

GREAT ORGANIZATION.

PRICE 1d.

doer, and yet they profess to believe in him and to pray for his guidance, while they follow out the examples as set forth by David in his prayer, and so notwithstanding all their great professions of piety, they prove themselves the grossest of hypocrites. And however they may want or endeavour to conceal this fact from the world, yet it is patent to every truth seeker and observer, that their outward professions vie with each other in apparent godliness and piety, while their private conduct and every day life and business prove that amongst them every species of deception, fraud, oppression, hatred, and malice is visible, and is constantly exhibited amongst them. Such is generally the practice of the professors of every grade during the week, while on Sundays they assume a sanctified and cringing appearance, and so around the chapels and churches with their presence, to see and be seen, because it is fashionable and respectable to do so, and not on account of the virtue of the religious ceremonies which they participate in and profess to believe in; but after all the oppression and frauds they have committed during the week, they imagine that their respectable assemblages and formal prayers two or three times on that day and during the week, will wipe off all the vices they have committed during the week, forgetting that God seeth and knoweth their hypocrisy and deception, and records it against them, and will at no distant period make them aware that though, with a cloak of hypocrisy, they may deceive their neighbours, or those in authority over them, yet they cannot deceive him, or evade his all seeing eye. Therefore let them remember that the Lord hath declared in revelation that the tyrant, the hypocrite, the oppressor and deceiver shall suffer in the forthcoming calamities and perish 'neath the withering blast of his wrath, while those who love and fear him, keep his precepts and be compassionate and charitable unto all, shall find protection and shelter in the coming tribulation, and shall live to enjoy the happy results to which all their labours shall lead. Therefore in love and charity we exhort all to read and investigate the doctrines and principles as diffused amongst the members of the Great Organization in modern divine revelation.

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.

To the Editor of the Spiritualistic Free Press.

Sir,—The article I sent you taken from the *Worksworth* paper a short time since, and which was intended to show up the fallacies of the belief in spiritualism in any of its forms, was written by a Mr. Toplis in combination with a Mr. Stone, a grocer, who are well known to me, and although you stated in your reply to me that the article containing the mere suppositions, and the opinions of the writer, as it did, it was unworthy of notice, as he attempted to assert no proofs of his assertions, and he intimated that no good whatever has at any time resulted from the so called spiritual agency. To show up the fallacy of his statement, I beg leave to forward to you the names of the following persons who have been cured by the spiritual prescriptions received from you for them, through my application. The first is a Miss Boden, daughter of Mr. Boden, mine agent, Cromford, Derbyshire, who suffered long from a peculiar kind of fits, but after taking the remedy prescribed a short time, although she observed relief, it was discontinued, when I told her that she would suffer worse if she did not persevere, she however made disagreeable and improper remarks about the medicine which that old wretch, meaning you sir, had prescribed, I however at length prevailed in my persuasion, and she recommenced the medicine, and after a short time was perfectly restored, and her fits cured, and she is now quite well, and said that she might thank you, sir, for now being alive, but she had asked the doctor the virtues of the valarian root which you had prescribed, and she told me from what they said she should have obtained the medicine all along, only that it had come through that old Brown at Nottingham. There are three other persons in Cromford for whom I applied to you, but you said they could have relief, but no cure, and they have all experienced relief at your hand. There are two other cases in this neighbourhood, one applied for by me, and the other by Mr. Taylor a member, who at that time resided here. The names of the first three, besides Miss Boden, are Mrs. Kirk, Henry Roper, and a girl of the name of Cooper, all of Cromford, the other two are Mr. Jackson suffering from severe apasmas, and a Mrs. Peat

