investigation be prepared to shrink from oppression, hypocrisy, priestcraft, and delusion, and listen to the call of mercy, and embrace the truths of modern divine revelation, and compare them with the ancient writings of the prophets and apostles, and after carefully studying the contents of both ancient and modern prophecy, and the doctrines they teach, act boldly, fearlessly, and impartially, and do as the scriptures (which they profess to believe) teach, and prove all things, and hold fast that which is good. And

the doctrine we prove, and which is in why we are with contempt; to editors of the ing in my letters, though they stated were open to all, ng as the letters terms; but ex- cubious, I told the am, after perusing speak or write any, as their so doing t and ill-feeling of rs. But my only ase the pamphlets, ur several papers, existence of our tigation as to its ve were wrong we nd our aim was to others right; and ark of Christianity enlighten or bench at as public journal investigate our cau- tion to its existenc, right, that it might ight be overthro; s they called pub- if they did it in co- hey considered and ademed us and our demnation, and in ve us wrong, or our at I edited a journal ned widely through of the current num- them that I would her either of them and with all their d by none, and their d being responsible ts, not one of them line on our cause, lered our cause, and afterwards proved; the letters of our us, they would not our cause and our- which we in self; which we had hoped which appeared in in time to time, the impartial writer, and the rest of his con- und him as inexc- cause of truth and hem; for although sent him the same hed a single line r cause, though I re- t I might not be pu- calling public atten- ct, by the public- ver me that they d that they will not out of the ignoran or the oppression, under which they scriptures, and the inations. Therefo- sted liberality, and um of the Notting- his article on slips, through Nottingham e towns in the mid- world that our cause as Christ and His s, and that truth is ed that it makes s e the same now s- ation would be per- list and His apostles ow as then, and the , and whose duty i- standings of the ig- ny who for selfish- ions, to carry favor- ver them, will scri- and justice, rather lar, no matter what- hem upon the sub- Nottingham news- tricts, all of whom al of our cause by- g whether they are truth, justice, and al Circle, Mr. J. O. treet, Nottingham.

Manchester, Decr. 1st, 1860.

To the Editor of the Spiritualistic Free Press.

Sir,—I beg to hand you the annexed paragraph taken from the "Manchester Courier" of this date, and doubt not but it will be interesting to a many of your readers, as it refers to the past and future history of the Empress of France, who is now visiting this Country incog. It would appear from the paragraph at foot, that something of an ominous nature is praying upon the Empress Eugenie's mind, as to the future of France, &c.

THE EMPRESS EUGENIE.—The "Court Journal" gives the following strange account of the origin of the malady by which the Empress is said to be afflicted.—"The cause of the Empress Eugenie's marasm is said to be the visit paid while in Algeria to the tent of an Arab chief, which visit had been greatly urged by the Emperor as a gratification of curiosity. The men in Mohammedan countries are expelled as we all know, from the inner chambers, whether in tent or seraglio, and the Empress was left alone for some time with the ladies of the establishment. What passed has only been very lately discovered, in consequence of the hard pressing of Dr. C., whose quick perception enabled him to discern that an unnatural cause must exist for the unnatural state in which the Empress was plunged. It seems that, while within the tent, the chief's wife, who was a woman of superior intelligence, having been told that European ladies were most curious to see some of the magical ceremonies of the Arabs, had called a Babelouk, a negress, who, gifted with the second sight, professed to tell the future destinies of the consultant. The negress, entering into a state of frenzy, disclosed to the Empress the dying condition in which her sister then was lying—the fatal consequence which would ensue—and, after having given warnings of dire import, which it would be immoderately to mention here, bade her hurry back across the seas, and never more trouble the Arab in his tent. The impression was so fearful that, owing to the exact account by the negress of her Majesty's early history, a conviction of the truthfulness of the future as well as the past took such hold of the Imperial mind, that her Majesty, as we know, refused to attend the ball offered to her by the city of Algiers; and when, on landing in France, she learnt that all was over as had been predicted, she felt no doubt that the rest of the prophecy would prove true, and began from that moment to despair."

THE BIBLE AND ITS CORRUPTIONS TESTED BY MODERN DIVINE REVELATION.

(Continued from No. 21.)

To the Editor of the Spiritualistic Free Press.

