

THE SPIRITUALISTIC

FREE PRESS;

OR, THE

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. 26, CONCLUDING Vol. 1.

SATURDAY, FEBRUARY 9, 1861.

PRICE 1D.

OUR GREAT SOCIAL EVIL CARRIED ON UNDER A CLOAK OF MORALITY; OR, BEING RELIGIOUS BY LAW, SO THAT HYPOCRISY IS MADE EVERYWHERE PREVALENT.

One of the greatest evils which afflicts this country, both socially and morally, is the circumstance which has caused society to be split up into sects, parties, classes, and divisions, such divisions having resulted from the corruption of the scriptures, which, in themselves, teach such a diversity of doctrines and principles, that are both contradictory, absurd, oppressive, and immoral. Hence it is that the great evil which exists in society has divided both people and opinions, until it becomes the interest of all parties to oppose and oppress each other, because they differ in their opinions, principles, and creeds; and thus the Church of England differs from the Catholic Church, both of which declare themselves to be the only true church; and yet the differences in their teachings are patent to the world, for through their difference of creeds, catholics and protestants have vied in their cruelty to each other, and protestants and catholics have both suffered in past ages at the hands of each other, and yet the tenets of their faith, and the basis of their creed, are founded on what is called the Holy Bible; and though the catholic and protestant bible may differ, yet they can both be traced to the same origin, though one is a revision, or different translation to the other, and though the catholic religion and its bible may be shrunk from by the generality of protestants, yet it appears to be more substantial than the reform version, or the Church of England Bible, for no dissenting denominations can be found to exist under the head of catholicism, as it is carried out in the different catholic nations, though the different nations may vary with each other in their different forms of worship; but from the English church we find there is great variety of dissenting creeds and forms of worship, all founded on the same book as that on which the established church takes its stand. Thus we find Wesleyans, Baptists, Calvinists, Primitives, and a host of others unnecessary here to mention, all of which differ in creeds and principles; and so opposed are they to each other, that they shrink from each other with suspicion, mistrust and contempt peculiar to themselves in the different bearings amongst the societies. And thus it is that the Church is against the Wesleyans, the Wesleyans are against the Baptists, and so they continue one against another throughout every sect. Thus children are bred and reared under sectarian principles, and forbidden to mingle with the children of other denominations, until they imbibe a feeling of dislike towards all those who are of a different persuasion or creed, and thus the rising generation grow up opposed in sentiments and in precepts to each other, until all society, from early tuition, looks upon each other with mistrust. Hence, the master is against the man, and the man against the master; the father against the son, and the son against the father, until families are split up and divided, like the sects and parties of religion; and thus,