from violent pains in the head both of Belper, Dalley, neither of whom have suffered any symptoms of what they complained of since they applied the remedy you prescribed, according to the directions you sent with it, and to all the above cases I can testify, and further prove the truth of what I have stated, and although we do not profess to have the power of working miracles, I think the above cases are sufficient to confute the statements made in the article I sent you, in which, the writer said no good had ever resulted to any one through spiritualism, while the friend of the person who wrote the article, said that his friend wanted it replying too, and that he intended to write again, and to show up all I had said, or could say on our cause, as ridiculous, and that he would out up old Brown at Nottingham, and the doctrines he set forth, in a manner that would make him ashamed of himself, but, although the present article which I enclose contains false statements as you will see, and which I would reply too, if I could, still there is nothing in it which attempts to disprove any of our works or doctrines set forth; therefore what he may do should he write again, time only must prove; but as you think the present article in the *Worksworth* paper is not worth notice, I will leave it to you, as I confess it does not concern or allude directly to our cause; but to the above statements I am an eye and ear witness, and you can make what use you like of this letter, and trusting that it may prove instructive and useful.

I remain, dear sir, yours respectfully,

ISAAC SWAIN,

Shire Oaks, near Belper, Derbyshire,
Nbr. 25th, and Dec. 24th, 1860.

To A. H., our Manchester Correspondent.—As we do not intend to hold any controversy on the words contained in revelation, in reference to the periods as therein set forth. Your letter on the budding and blooming of the trees in the winter months, will, after our article in our last impression be useless to insert, and any other question, arising through the apparent affixing of periods for events occurring as shown in the said revelation; we ourselves shall desist from making any comment upon them, but will give the revelation as they are really given to us upon the scroll, and watch the progress of events for their fulfilment, and we advise our readers and our members to do the same, and not draw any inference themselves, or affix periods, but to inform all who inquire on the subject to read the revelations as they stand, and watch the progress of events, and if they draw erroneous inferences, no one are to blame but themselves, and thus controversy on subjects which cannot thoroughly be understood, will be prevented.—Ed. S. F. P.

To the Editor of the Spiritualistic Free Press.

Sir,—It appears somewhat strange to the people in our day to hear of revelation being again restored to the earth in its purity, as in the days of Christ and the prophets of old, and why? because it exposes the base hypocrisy and deception of the present day, and other oppressive acts which our rulers are practising, by tyrannizing over, and oppressing the great masses, by keeping them in ignorance of the rights and privileges which a merciful God has created for them, yet with all their hypocrisy and oppression they profess to be the ambassadors of Christ and faithful ministers of God, and followers of the works of Christ and his apostles; but compare the works of the present day with the works of Christ and his apostles. Do they go about from house to house preaching the gospel free of charge, healing the sick and giving consolation to the minds of all free of charge or fee? No! The teachers of these days must live in idleness—have mansions to live in, carriages to ride in, and retinues of servants to wait upon them, and gilded edifices to preach in, and so squander the wealth of the people, many of whom annually perish from want, and then teach the people that it is God's will that they, the clergy, should be rich and the people poor, and contented in whatever situation they may be placed. But the time is now come when warnings of the calamities declared in modern divine revelation are spreading far and wide, and which declares that through the oppression and delusion which exists, tumult and strife shall be stirred up in every nation, and even in this land it shall rage from side to side. And are not these things now visible, proving that the revelations are of Divine origin, then let me call upon an enlightened people to accept and receive the timely warnings, and not to be as in the days of Noah, and believe when it is too late, and so perish for their disobedience and unbelief. Hoping this and the following lines will prove of instruction and interest to all who may read it, and that if you think it worthy of a small space you will insert the same with the following lines:—

1 Awake! arouse, ye sons of men,
Who rule on Britain's shore,
And scourge with want and prison's den,
The children of the poor.

2 You send them forth to foreign climes
Which lie both far and wide,
And revel in your monstrous crimes,
With victims by your side.

3 Is this true justice, let us ask,
Which oppress the people so?
Thou stout falsehood as thy task,
Yet truth will answer no.

4 And though you lofty mansions rear,
And loud for taxes call,
But lo! the words of God declare
Thy power shall quickly fall.

5 Not all the power of which you boast
Will alter God's decree,
For he hath said in ages past
That all these things should be.