Sir.—The third chapter of Genesis opens with the history of the temptation of Adam and Eve, and in order to carry out my design of shewing by the light of modern divine revelation that the history of the creation, and of the fall of our first parents as it now stands in the Bible, is the invention of man. I will endeavour to make it clear that this fable, or rather allegory of the temptation and fall of Adam and Eve, is not consistent with reason or justice, and that it is utterly useless as regards its instructiveness, with the exception that it is based on the principle that God loves obedience, and will surely punish those who offend Him by their disobedience, but beyond this solitary instinctive moral, it has no merit to claim a place in that book, which is called the word of God; but this solitary, piece of instruction is terribly over balanced by the weight of absurdity, and inconsistency, as well as injustice, comprised in this remarkable history.

Before discussing the merits of the scriptural account of the temptation of Adam and Eve, I will here insert a revelation extracted from the "People's Guide," page 6. It was given in answer to a question relative to the cause of the curse upon man; and is as follows:—

Official Revelations.—Behold! we are commanded to declare to the world, that corrupted additions have been added to Moses' original writings, for we know not of Adam and Eve, nor who first existed upon the earth, but we are commanded to declare that the whole human race was cursed for disobedience, but the period of that curse is unknown to us, and its results likewise unknown to any but the Creator Himself. The curse was eternal death to man without an after existence; but the Creator knew the incapacities of His creatures, and sent redeemers at intervals to appease His wrath, thereby atoning for the disobedient, that they might enjoy eternal happiness, and life after purification. The 1st redeemer is Christ, who suffered death to atone for the disobedience of the past and present creation, that they may also finally reach eternal glory." Guided by the light of this revelation, we can now fearlessly scrutinize the present history as it now stands in that book, which hitherto we had been instructed to consider as the foundation of truth itself; and in our blind reverence for that which we had been early taught to consider holy and incorruptible, we had not even dreamed of its being aught else, until the power of reason began to assume its influence, and then commenced that intellectual struggle, between duty and obedience on the one hand, and reason on the other, resulting in confidence in the integrity of the "book," greatly diminished, and a state of indecision and uncertainty remaining, until the blessed light of heaven was directed in radiant streams upon the darkened and mystified pages of this still holy-book, and the finger marks of man made apparent, and the pure word of God made plain: and we hail with joy and gladness the advent of this great blessing, for no longer need

thus calling for public investigation, knowing that if we are wrong we are leading hundreds wrong, while our only objects are to be right and to direct others right, therefore we make this appeal to an enlightened British people.

STARTLING PROPHETIC WARNINGS,

as addressed to the people of this and the other nations of the earth, as revealed to the Nottingham Spiritual Circle, through their Medium, Mr. J. G. H. Brown, and this day, Dec. 3rd, commanded to be made public, although it was revealed so far back as July, 1856, and has already been made public.

It will be seen that this revelation in part is now being literally fulfilled, by going forth to the cities and towns, and calling the people together and prophesying unto them by saying, "Behold! thus saith the Lord," as specified in the warnings distributed. Therefore, notwithstanding that the revelation has before been published, we were this day, the 3rd of Dec., 1860, commanded to publish it in our next issue of the journal, as it is addressed as a warning to the English Nation, with the undergoing lines affixed at the opening of the chapter in the "Message" containing it, but we are instructed in divine revelation to follow these remarks immediately at the head of the prophecy.

Let England know each nation's fate,
Which she and they must all endure,
For they their crimes shall expiate
By wrath from God, so just and pure.

Revelation, July, 1856, again commanded to be published Dec. 3rd, 1860.—Behold! again I am commanded to say unto thee, thus saith the Lord, Go ye forth to the cities and houses, call upon the inhabitants thereof, prophecy and say unto them: Thus saith the Lord God Almighty, Behold! O ye, my people, that for your negligence and disobedience shall these things come to pass, for I have watched over your rulers, have seen their oppressive laws, and have heard your groans, and though I have sent instructors amongst you, ye would not listen to my counsels. Therefore, thus saith the Lord, Behold! during the coming period of the sufferings of the nations of the earth, thou shalt be invaded by foreign foes, who will bring fire, pestilence, and devastation within their garments, and shall drive the terror-stricken people from their homes and habitations, who will seek shelter in the forests and woods, pursued by thousands of destructive missiles of warfare, that shall destroy them in groups. Weeping mothers, screaming children, and bewildered maids shall alike cry for help and mercy; but even their tears and supplications shall not stay the hand of the devastating foe; and as they fly from place to place, destruction and pursuit shall follow in their footsteps, till the neighbouring crowded and starving cities and towns shall be compelled to shut their gates upon them, and friends and strangers, kindreds of all classes, mothers, wives, husbands, daughters, and sons shall perish beneath the walls with famine and disease; and those who survive will only live to endure the fate of those from whom they fled. The bloodthirsty foe shall follow on their track, like even as the bloodhound followeth the footsteps of its prey. For thus saith the Lord, even so will I purge all the lands of the iniquities which have hitherto been; an abomination unto me; for the iniquities of the earth are grown so monstrous that one portion of my people has become a prey to the other; so that tumult and strife shall reign amongst them, until the nation's foes shall take advantage of this confusion, and hurry to the plunder which they will imagine can be obtained as thieves in the night. But, behold! O my people, though these foes shall commit ruin and devastation upon their track, by burning towns, cities, and villages, destroying and consuming the produce of the earth for their cattle, until vineyards and fields