instead of harmony, love, unity, and peace reigning in society, we find that hatred, malice, suspicion, mistrust, and ill feelings towards each other is the order of the day throughout all society, and it is to the interest of our rulers and teachers not only to allow, but to keep the people in this divided state, so that no universal bond of union may exist amongst them; and thus, by being divided, the people become weak, when, if union existed amongst them, they would be strong, and enabled to carry out whatever purpose they might undertake; and thus, the rulers and teachers, by keeping the people divided, are enabled to practise every species of plunder, fraud, and deception upon them, well knowing that there is no one party in the present divided state of society strong enough to resist whatever laws may be imposed upon them by those in power; and thus it is that ignorance, crime, immorality, delusion, and fraud is so prevalent in this land of boasted Christian liberty and enlightenment; so that, truly a great social evil is now in existence, and this evil affects all classes of society, more or less; and as we have proved, and will further prove, that the origin of this evil results from the oppressive and corrupt state of the scriptures, it may be asked how and in what manner we can prove these assertions; and we unhesitatingly affirm that any person who will read the scriptures carefully, may prove for themselves that what we have stated is truth: for, in the first place, to prove that the scriptures teach oppression and cruelty, let any person read the history of the Israelites and of Egypt, with God's directions to Moses, to Joshua and to David, and they will find that slavery, with all its horrors is sanctioned in that precious book, while whoremongering, adultery, and every other specie of cruelty is sanctioned and encouraged in the Bible, and even commanded by God himself. Only read the history of the exploits of Joshua and David, and other purported holy men, as may be found in the Bible, and then say whether their deeds do not exceed the heroism of any warrior of modern date, and the barbarity of any Nimrod or other great murderer of human life. Again, look into the doings of Lot, Abraham, Jacob, Saul, David, and Solomon, and say what history contains greater scandals or greater exposures on the moral characters of men than the Bible gives of, those named above, and yet they are all purported to be favoured men, or chosen men of God, and some of them men after God's own heart, and yet their demoralising histories are given in full in the Bible, and such men are set forth unto us as patterns of virtue and godliness, and examples of piety and morality. No wonder then that amongst the people, who from their youth have been taught to look upon the Bible as the pure word of God and their only guide to salvation, that a great social evil should exist, when the greater portion of its teachings are oppressive and demoralizing, and yet proclaimed to be the pure word of God. We have already shewn that this Bible is oppressive, corrupt, immoral and absurd; we can also prove that it is contradictory, and that it teaches opposite doctrines. First—That it teaches God to be unchangeable; and secondly, that it shews him to be a changeable God: for it declares in many places that he is

the Lord, and that he is not man that he should lie, or the son of man that he should repent; and that he, the Lord, hath spoken, and that he will not repent, and that he has no variableness or changing, and no shadow of turning. While in other places in the same book, it declares that the Lord did repent, and that he was grieved at his very heart: and in one passage in Exodus, Moses is said to have rebuked God, and caused him to repent of the evil which he had thought to do to his people. While the Scriptures, which are said to be the pure word of God, tells us in the old Testament that the earth shall abide for ever and ever, while the new Testament declares it shall pass away, and that the earth and all that is therein shall be burned up, and the elements shall melt with fervent heat, and heaven and earth shall pass away with a great noise. With such contradictions as these, and such oppressive and immoral teachings, as described above, and all contained in a book, which we are told to believe is all the pure word of God, can we wonder that Infidels should rise up and question such doubtful and oppressive, but immoral teachings; our only wonder is that all sober thinking persons are not infidels or disbelievers in such teachings. It may be said that chapter and verse are wanting to give proof to what we have asserted; but we can assure all persons who are desirous of seeing chapter and verse for corroboration of what we have stated, that we are prepared to give them either in public or otherwise, since it is our own interests not to be confuted by giving false statements. Since the commencement of this journal we have treated largely upon the corruption and immorality of the scriptures and the causes of infidelity, and have given chapter and verse hitherto on all subjects quoted; but as this article is of a more general character, shewing up the great social evil which exists amongst the people, with the hypocrisy and deception resulting from the one great cause, which but few people are aware of, and which fewer still will acknowledge to, we deemed that chapter and verse here on the subjects quoted would be unnecessary, nevertheless we can produce the said bible to prove our statements; and further, we are prepared to shew by ancient church and bible history that the scriptures are corrupt, and to prove by modern divine revelation, combined with ecclesiastical history, that there is not an original copy of the writings of the prophets or apostles now in existence, they having been corrupted by the original translators, in the Greek and Hebrew languages; and thus revisions have been handed down successively, until the basest and most corrupt edition now appears in the authorised English version; and these statements the most learned of the nation cannot justly or publicly confute by argument founded on truth, or by history. Therefore with such a book set before us as our only guide to virtue and morality in this life, and to salvation in the world to come, we need not wonder that a great social evil exists in this land of vaunted Christian liberty and freedom, where prisons, hospitals, penal service, crime, destitution, and starvation, with sectarian creeds, are so prevalent, and where people are required to be made religious by

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law, there being acts of parliament to enforce the observance of certain religious ceremonies, even against the will and inclination of the people themselves; and thus it is that, though morality and virtue is loudly professed amongst the followers of every sect, yet vice and immorality reign amongst them to a considerable extent, and their vices are cloaked by the hypocritical phrase that the lambs of the Lord will play together even in the fold, under the eyes of their shepherd, and so vice is smothered under the cloak of morality and religion. Let our bible lovers, and present professors of sectarian creeds and principles, deny the truth of what we have stated if they can, and prove that the people are not religious more by law than by principle or inclination, as the religions of the present day stand and are advocated.