6 Then rest assured that our just God,
Whom you profess to serve,
Will now send forth his chastening rod,
Which all men will observe.

7 And those who say they keep his word,
And love to do his will,
Yet in deception mock the Lord,
Gross hypocrites are still.

8 Thou send thy structures on the deep,
And all the world defy,
But for thine acts thou yet shall weep,
And loud for succour cry.

9 Unto thy sons beyond the sea,
Who thine oppression bore,
Then broke the chains that set them free,
And have not served thee more.

10 But when the hour of trouble come,
And thou call in despair,
To save thy land, thy monarch's home,
Thy brethren will be there.

11 The happy time is near at hand,
When England shall be free,
And peace shall reign in every land;
Oh! hail that jubilee.

Yours respectfully,

HERBERT BARLOW

Quarry Yard,
Sutton-in-Ashfield, Notts.
Jan. 12, 1861.

[Sir,—Your original letter on the above subject was written that its pure meaning was scarcely traceable, as it contained words scarcely to be found in the English language, making use of words such as 'thats,' which apply to places, and the word 'thats' cannot be used either poetry or prose, as it is only a vulgar phrase in common conversation never made use of by any person of moderate learning, and as your letter and lines contain many such useless words. Yet we could see the gist intended to be conveyed by them, and as they are morally instructive we have carefully revised them without altering their meaning, but have made them impressive and intelligible, and trust that you will coincide with our labours.]—Ed.

THE BIBLE AND ITS CORRUPTIONS TESTED IN MODERN DIVINE REVELATION.

(Continued from No. 24.)

To the Editor of the Spiritualistic Free Press.

Sir,—The 6th of Genesis contains an account of the deluge and the consequences resulting from it. Perhaps no subject has called forth the sneers and ridicule of the sceptic on the one hand, or elicited more talent and research in its defence on the other than that of Noah's flood as recorded in the scriptures, and notwithstanding all that has been said and written for and against each separate opinion, there has not been one amongst them able to establish a satisfactory theory of the cause and circumstances of this remarkable and stupendous phenomenon. There is considerable variation also as respects the date of this mighty visitation, as given in the following statements.

The Hebrew date of the flood.....1656 A.M.
" Samaritan ditto1307 "
" Septuagint ditto2242 "

This shows how liable the most ancient records were to be in error in themselves, and how absurd to contend that there can be no error whatever contained in the scriptures, when the various records from whence they were compiled were in themselves widely different.

The object of these remarks is to show that the scriptural account of the deluge is very incorrect, and will not bear the test of close scrutiny, and for that purpose it will be here necessary to insert a revelation extracted from the "People's Guide," page 8.

Celestial Revelation—"Behold! Noah foretold the inundation of that portion of the world inhabited by the people of his race; but they scoffed and ridiculed his prophecies, yet Noah adhered to the command he received from on high, built the ark, and collected the creatures which were ordained to be saved, and there being no means in existence for floating on the surface of the water, hence Noah and his family were unacquainted with the existence of the human race in any other part of the world, and all who inhabited that portion of the earth except those in the ark perished on account of their disobedience. But there were then existing on other portions of the world both the human and animal creation which existed before, and after the flood; and you are commanded to warn the people of the events which are at hand, lest they too perish on account of their disobedience."

The above is our authority for stating the present account of the deluge is very incorrect, and it will be proper to shew by reasonable argument that we have

good grounds for placing the first place the revelation only partial, and this is the evidence.

To have submerged earth, about five miles necessary, that is to the whole face of the mountains, some of height from the level produced; and as a before it began to submerge for a time to the waters, with nothing the floating ark. The subject engendered but this view of scriptural record gives material alteration in place, and without conformation of the its surface to the an impossibility, an enable the waters to be necessary that the by another equally face of the earth, gives us a right to look place, and what the effect of and would be necessary tent with the laws ded that two stupor should take place in one the reverse of the work of the former, that the waters will then and there for that the same water the creation of the day, and that no calamity of will long time previous the object of these only partial and th it will be proper he given to prove that said to have contain other. There is nothing connected with lecting, disposal, was at all out of the is no grounds for was even necessary to do.