become desolate and bare, when, at this juncture, the island shall again experience symptoms of peace; for my leaders whom I will appoint will organize the true followers of my commands, and will then cry aloud for that assistance which shall hurl the devastators from its shores; and when the two powers have become united, as declared in other prophecies, their armies, under the banner of universal love and freedom, shall go forth, driving the oppressors of their own and other nations before them, gathering strength from my people as they proceed, until all are driven unto that land where the last vial of my wrath shall be poured out upon them. Thus saith the Lord, Behold! Oh, ye my people, I will then set counsellors amongst you, who shall conduct you unto the lands from whence ye came, wherein thou shalt dwell until I send Him who died for your transgressions, who shall henceforth and for ever reign with love and mercy over all nations of the earth; when true peace, happiness, and contentment shall be awarded to all my creatures, so that poverty, hatred, malice, crime, hypocrisy, ambition, and every other species of evils, shall be driven from amongst you, and never again take root upon the soils of my land, for thus saith the Lord, I have declared what my vengeance shall be, and I have declared what the transgressions were which brought it upon thee, and I have sent my prophets amongst thee to diffuse that instruction which will guide you to my protection, when the hour of struggle comes; therefore, be prepared, for they only who disregard shall perish in the above calamities; while those who obey shall find succour in me, in the days of tribulation. Thus saith the Lord, this island must suffer, east, west, and south, nor can the north escape my wrath. Therefore, watch and pray, so that though the evil may come upon you at midnight, ye may be prepared. Thus saith the Lord.

The above important revelation, given as a warning, and commanded to be spread abroad, then even as now, and was accordingly published in the "Warning Message," and in the "Community's Journal," with several other important warnings, and on account of the terrible calamities it portrays, and which is now near at hand; we have been again commanded to publish it, as it is of vast importance, as a warning to the people of this Nation, shewing the nature of the havoc and destruction which will be made by the ravages of an invading foe, also describing how the foe will be driven from these shores, and how peace and happiness will be established in this land, and how the chosen armies of the Lord, will drive the opposers and oppressors of every Nation on to that place where the last vial of God's wrath will be poured out amongst them; after which, the happy reign of Christ, and the great Millennium Era will be established, for particulars of which, let the works of the Great Organization be read, and it will be seen that we have just cause to fear, and prepare ourselves against the coming events, and so flee from the wrath to come, by joining the Great Organization, whose faithful members are the chosen people of God, and who under His divine protection shall escape uninjured from the terrible calamities, as foretold in the above important revelation, the horrors of which can never be adequately described, except by persons who have experienced the horrors and ravages of war by an invading army, and even then their ideas will but faintly comprehend the realization of the future tribulations; as portrayed to fall on this land of England.

J. G. H. BROWN,
Great Alfred St., Nottingham. MEDIUM.

Editorial Correspondence

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.

man's labour and strategy and error, which hounded, and clouded the bath ears to ear, lo! hith him, and with grateful boon, the living water of ed and unsullied from the good with my task of pro of the temptation will ne here insert the first ver sta.—"Now the serpent v of the field which the L unto the woman, yea h every tree of the garden it reads thus, "And the because thou hast done cattle, and above every I shall thou go, and dust: life; and I will put enm and between thy seed, a head, and thou shalt br preliminary history of a tioned as tempting Eve against the clearly expr cable serpent to eat of with the power of spe such superior to God's this account of a being which are superior to a ably ask, who and why nature animal or spirit? we are to judge by the mal kingdom; their nat "so," for the following with reasoning powers: not gifted with speech, notwithstanding these I looking at the 14th ver above, we find evidence imal nature, as his foot he is also cursed above of the field, thus by im) its being decreed to go the days of its life, der Yet, with these two ver suppose we attempt to in another form, let it spirit, having for a bric does this view meet th means, for if a spirit h carrying out his intent mal, God would not be all animals of the same spirit; God is incapable that this particular se others, but their is not as the cause evidently seed of the serpent, an on his belly; and eat d ing that its own anim in the future, but the cles." Then if we cons having nothing anim; then the curse pronou or it would amount to ture, for a spirit to be an animal form and mount the difficulties t we answer, simply by fables or allegories, w studded, and thus di from further considr attention to the natur by our first pare they are described, a permission to eat of al tions, the fruit of the "tree of life." There words that describe t and "tree of life," range of the veget; that by merely eating knowledge to the in told that in all seric placed in a garden, v of such wonderful i would confer upon t evil. Thus the acc were destitute of th the most strange p knowledge of good a the day in which sh her eyes opened, a be as God's, knowp this knowledge Eve ural consequence, a that disobedience v until she had tasted deed her husband's state of ignorant in they previously kn their ignorance, th sin, sin is acting w offence we are guilty not appear that eith when they each tawards were they co had committed, and themselves from the it appears that the euable them to kno from God, and this