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,—Allow me through the medium of your Journal, to show that the public press although directly opposed to everything which is opposed to their interests, or which the bigoted editors do not understand, yet the said press is now unwillingly and unthinkingly proclaiming to the world the truths of modern divine revelation, with their fulfillments; for every newspaper has teamed with accounts of various calamities, and phenomenon, signs in the heavens, and disasters on the earth, such as earthquakes, floods, storms, and conflagrations, with destruction of life and property, both by land and sea; and even now the public press is loudly proclaiming the outbreak of wars, revolutions, and gigantic preparations for war in every Nation, and in almost every part of the World; while in this Nation the harvests have been destroyed, or at least much injured, while employment is scarcely to be obtained, so that the masses of the people are deprived of earning their living, while the bastilles and prisons are crowded, and the starving population of towns, cities, and villages may be seen at every turn, with poverty, wretchedness, misery, and starvation depicted on their sallow features, until the local authorities or affluent persons in the neighbourhoods of the different towns, fearing the increasing distress and growing discontent, are endeavouring to smother or allay the discontent and cravings of hunger amongst the starving people, by doleful out small pittance in the shape of soup, coals, or bread, and to mock them with charity, which in reality is a mockery of their sufferings. All these calamities as above defined, with many others, the newspapers are now declaring, are the present existing facts, and has not modern divine revelation foretold them all years ago? and is still proclaiming them, and can any sound minded reasonable person deny the fulfillments of the truths so predicted? if so sir, let all truth-seekers read the works published by the Great Organization, and peruse the columns of your "Spiritualistic Free Press," and they will find that let the newspaper editors say what they will, that revelation still exists, and their denial, ridicule, and opposition to it, cannot mar the progress of events, or alter the divine truths, which modern revelation is now setting forth.

West Cornes, Isle of
New Lenton, Notts., Jan'y. 30th, 1861.

ANCIENT AND MODERN PROPHECY FAST FULFILLING THE DISTRESS OF NATIONS FEARFUL SIGHTS, &c.

To the Editor of the Spiritualistic Free Press.

Sir,—Permit me to say a few words on these momentous subjects, as the proclamation of the divine message appears to have a stronger claim on every succeeding issue of your Journal; who would have thought that in so short a time the events predicted in modern prophecy would have been so mysteriously manifested? Three years ago the people of England were crying up a lasting peace, and prosperity; but the looming clouds of judgment are now gathering and partially bursting in all directions. The sudden demise of the Russian potentate—the darkening of the sun by dense clouds—the absence of the summer's heat—the arming of the Nation—the enmity between France and England—the premature blossoming of trees, and shrubs—the partial destruction of the crops—and the frightful distress of the working population—were predicted three years since, and these events with many others, have been, and are now being more or less realized; even the soothing tone of a great part of the public press, although endeavouring to hush up the alarm of the affluent classes, is nevertheless incompetent to hide from public view the dreadful sufferings of the starving thousands of christian England; the bishops and municipal authorities have vented eloquent speeches on the subject, attributing the cause of the famine to the weather. Is this blasphemy sir, or is it not? who sent the frost and snow? and who starve the people? is there no money, no