For the purpose of the size of the long, 25 yards broad ship hold two of (and in the cases of each sort) that globe, and also sufficient to hold over 10 days over of require to be fed, able space would family to move a provender to the necessary, and the for this numerous cessary large space on which the ark of the sea water was so that all the water and the other placed in it before water. The raven, leopards, bears, w and weasels, with and all the number box constrictor, to would require ani and ten days, and for them, the nun been totally insufficient and watered, the ark, and the it would have been breathing animals, nor could this immense men ing fresh air than is another difficult view embraces, and would be effected from the different mals to be saved, tance of eight or the ark was built in a place and ol miracles aside, the scripture account viewing it in the to be explained, enough to contain provisioning of animals to be preserved service to man be necessary or cons was allowed to et human beings de was necessary to al in order to

good grounds for what we advance on this head. In the first place the revelation declares the flood to have been only partial, and this I will endeavour to prove by physical evidence.

To have submerged the whole of the mountains of the earth, about five miles depth of water must have been necessary, that is to say a body of water sufficient to cover the whole face of the earth up to the tops of the highest mountains, some of which are known to be five miles in height from the level of the sea shore must have been produced; and as a considerable length of time passed before it began to subside, it would find its level and remain for a time to the eye of the spectator one vast world of waters, with nothing visible on its wide expanse but the floating ark. This appears to be the general view of the subject engendered by the present scriptural account; but this view of the matter involves a difficulty. The scriptural record gives no warrant for supposing that any material alteration in the configuration of the earth took place, and without some very extensive alteration in the conformation of the earth the accumulation of water on its surface to the extent recorded would amount to an impossibility, and also we must bear in mind that to enable the waters to return to their former level it would be necessary that the original cause should be removed by another equally great change in the shape of the surface of the earth, but a complete silence on this head gives us a right to assume that no very material change took place, and what alteration did really take place was the effect of and not the cause of the flood. Thus it would be necessary to make the scripture account consistent with the laws of nature and with the facts as recorded that two stupendous phenomena equally extensive should take place in comparatively quick succession; but one the reverse of the other, the latter event undoing the work of the former. We are not warranted in supposing that the waters which caused the deluge were created then and there for that especial purpose, and we believe that the same water which caused the flood existed from the creation of the earth and still exists at this present day, and that no miracle was necessary to effect the direful calamity of which Noah had warned the people a long time previous to the event. Bearing in mind that the object of these remarks is to prove that the flood was only partial and that the opposite opinion is untenable, it will be proper here to show that many reasons can be given to prove that the size of the ark and what it was said to have contained are utterly inconsistent with each other. There is no attempt whatever to prove that anything connected with the building of the ark, or the collecting, disposal, and provisioning the various inmates was at all out of the ordinary course of nature, and there is no grounds for assuming that anything miraculous was even necessary to effect what Noah was commanded to do.