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thankful labour and struggle in the labyrinth of mys-
tery and error, which have for signs accompanied, sur-
rounded, and clouded the word of God. But "He that
hath ears to ear, let him ear what the spirit saith unto
him," and with grateful thanks accept the invaluable
 boon, the living water of truth, transmitted to us unmix-
ed and unswollen from the fountain head. But to pro-
ceed with my task of proving that the scriptural account
of the temptation will not bear the test of reason. I will
insert the first verse of the third chapter of Gene-
sis—"Now the serpent was more subtle than any beast
of the field which the Lord God hath made, and he said
unto the woman, yea hath God said, ye shall not eat of
every tree of the garden; and again in verses 11 and 12,
it reads thus, "And the Lord God said unto the serpent,
because thou hast done this, thou art cursed above all
cattle, and above every beast of the field; upon thy belly
 shalt thou go, and dust shalt thou eat all the days of thy
 life; and I will put enmity between thee and the woman,
 and between thy seed, and her seed; it shall bruise thy
 head, and thou shalt bruise his heel. Now, without any
 preliminary history of its nature, a serpent is here men-
 tioned as tempting Eve to commit an act of disobedience
 against the clearly expressed commands of God, and to
 enable the serpent to effect his purpose, he is endowed
 with the power of speech, and with intelligence very
 much superior to God's chief work—man. On reading
 this account of a being in a serpent form, doing things
 which are superior to a serpent's nature, we very reason-
 ably ask, who and what was this serpent, and was his
 nature natural or spiritual—was he an animal then? If
 we are to judge by the knowledge we possess of the animal
 kingdom, their nature and powers, we should say
 "no," for the following reasons, no animal is endowed
 with reasoning powers superior to man, and serpents are
 not gifted with speech, or a foreknowledge of events, but
 notwithstanding these reasons, we cannot decide, for on
 looking at the 14th verse of the same chapter as inserted
 above, we find evidence in favour of his having of an im-
 matural nature, as his food is indicated as being dust, and
 he is also cursed above all cattle, and above every beast
 of the field, thus by implication his nature is animal, and
 his being decreed to go on its belly, and eating dust all
 the days of its life, demonstrates that life to be animal.
 Yet with these two conflicting views, how can we decide,
 suppose we attempt to solve the problem by putting it
 in another form, let it be considered as the work of a
 spirit, having for a brief period assumed an animal form,
 does this view meet the difficulties of the case? by no
 means, for if a spirit had merely for the better means of
 carrying out his intentions, assumed the form of an animal,
 God would not be guilty of the injustice of cursing
 all animals of the same species as that assumed by the
 spirit; God is incapable of injustice. It might be said,
 that this particular serpent alone was cursed, and not
 others, but their is not sufficient grounds for this view,
 as the curse evidently extends into the future, and to the
 seed of the serpent, and also the serpent himself is to go
 on his belly, and eat dust all the days of his life, implying
 that his own animal life would terminate somewhere in
 the future, but the curse would still attach to its species.
 Then if we consider the serpent to be a spirit only,
 having nothing animal about him, but the appearance,
 then the curse pronounced upon him would not apply,
 or it would amount to an abrogation of the laws of na-
 ture, for a spirit to be punished by causing it to assume
 an animal form and nature. Then how shall we sur-
 mount the difficulties that surround this intricate subject?
 We answer, simply by classing this account amongst the
 fables or allegories, with which the book of Genesis is
 studded, and thus dismissing this part of the subject
 from further consideration. And we now direct our
 attention to the nature of the offence, said to be com-
 mitted by our first parents while in the garden of Eden;
 they are described as being placed in the garden, with
 permission to eat of all that it contained, with two excep-
 tions, the fruit of the "tree of knowledge," and of the
 "tree of life." There is an allegorical sound in the very
 words that describe these trees—"tree of knowledge"—
 and "tree of life," for "we" cannot find in all the
 range of the vegetable kingdom any tree or plant,
 that by merely eating it, would impart a higher state of
 knowledge to the individual, but here we are gravely told
 that in all seriousness, that Adam and Eve were
 placed in a garden, where there was a tree bearing fruit
 of such wonderful properties, that the mere eating it
 would confer upon them the power of knowing good and
 evil. Thus the account assumes that Adam and Eve
 were destitute of this knowledge previously; and this is
 the most strange part of the matter, they have not a
 knowledge of good and evil, but a serpent tells Eve that
 the day in which she should eat thereof she should have
 her eyes opened, and she and Adam her husband should
 be as God's, knowing good and evil; then from want of
 this knowledge Eve falls into this temptation as a nat-
 ural consequence, and it appears that she was not aware
 that disobedience was a sin, and consequently an evil,
 until she had tasted of the forbidden fruit, and had in-
 duced her husband to do the same, both being in the like
 state of ignorant innocence; then where was the sin, if
 they previously knew not good and evil? therefore in
 their ignorance, this act of theirs did not amount to a
 sin, sin is acting with a knowledge that the nature of the
 offence we are guilty of is displeasing to God, and it does
 not appear that either Adam or Eve was aware of this
 when they each tasted of the fruit, and not until after-
 wards were they conscious of the nature of the act they
 had committed, and fearing the consequence they hid
 themselves from the sight of God, as they supposed, but
 it appears that the knowledge imparted to them, did not
 enable them to know it was useless to attempt to hide
 from God, and this fact appears to contradict the asser-