corn in the country? how many of the wealthy classes has there been injured or starved by the inclement weather? But the clergy are bound by their oath of allegiance; to uphold oppression if it is legalized by the aristocracy; why do they not stand in the gap between the oppressors and the oppressed? why not take up the parable of the holy prophets of old? why not preach the doctrine of Christ, whom they call their Lord and Master? rebuking the oppressors as they did. Hear Isaiah iii, 12, 15, "What mean ye that ye grind the faces of the poor?" "They covet fields and houses, and take them away." "They pluck their flesh from off their bones."—Micah ii, 2, iii, 3. Can anything be more plainly described? "As for my people, children are their oppressors, and women rule over them; O my people, they which lead thee cause thee to err."—Isaiah lili, 12. The worldly peace which exists, is not a peace of goodwill, but a peace of coercion, the powers that be are not sanctioned by divine authority, but maintained by gunpowder, that accursed compound, invented or applied under the guise of civilization for the purpose of destroying mankind. The English protestants have nicknamed the Pope, as the beast coming out of the earth, having two horns like a lamb, surely they are entitled to one of them, see Rev. xliii, 17.—"Have they not made an image to the beast? that no man might buy or sell (church livings), or sit as a legislator for the sale of other commodities, save they who have received his mark in their foreheads, or swear to uphold these practices. The protestant ecclesiastical communities have I believe one and all designated the Church of Rome as the "mother of harlots," "the mystery of Babylon"; if so, where are we to look for these harlots? where is the daughter of Babylon? truly the English state hierarchy spring from this mother of harlots, and have pursued the same course of cruel abominations, and with almost unparalleled rigour, excepting the striking off of a few unimportant ceremonies from the liturgy; even now in many parts of England church discipline is compulsory, and thousands of poor servants and labourers are thus held in spiritual bondage regardless of their religious feelings, under the penalty of being discharged from their employment. Dear sir, if the protestant dynasties is not one of the harlots of the great whore, can any of your correspondents tell us where to find them? Jesus said, Luke xxi, 11.—"There should be famines, pestilences, fearful sights, and great signs from heaven; we have already experienced some of these disasters, and the results of protestant rule, are, man made famine, causing pestilence; human beings blown up into the air by gunpowder—murders of the most horrible cast—hundreds swallowed up at once by water—hundreds by coalpit accidents on land—hundreds of human skeletons forced into mines, and jails—and hundreds of thousands forced into the field of battle, and slaughtered to obtain for the protestant dynasty the balance of power. If these are not fearful sights, what are? and for these and other iniquities will Zion be ploughed as a field—the sun has been veiled—fearful inundations have overflowed the land—habitations and lives have been destroyed—tree seed is found rotten under the clois, and these are some of the signs from heaven, foretold by Christ, him self, and modern divine revelation has confirmed it; they being but the harbingers of the most dreadful calamities ever poured down upon the wicked, and unbelieving world.

I remain, sir, with due respect, yours,

T. HOLMES,

Brandon, Suffolk.

* The prophecies concerning America fulfilling, see "Warning Message," page 135 and 205.

ARE SEERS AND PROPHETS OF ANCIENT ORIGIN, OR HAVE THEY ARISEN IN MODERN AGES?

To the Editor of the Spiritualistic Free Press.

Sir,—Having been a reader of the works of the Great Organization since 1856, although not a member of your cause, yet, having carefully read and studied, I have been struck with the fearless and truthful manner by which you have advocated your principles and belief, proving the authenticity of the origin of prophecy to have been gleaned from the scriptures, notwithstanding their corruption, and the opposition your assertions meet with from those who profess to believe the Bible as a whole, for with all their professions and belief in scripture, they will not see in its pages that in all ancient ages seers, prophets and prophecy existed, and if they have seen it, they declare that God is changed, and that such practice is nothing more than the superstition of that remote age, and that all such notions have long since past away, and do not exist now, and yet after making such assertions, they will tell you that the Bible is the pure word of God, and must be all observed to insure salvation, and either overlook, or will not understand the various passages which speaks of seers, prophets and prophecy, and some will go so far as to deny that any such accounts can be found in the Bible; but to those who deny that seers, prophets or prophecy are of ancient origin, or that such accounts can be found, we would refer them to the accounts contained throughout the scripture, which speaks of the angel of the Lord appearing in a vision, &c., and these words are frequently referred to, while in another place seers and prophets are distinctly defined, if not, let me ask those who deny this statement what are the pure meaning of the words which are contained in the 9th v. of the 9th c. of the 1st Book of Samuel, and which are thus written, (before time in Israel) when a man went to enquire of God, thus he spake, come and let us go to the seer, for he that is now called a prophet, was before time called a seer. Again in the 11 and 12 vs, the young maidens