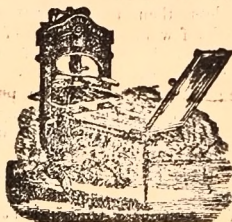
For the purpose of affording a tolerably correct notion of the size of the ark, imagine a ship about 150 yards long, 25 yards broad, and 15 yards deep, would such a ship hold two of every kind of beast, bird and serpent, (and in the cases of domestic or clean animals, fourteen of each sort) that are now to be found on the face of the globe, and also sufficient provision to last them 375 days—10 days over one year? and all these animals would require to be fed, watered, and attended to, and considerable space would be necessary to enable Noah and his family to move about amongst them, to convey their provender to them, and to clean their beds when necessary, and then the vast amount of water requisite for this numerous host must be considered, and the necessary large space required for its storage, for the water on which the ark floated would be salt from the mixture of the sea water with that of the rain, lakes, and rivers, so that all the water required for the use of Noah's family and the other animals of the ark, must have been first placed in it before the ark began to be surrounded with water. The ravenous beasts of prey, such as lions, tigers, leopards, bears, wolves, hyenas, jackalls, foxes, pole-cats and weasels, with crocodiles, eagles, hawks, and owls, and all the numerous tribe of serpents from the immense box constrictor, to the smallest serpent known, all these would require animal food enough for the space of a year and ten days, and if this food could have been procured for them, the number of persons in the ark would have been totally insufficient to have kept the animals clean, fed and watered, and as only one window was made in the ark, and the door by which they entered was closed it would have been impossible for this concourse of air breathing animals to exist so long without proper ventilation, nor could Noah and his family have remained inside this immense menagerie without a better means of obtaining fresh air than the scriptural account states. There is another difficulty by no means small that the scripture view embraces, and indeed the overcoming this difficulty would be effected only by a miracle, it is the collecting from the different quarters of the earth the various animals to be saved, some of them must have lived at a distance of eight or ten thousand miles from the place where the ark was built, and then how could they live so long in a place and climate so unfit for their natures? setting miracles aside, the thing as represented in the present scripture account is impossible, but on the other hand, viewing it in the light of a partial deluge it is easy enough to be explained. Noah only required an ark large enough to contain space for the comfortable lodging and provisioning of a number of human beings, and the animals to be preserved in the ark were those of use and service to man both as food and otherwise, and it was not necessary or consistent that any animal obnoxious to man was allowed to enter the place of refuge appointed for the human beings destined to be saved, and the idea that it was necessary to obtain a pair of each species of wild animal in order to preserve them to become a scourge and

a curse to man is utterly inconsistent with reason, and is therefore repudiated. But while the ark with its living freight was floating on the waters of the flood, the various races of man and of animals inhabiting parts of the world both adjacent and distant were still living, and doing as before the flood, and no doubt the greater portions of the inhabitants of the earth were even at the time unacquainted with the calamity that had overtaken their brethren, in that quarter exposed to the influence of the inundation.

CHARLES GREGORY,

West Cowes, Isle of Wight.

(To be continued.)



Spiritualistic Free Press,

SATURDAY, JAN. 26, 1861.

THE GENERAL ASPECTS OF THE AFFAIRS OF NATIONS PROVES THAT THE LAST DAYS ARE PASSING, AND THESE PROOFS ARE CONFIRMED BY MODERN DIVINE REVELATION.

Let those who doubt in the truths of modern prophecy look around at the general aspects of the affairs of Nations, and then ask themselves if the signs of which Christ speaks, and which should precede the last days, have not already manifested themselves to the eyes of all who would behold them, have not wars, earthquakes, howling winds, crushing storms, and darkness of the sun prevailed in this, and other Nations? and though actual war has not yet reached these shores, men's hearts are quaking for fear of the things which they believe are coming upon the earth, and thus events prove that the end of this dispensation draweth nigh, for truly there never was a time when distress was more prevalent amongst the people than it is in the present day, for work cannot be obtained, therefore the necessities of life cannot be reached by the masses of the people; trade and commerce is stagnated, and the markets being already glutted with the production of labour, business is almost at a close, and yet the result of all this misery and distress has been caused through the tyranny and oppression of they who rule and possess power and influence over the people; and though ancient scriptures have warned them of the calamities which their oppression and cruelty shall bring down upon them, yet notwithstanding their professions of belief in the said scripture, they treat the warnings it holds forth with contempt, and so those in power have continued to plunder and oppress the people, until they are scarcely permitted to live by their labour, and

have daily cried aloud for help and succour, until our merciful God has heard their cries, and has again permitted His divine decrees to be diffused amongst them in divine revelation, as in days of old, and has thus shewn to the world that He is the same God, and that He changeth not, but that He will still be obeyed, as the following revelation, which with others are contained in a pamphlet, entitled, "The future fate of India and the World," and published in August 1857, and which is as follows:—

REVELATION, August 16th, 1857.