tion made by the serpent that they should be as gods,
 knowing good and evil, for surely gods must have been
 possessed of a knowledge of the attributes and power of
 God, and of His omnipotence; but as I proceed, I shall
 be able to show that the whole account is absurd, con-
 tradictory, and inconsistent.

CHARLES GREGORY,

West Cove, Isle of Wight.

(To be continued.)

THE SEVEN DAYS OF THE WEEK.

(Concluded from our last.)

A seventh year of remission; and in Numbers, it is
 read that the sons of Israel offered up seven ewe lambs
 without spot, and that seven flays they did eat unleavened
 bread; and that sin was expiated with seven lambs and a
 goat; and seven calves were offered on the seventh day;
 and bullocks erected seven altars; seven days he that
 touched a dead carcase was unclean; and in Joshua,
 seven priests carried the ark of the covenant before the
 host; and seven days they went round the city; and
 seven trumpets were carried by the seven priests; and on
 the seventh day the priests sounded the trumpets. And
 in the book of Judges, Abimelech reigned in Israel seven
 years; Sampson kept his nuptials seven days, and on
 the seventh day he put forth a riddle to his wife; he was
 bound with seven green withes; seven locks of his hair
 were shaven off; seven years were the children of Israel
 oppressed by the King of Moab. And in the book of
 Kings, Elias prayed seven times, and at the seventh time
 he beheld a little cloud; seven days the children of
 Israel pitched over against the Syrians; and in the seventh
 day the battle were joined; seven years' famine was
 threatened to David for the peoples' murmuring; and
 seven times the child sneezed that was raised by Elisha;
 and the leproser person, that was to be cleansed, was
 sprinkled seven times with the blood of a sparrow; and
 seven men were crucified together in the days of the
 first harvest; Naaman was made clean by washing seven
 times in the river Jordan; the seventh month Goliah was
 slain. And in Daniel, Nebuchadnezzar's furnace was
 heated seven times hotter than it was used to be; and
 seven lions were in the den; and the seventh day came
 Nebuchadnezzar. In the book of Job there is mentioned
 seven sons of Job; and seven days and nights Job's
 friends sat with him on the earth; and on the first day
 of the seventh month Esdras read the law to the people;
 Daniel praised the Lord seven times in the day; silver is
 tried seven times; and Solomon saith that wisdom hath
 been heretofore seven pillars; seven men that can render a
 reason; seven abominations which the Lord abhors. In
 Ezekiel, the prophet continued and seven days. In
 Zachariah, seven lamps, &c.; and the first of the seventh
 day was turned into joy. And in Micah, seven shepherds
 are raised against the Assyrians; and seven virtues to
 which seven vices are opposed; seven petitions of the
 Lord's prayer; seven loaves distributed by the Lord;
 seven baskets of fragments; seven disciples of the Lord
 who were fishers; seven woes which the Lord threatens
 to lay upon the Jews; seven years Christ was hid into
 Egypt; and the seventh hour the fever left the governor's
 son; and Christ with seven petitions finished his speech
 for our justification. James describes seven degrees of
 wisdom; and Peter seven degrees of virtues. And in the
 Acts, we reckon seven deacons; and seven disciples chosen
 by the apostles. Also in the Revelations there are many
 mysteries relating to this number, for there we read of
 seven candlesticks; seven stars; seven crowns; seven
 churches; seven rivers of Egypt; seven marks; seven
 horns of the dragon; seven heads of the dragon, which
 had seven diadems, also seven heads of the scarlet beast;
 seven mountains and seven kings sitting thereon, seven
 spirits before the throne, and seven thunders altered
 their voices; and on the breaking of the seventh seal,
 the angel Gabriel said in modern divine revelation;
 (Scriptural Magazine, page 195) "Behold! I am com-
 manded to declare that on the breaking of the seventh
 seal, the wrath of God shall be poured out upon the
 earth, when Christ the Redeemer, shall, at the close of
 the calamities, open the book, and descend in triumph
 upon the earth with power and great glory; and blessed
 are they whose names are written therein, &c." After the
 overthrow of the mighty host of Gog and Magog, God has
 foretold by the prophet Ezekiel, xxxix ch.; "Behold! it
 is come, and it is done, saith the Lord God! This is
 the day, whereof I have spoken; and they that dwell in
 the cities of Israel shall go forth, and shall set on fire
 and burn the weapons, both the shields and bucklers,
 the bows and the arrows, and the hand staves and the
 spears; and they shall burn them with fire seven years;
 so that they shall take no wood out of the field, neither
 cut down any out of the forests; for they shall burn the
 weapons with fire. Yours respectfully,
 Manchester.