who were fetching water was asked by Saul is the seer here, and they pointed him out, thus proving by the language in the early part of the chapter, as well as the verses named, as in those which follow; that seers were well known in that remote age, and that they were called men of God, and was empowered to solve mysteries, and answer questions; for the very errand of Saul was to seek his fathers asses, and he wanted the seer to direct him in his search. Now, in these days such a man as Samuel would have been looked upon as a fortune teller, and treated with contempt, and not only him, but Abiathar, David, and other seers which are named in the scriptures, while it is evident that in the remote age in which they lived they were honoured and respected, and treated as men of God, and yet in this enlightened age, in which the people so loudly boast of their wisdom and learning, although they declare that the Bible is the pure word of God, and that God is the same yesterday, to day, and for ever, yet they deny that either seers, prophets or prophecies exists in this age, and yet they cannot shew but that prophecy and revelation is quite as necessary now, and as likely to exist now as then, and there are hundreds of proofs to shew that it existed in those days, for even David himself asked questions, and received answers from God, as proved by the following verses, namely—10th, 11th, &c., of the 23rd c. of the 1st book of Samuel, in which it is shewn that earnest prayer to God, even then as now, was the method by which questions and answers were received—10th v. "Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake." "This was David's prayer, the 11th v. is the question asked, "Will the men of Keilah deliver me up into his hand?" Saul come down, as thy servant hath heard." O Lord God of Israel, I beseech thee, tell thy servant. The following verses gives the answer which David received through the medium brought by Abiathar, and thus it will be seen that questions were asked, and revelations given in reply in that remote age, and if God has not changed, but is the same yesterday, to day, and for ever, let me ask those who deny the existence of revelation in this day, or that the Bible teaches it, how they dare say that the scriptures are the pure word of God, and yet deny its teachings, and the existence of revelation even in this boasted enlightened age? Sir, fearing I am infringing too much on your space, I will conclude for the present the above remarks, and

Remain, yours very respectfully,

T. L. WOBURN,

A TRUTH-SEEKER.

Near Newport Pagnall, Jan'y. 29th, 1861.

THE BIBLE AND ITS CORRUPTIONS TESTED BY MODERN DIVINE REVELATION.

(Continued from No. 25.)

To the Editor of the Spiritualistic Free Press.