"Behold! once more, I Gabriel, the Angel of the Lord of Hosts, am commanded to declare unto thee, that thou shalt spread abroad to the inhabitants of the earth, and say, behold! thus saith the Lord God Almighty—behold! O ye rulers, princes, and authorities of the earth, O ye who have taken unto yourselves the power to exercise wrongs over my people, mark, and marvel not at that which here followeth; and behold! O ye my people, who for ages past thenceforward to the present time have groaned, suffered, and cried unto me from the depths of misery, wretchedness and degradation, until thy cries have reached me from the dungeons and dens in which thou art incarcerated by fetters of oppression, which goad thee on to thine own ruin and misery, therefore, O ye kings and tyrants, and ye, O my people, listen to the words which are given for your instruction. For, behold! thus saith the Lord, I have spoken through my prophets, and have declared that prior to the last days signs and wonders should manifest themselves, so that they who listen and believe, might know that the time of their deliverance is at hand; and I also declared that these signs and wonders should be, that wars and tumults should be stirred up in many lands—and in the Nations with unequal climes, vegetation should bud and blossom, and thunder and lightning should prevail, even in the winter months, and that the summer's heat should not be felt—though the sun had reached its meridian height, and great hailstones should descend upon the earth with violence, and that darkness should prevail at mid-day in many lands, amidst strife and confusion, with howling winds, crushing storms, and destructive tempests, amidst which, both the hoards, and hoarders of my people's treasure should be destroyed, and that all these things should come to pass, to show to the world that I am the Lord—and again, behold! thus saith the Lord God, have I not spoken, and shall my words be broken; and though the people have seen and heard, yet they will not acknowledge these signs, even though strife is raging in other lands, but has not yet reached the shores of this island, have I not also declared that its people are decreed by heaven to assist in the

overthrow of all evils and oppression, and that other Nations must first suffer, though even this land shall not escape, but must be fitted for its great and mighty work; therefore, be prepared, for though the signs and wonders foretold, have proved to the world that Him who ruleth all things will be obeyed; yet the signs which are yet to follow, will be more violent, more terrible, and more impressive, and the wicked and disobedient, in the confusion that shall follow, will destroy themselves in fright and fear, for the Lord God hath said that His wrath shall not be allayed till all the evils are erased from the face of the earth, at which period, Him who died to attain this end shall descend in triumphant glory, and earthly kings, princes, or power, will no longer have being, but harmony, unity, love and friendship will continue amongst mankind, henceforth, and for ever.

Through the oppression which has continued and is still continuing to exist, have the people suffered, but a deaf ear has been turned upon their sufferings, by those who have the power to alleviate them and even now distress and privation is so prevalent that the wealthy and those in power fear the menacing attitude of the starving population, and in fear of strife and plunder the authorities have resorted to a scheme of charity, which in itself is a mockery of the oppressed, and of the divine principles of charity, and which consists in the establishment of Soup Kitchens for the benefit of the distressed, but in reality is a benefit only to the founders of Soup Kitchens, as it is nothing more nor less than a pure money-getting system. Every housewife knows how cheap substantial soup can be made, and the greater the quantity the more plentiful and better it can be made, and if this soup was really given away it would be a charity indeed. But instead of being given away, it is sold at one penny per quart, and the distressed and destitute have to wait at the different kitchens hour after hour, and then are compelled to purchase the so-called charity. But the fact is the only charity connected with the Soup Kitchens is displayed by the persons who purchase the tickets from the keepers of the kitchen at one shilling per dozen, and then give them away, and such recipient can receive a quart of soup for a ticket. Now this is charity, but the soup all fetches a penny per quart, so that the founders of Soup Kitchens must realize something very handsome, as 2,404 quarts of soup were sold in one day, at the Soup Kitchen in Beck Lane, Nottingham, by ticket and at one penny per quart the tickets realizing one shilling per dozen by the establishment in Beck Lane, for each ticket one quart of soup is given, so what with the sale of tickets and the sale of soup a flourishing trade is carried on with considerable profits, under a cloak of charity. We have no wish to deprecate the good service which the Soup Kitchens may render to the starving poor, but we wish to denounce the system of selling that soup, and yet calling it charity. If the benevolent persons who contribute to the Soup Kitchens would cause the said soup to be gratuitously given to the poor, it would then be a charity indeed, but to sell it savours much of taking advantage of the bad times, and the distress of the people to make money by, the accumulation of pence by the sale of soup. Let our purchasers of soup just consider the amount of 2,404 pence, and let them see what quantity of soup they could make for that amount of money over £9 would purchase meat enough to make double the quantity of soup, and we have conversed with several who have fetched soup from Beck Lane, and they have declared that there was not a particle of meat in it, and that the soup itself was scarcely eatable.