From the York Herald of Thursday, Nov. 29.
Before the Lord Mayor and R. Evans, Esq.,
[THE GREAT TRIBULATION COMING.]—Noble AP-
PLICATION TO THE BENCH.—Two men of respectable ap-
pearance, who gave their names John Lowe and J. Hitchcock,
 appeared before the bench under the following circum-
 stances:—Hitchcock said they had come on a mission to
 propagate and to warn the people of this country of cer-
 tain coming calamities. They believed their authority
 was from heaven, but they were not to violate any of the
 national laws, and as the bye laws in certain cities and
 towns were of a most stringent character, they (the
 applicants) deemed it right to make an application to the
 magistrates to see how far they could go without violating

the laws. Their intention was to go round this city, ring
 a bell, and call one or two meetings in order to give in-
 formation as to their object, which was to warn the peo-
 ple. They believed that four of the mightiest nations of
 the earth would combine to invade England, and their
 object was to form a combination to drive away their
 enemies, to spread the knowledge of the truth from
 heaven, and to make the people comfortable, sheltered,
 and protected by God's great will. They believed the
 change was to bring about the millennium and last battle
 in 1860, when Christ will descend and establish the
 universal Church, when men of all sects and creeds shall
 join heart and hand throughout the world to glorify God,
 when love, joy, peace and concord will reign throughout
 the world, and when all worldly law will be done away
 with, and the law will go from the throne of grace in
 Jerusalem. Their intention was to go through every
 town and city, but they were not to violate the laws of the
 realm, and what they wanted to know was how far they
 could go without violating the laws. Lowe added, they
 wished to know whether the bench would permit them to
 hold one or two brief meetings. The Lord Mayor ob-
 served that he was not aware of any law to prevent the
 applicants propagating what they believed to be right and
 true, so long as they did not promote a breach of the
 peace, but he could give them no permission of a nature
 that would be of any value to them. If anything occurred
 which should have a tendency to a breach of the peace,
 the matter would come before the magistrates, but he was
 not aware that they could interfere with the propagation
 of their views. In answer to a question, the Lord
 Mayor further said that so long as the applicants kept
 within the law, the law would protect them. Mr. Lowe
 said their object was peace. The Lord Mayor thought
 they would have too much good sense to put themselves
 in such a position as to cause a breach of the peace. In
 reply to Mr. Evans, Mr. Hitchcock said they thought of
 holding the meetings in the market place. Before re-
 turning, Mr. Lowe intimated to the Lord Mayor a number of
 printed slips, professing to give "startling prophetic
 warnings," as revealed to the "Nottingham Spiritual
 Circle," on the 80th of September last, by the angel
 Gabriel. These papers spoke of successive nations being
 "overwhelmed with calamitous disasters, such as wars,
 conflagrations, and destruction of life and property both
 by land and sea," and as regards this nation, "when peace,
 apparent prosperity, and affluence appears to crown the
 enterprising, ambitious, and worldly-minded with success,
 then shall those shores be beset by foreign foes bent on
 pillage, rapine, murder, and destruction, and unvalled
 villages, fenced towns and cities, woods, hills, plains, and
 valleys shall resound with the din of war, and pestilence
 and famine, with cold and exhaustion, shall destroy those
 whom the fire and sword have not consumed." In
 another part it is averred that all evils are to be over-
 thrown, but foes driven from our shores, and the law of
 universal love, liberty, freedom, and religious harmony
 established. The budding and blossoming of the shrubs
 and trees before the close of the present winter are to
 constitute the first "sign" to the inhabitants of this land
 of the calamities which shall follow, and before the close
 of the succeeding summer the nation's foes are to be set
 and tread upon its shores. Yesterday, at nobody's
 amusement was created in Parliament street by the men
 carrying out their promise of delivering addresses there
 on the above subject. The oratorical displays, however,
 apparently failed to carry conviction to the minds of the
 few persons who listened to them.