And now if this specie of benevolence as it is called can be looked upon as charity, we are at a loss to see from whence its charity emanates.

Let those, who support the Soup Kitchens devote their money to a better use, and what they have to spare give it gratuitously to those in need, and not contribute it to the nefarious practice of the sale of soup, and call it charity. It may be said that an expence is incurred in carrying on the Soup Kitchens; be it so. But if that expence was laid out in providing necessities for the poor it would be much more advantageously spent. As it is, the system is nothing more or less than a money-getting system, enriching the few at the expence of the many, and yet loudly proclaim the sale of soup at one penny per quart, as a charity. When at the same time good peas soup can be purchased in many places in the town at one penny per pint, and is generally of an excellent quality, which any one might eat with a relish. While the soup from some of the Kitchens, which ought to be, considering the quantity they make together, of a superior kind, is sold at one penny per quart. Therefore how can it be looked upon as a charity, when at various cook-shops, where only a small quantity a day is made, good soup can be purchased at a penny per pint.

We do not, by these remarks, wish to injure the poor, or deprive them of soup, but on the contrary, we wish to open their eyes and understandings, so that they may no longer flatter themselves that they are receiving charity, when they are actually purchasing soup at one penny per quart. But think to themselves that from the strength of the soup they receive, and the quantity there is sold, and the many contributions given towards it, that some one or more must be making a good thing out of soup selling.

Therefore we trust that the poor and wretched will henceforth keep their pence, and fetch no more soup but that which is graciously given to them. While we also hope that those who purchase tickets from the soup establishments at one shilling per dozen, will keep their shillings and give them direct to poor families, and no longer assist in the nefarious practice of imposing upon the public by soup selling, while those gentlemen who figure so conspicuously on the subscription list had better appoint some substantial person to give away their subscriptions in proportion to the wants of the needy poor, and this would do real good to those only in need, while the sale of soup is a mockery on charity, by enriching the few at the expence of the poor and unwary, that distress, poverty, and destitution is very great in this land of professed christian charity, it is evident, that all institutions which are open for the distribution of charities whether hospitals, dispensaries, workhouses, or Soup Kitchens, are so conducted that the great ordeal of exposure, which the recipient have to undergo deprives and strips the so-called numerous charities of all their virtue, until the charity becomes as cold as the stone flooring of the Bastiles and Soup Kitchens themselves, and yet the people are too blind to see the delusion under which they labour, and so they are content to accept these so-called charities, and shew the utmost gratitude by their patience in suffering oppression and cruelty, at the hands of those who administer such charities under a cloak of hypocrisy. When will the people see their error and listen to the call of mercy made upon them in divine revelation.—Ed. S. F. P.

NOTICE TO OUR READERS, CORRESPONDENTS, AND MEMBERS.