Editor's Remarks.—Is it not strange that the editors
 of local papers can never give the plain truth, when re-
 porting any subject, concerning which their own narrow
 minds and opinions are opposed to the editor of the York
 Herald of Saturday, December 1st, 1860, in his report
 of the application to the Mayor and Magistrates, by two
 of our members, for permission to hold public meetings
 in the City, to warn the people of the coming calamities,
 he grossly exaggerated, and falsified the assertions of
 our two worthy members. In his report, he says that
 they stated to the Magistrates that as this Nation was to
 be invaded, they were endeavouring to form a society
 for the purpose of driving and repelling the invaders.
 Now, we are prepared to prove, that no such words were
 ever uttered, for our rules, plainly specify that no mem-
 ber of the Organization is to take any part in political
 demonstrations or strife, and to take no part in any
 violent or warlike acts, except the ruling powers call
 upon them to assist in the defence of the nation, and
 then they are commanded not to resist the authorities,
 but to obey the call, and in no case to break or infringe
 upon the national laws; therefore our society has peace
 and unity for its objects, and not war and bloodshed.
 And in his concluding remarks, he says, "It does not
 appear that but only few persons who listened to their
 orations, had their minds convicted as to the truth of
 what they heard," insinuating that there were but few
 listeners. Now, private letters from York which we can
 rely on, declare that the meetings were, numerously
 attended, so the editor of the York Herald is merely
 wrote as he would wish things to be, in conformity of
 his own opinions, and would not write the truth, because
 it is evident he himself is opposed to it, still he is un-
 knowingly to himself doing the great Organization
 great service.—J. G. H. Brown, Great Alfred street,
 Nottingham.

THE Spiritualistic Free Press,

SATURDAY, DEC. 15, 1860.

THE REASONS AND EXCUSES OF THE CLERGY FOR NOT REPLYING TO, OR ANSWERING THE ACCUSATIONS MADE AGAINST THEM BY THE GREAT ORGANIZATION.

Can it be possible that the clergy can say that they do not know of the Great Organization, their works, or the accusations against them, which the said works contain. It may be possible and probable that they may say so, since we know from our experience with them in conversation, that to suit their own ends they will say anything, but their assertions in this respect are false and worthless, for we have published tracts as an appeal to the clergy, and have put them in envelopes and addressed them to every bishop and clergyman of note in the kingdom. And in these tracts and public lectures we have declared to them that the scriptures are corrupt, immoral, contradictory and delusive, and plainly told them that they—the bishops and clergy—were perfectly aware of the corruption and contradictions, because they are well acquainted with English ecclesiastical history and "Bagster's Comprehensive Bible," which proves that the scriptures are corrupt, and confirms divine revelation, which states there is not an original copy of the writings of the prophets or apostles now in existence. And we further shewed them that they openly deny the doctrines they teach and which the scriptures set forth, though they profess to believe them, while they act contrary to Christ and his apostles when on earth, for the clergy now preach and teach for hire, must have servants to wait of them, carriages to ride in, mansions to live in, and gilded edifices to preach in, all of which are opposed to that Christ whom they profess to follow. We also published another tract, called "Hypocrisy Exposed," which was sent in envelopes in like manner; and in this pamphlet we exposed the hypocrisy of their preaching and teaching for hire, and of their living in luxury and idleness on the hard earnings of their fellow-creatures, thousands of whom annually perish for want. We also shewed them that if their salaries were not paid they would neither preach nor teach, and that they will not even now go out of their own district to administer what they call consolation to a dying human being, and yet they call themselves christians and true followers of Christ. We then called upon them to come forward and prove through the public press, or by public lecture, whether we or they were right, and to shew how they could prove themselves the faithful followers and ministers of Christ, and to allow that cause, which after investigation should prove right, to

have the benefit of the proofs of investigation; but to all our calls, appeals, tracts and lectures, the clergy have kept silent, and have never said or published a single word against us or our cause in public, but they adroitly tell their assembled congregation that the days of revelation are past, and that those who profess to receive revelation are wicked blasphemers against God, and that their works are inspired by the devil, and teaches the doctrines of devils, and advise their hearers not to read or notice them, or they will incur the eternal displeasure of God, and sink their souls into eternal torment. While amongst the clergy themselves, they console each other by saying the cause of the Spiritualists is not worthy notice, since the learned and great will not interfere with it; therefore, as the purported revelations emanate from men in obscurity and of low birth, we shall not notice them or investigate them, but let them go on and they will fall to the ground of themselves, while we have the government and the law on our side; therefore these wretched blasphemers cannot injure us or our positions. And thus they frighten their ignorant followers from investigating revelation, by the threats of eternal torment, and so the people, from early tuition, listen to, and believe their clergy, who delight in keeping them in ignorance of God's will concerning them; but the clergy are conscious-sticken at divine revelation becoming known amongst the people, therefore they dare not investigate it or meddle with it themselves, knowing that they have no foundation to stand upon, so that by investigating themselves, their blind and deluded followers would follow their example, and the clergy knowing this, they also know that their hypocrisy, deception, priestcraft and delusion, would soon be discovered by their followers, after investigation, and their high salaries and positions, with their stately mansions, retinues of servants, carriages and horses, would quickly vanish from their grasp; and hence, through a full knowledge of their downfall, resulting from investigation, they let divine revelation alone, and content themselves with telling their hearers that revelation would soon fall of its own accord, and we are sorry to say that large masses of the boasted enlightened English people believe their clergy, and to gratify their teachers they blindfold their eyes to everything which have justice, truth, or reason, as its guide; and to please their clergy they scoff, jeer, and ridicule divine revelation, and treat its propagators with contempt; and yet they profess to believe the scriptures, which teaches divine revelation, prophecy, and the discerning of spirits, but how they can be true and faithful followers, and believers in Christ and his works, and yet deny the existence of the gifts which Christ bestowed upon his faithful followers, as the New Testa-

ment teaches, and no passage can be found which states that these gifts were ever withheld from the faithful; therefore, how those who deny the existence of prophecy, revelation, or the discerning of spirits, can be faithful followers of Christ and believers in his works, we are at a loss to understand. But such are the arguments of the clergy and their followers, and though they would be ready to resort to any means, however dishonest, base, or hypocritical, it might be to smother revelation, or to extinguish its propagators. Notwithstanding all the professions of charity which the clergy preach, yet they dare not take one single step, or use one single effort to overthrow divine revelation, or to persecute its propagators, knowing that the foundation of their own tottering cause is rotten, and that the structure reared upon it is already crumbling, so that they are careful not to assist in its dispoilation; but they may rest assured that with all their hypocrisy, fraud, deception, wealth and affluence, that their system will ere long crumble with the dust, notwithstanding their efforts to support it, and on the ruins of corruption, oppression, hypocrisy, priestcraft and delusion, will the glorious structure of truth, justice, righteousness, peace, love and harmony, be reared, and all mankind will then be happy. But the world has a great ordeal to pass through before this happy end can be attained, for dire calamities, such as war, pestilence and famine, must visit every nation, to purify them from the present evils, and yet God in his justice, mercy, and loving-kindness, has sent warnings in divine revelation, amongst the people, that they may be prepared for that which awaits them, as the following lines will shew:—

Hark! the voice of mercy calling,
Loud it echoes through each land;
Holy angels are proclaiming
That the time is near at hand.

When in every earthly kingdom,
Rapine, strife, and blood will shew,
How the people thirst for freedom,
And their tyrant's overthrow.

Peace shall fly from every nation,
Earthly pride and powers shall fall;
Let all who desire salvation
List to and obey the call.

Join the Great Organization,
Be a people so prepared,
'Tis decreed in revelation,
And unto the earth declared.

Sign the pledge and journey with us,
Love thy neighbour, fear the Lord,
Live to dwell on earth with Jesus,
God has promised, 'tis his word.

Hail! thou day of bliss and pleasure,
Happy all who live to see,
Blessings flowing without measure,
Come and join that jubilee.

J. G. H. Baows, Medium.

Great Alfred street, Nottingham.

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