Our next issue, No. 26, will complete the first volume of the "Spiritualistic Free Press," and immediately after its issue, No. 12 of the "General Record" will be published, and will contain title-page and index, with the completion of the volume, for binding; so that the first volume of the "General Record" will be complete for binding. And after its issue the next number of the "Spi-

ritualistic Free Press" will be enlarged, and will contain the "Community's General Record, or Successive Review," shewing the rise, progress and objects of the Great Organization, with the amount of funds contributed by the members in each district, and how such funds have been expended, and in No. 12 of the first volume we shall continue the "Record of the Community" as far as the space will admit, and in volume II of the "Spiritualistic Free Press and Community's Record, or Journal of the Great Organization" in its first number will be resumed and continued all things connected with the progress of the Great Organization, and the second volume of the "Spiritualistic Free Press, and Community's Record" will be greatly enlarged both in length and width, so that four extra columns of matter of increased length and width, and will henceforth appear at the same price—namely, one penny, fortnightly, and as soon as the funds will admit, the "Journal and Record" will be further enlarged, and every member of the Community will be expected to subscribe to the "Spiritualistic Free Press, Community's Record, and Journal of the Great Organization." And thus every member will be in possession of a knowledge of all things of importance connected with our glorious cause. The "Record" was originally published free of charge to the members, and every member was presented with each number as issued, whether he contributed to the cause or not, and as this was a great expence which could only be defrayed by the contributions of the members, when such contributions were not forthcoming, the "Record" had to cease, while the members who only paid one penny per week to the cause, and the still poorer ones who only paid a half-penny all had the "Record" as it was issued, monthly or fortnightly, free of charge, but now it will be amalgamated with the "Free Press," which will be charged for at one penny each, they will still get the "Record" in at the price of the paper, as the extra matter through the enlargement will contain the "Successive Review of the Great Organization;" hence the "Record" will be successively issued, and the paper thereby will become more valuable, both in size and matter. Therefore we trust that our members will each of them use their exertion to secure it for themselves every fortnight, and to use all their efforts to promote its sale amongst their friends and neighbours, and though great additional labour, anxiety, and outlay will attend its enlargement, yet, though no remuneration has yet been received for editing this paper, we pledge ourselves to keep up its usual spirit of fearlessly denouncing hypocrisy, priest-craft and delusion, and in spreading the light of knowledge to our fellow creatures.

Advertisements.

THE WARNING MESSAGE FROM THE WORLD OF SPIRITS. in 11 Nos. unbound for 2s. 7d.; or neatly bound in cloth, 3s.; the numbers post free, 2s. 11d.; the volume post paid, 3s. 6d.

THE SCRIPTURAL MAGAZINE. In one volume, neatly bound, 2s. 4d., post free; or in eleven parts, 1s. 9d., post free.

Printed and Published for the Nottingham Spiritual Circle by S. E. HACKER, Maypole Yard, Nottingham, and can be had of the Repository for Spiritual Works from Mr. J. G. H. ROSS, Great Alfred Street, Nottingham, where all communications to the Editor must be addressed.

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No. 26, CONCLUDING V

OUR GREAT SOCIAL
ON UNDER A CLOA
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THAT HYPOCRISY
WHERE PREVALENT

One of the greatest evils of our country, both socially and religiously, is the hypocrisy which has caused so much of our social and religious divisions having resulted from scriptures, which, in the diversity of doctrines and interpretations, are contradictory, absurd, and opposed. Hence it is, that the great society has divided both by its own interest, and by the oppression of each other, their opinions, principles, the Church of England, the Church, both of which are the only true church; and their teachings are patent to their difference of creed, and have varied in their opinions, protestants and catholics, past ages at the hands of fanatics of their faith, and are founded on what is and though the catholic differ, yet they can both originate, though one is a revelation to the other, and religion and its bible may generally of protestants more substantial than the Church of England. But nominations can be found of catholicism, as it is of catholic nations, though vary with each other in worship; but from there is great variety of forms of worship, all found that on which the establishment. Thus we find Wesleyan Primitives, and a host to mention, all of which, and so opposed, that they shrink from the different bearings at thus it is that the Church, the Wesleyans are so they continue one in every sect. Thus child under sectarian principle with the children until they imbibe a few of those who are of a different, and thus the rising generation in sentiments and in principle all society, from early other with mistrust. Hence the man, and the man, father against the son, father, until families like the sects and parti