Sir,—We will now proceed to point out another difficulty in accepting the scriptural account of the flood, as regards its assumed universal effects; supposing that the animals intended for preservation in the ark had been caught and conveyed from the uttermost parts of the earth by some unknown means, as all of animated nature that exists above water, including the innumerable varieties of beasts, birds, reptiles and insects, from the colossal elephant down to the smallest goat, from the polar bear and arctic fox to the denizens of tropical regions, all must necessarily have found a temporary refuge from the desolating waste of waters for the purpose of and in a condition proper to the preservation of their species; we will suppose the thing thus far accomplished, the animals preserved and the flood abated, the ark is opened, and the animals walk forth, where is the food for them? the surface of the earth would be covered several inches in black mud wherever it could lodge, and the soil would have been washed away from the sides of the hills and mountains down into the valleys, and the deposit would have covered up and destroyed all the grass and low herbage, even if it had survived the ordeal of lying under soft water for more than a year, so that with regard to the food fit for cattle and other animals useful to man, three things would combine to destroy it totally, viz., water, mud, and the salt of the sea; and then where are the ravenous beasts of prey to find their food, supposing them to be taken back to the country from whence they were collected in the first place? but whether this was necessary or not is of no consequence to the support of our argument; they would require animal food in whatever part of the world they would be placed, and they would not be able to obtain without destroying the very animals which had been preserved with so much care in the ark, and if either male or female of any of the different species were destroyed, the means of perpetuating their species would be cut off, and in a short time they would become extinct even if they escaped destruction from the beasts of prey, and these would require food in greater quantity than the carcasses of single pairs of animals would supply; in short the ravenous beasts would in the course of a very few days destroy nearly the whole of the rest, more especially those which could be overpowered and killed. To minds bound down by the fetters and shackles of superstitious ignorance, fostered by the general religious teaching of the present day, these remarks will no doubt appear uncalled for and superfluous, and will perhaps subject the author of them to the charge of infidelity and secularism, and as calling in question the power of God to effect the purposes of His will; but here let us pause and reason together. It is not the power of God that is called in question. He has only to will, and it is done. He possessed power to cause the animals to be collected from the uttermost parts of the earth, to cause them to live in

the ark the whole of the time necessary, and He could not have taken? He could not have endured without food a sufficient quantity to enable an age of an extinction of man? He could cause the herbivore to be preserved until the great He provided sustenance: He for their sustenance: He more; but to effect this it more; for a time the laws of nature is governed; instead nature is governed; object to on the ground of founded for the government we contend that if the acc circumstances connected with and transmitted to us; an miracle was necessary, an abrogated, superseded, &c. when the universe merged will of an omnipotent God governed and upheld were contingencies, and that if these laws had to be changed for this reason we utter and for this reason we utter of the food, and its alleged stated to be the wickedness that it was not the wicked flood, because not only a flood, because not only a flood, but a great calamity off by this great calamity of the parts of the world; only animals but vegeta tion could be charged with well as man. And more the effects of tli der mankind any better; then to have discovered after all had failed to effect rid of the wickedness; 6, 6, and 7th v., we read ness of man was great i nation of the thoughts; the earth, and it grieved said, I will destroy ma face of the earth; both thing, and the fowls of have made them." An "And the Lord smelled in His heart, I will not for man's sake; for the from his youth." Now that any mortal being of God? how could I God said in His heart? sion is figurative, and thoughts on the matte really said and did. W of the sentence. Ther either grieved or disap either in creating man, come wicked. Take d scriptures, and assume was destroyed except case as regards the 21 the least, for in the 21 "The imagination of n and as the flood did n man to sin; it is evide purpose, but was mer natural operation of a at all times governed, ning, but previous to i part of the globe subj in time to save them; with an all-wise God, on a people without ti days but few heeded t engulfed in the wide of their error in negl the scriptural account the people generi the result of the vie grieved to find His w clumsy, (but as it pring the evil that had the effect of this vie der false conclusions appear in the light c thing in perfection, s tive, and that he has remedy is necessary. this remedy is applie defective as before. these observations is light of divine reve to see that in this i vely traduced by m norance, or wilfulnes of this mighty phen

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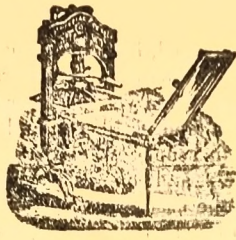
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the ark the whole of the time without food or attention if necessary, and He could replace them from whence they were taken; He could cause them after coming from the ark to endure without food until it had increased in sufficient quantity to enable them to procure it without danger of an extinction of any particular species of animals; He could cause the herbivorous and domestic animals to be preserved until the green grass and herbage grew again for their sustenance: He could do all this, and much more; but to effect this it would be necessary to supercede for a time the laws by which the earth and all animated nature is governed; and this view of the matter we object to on the ground of the immutability of the laws founded for the government of the material universe, and we contend that if the account of the deluge and the circumstances connected with it had been truthfully recorded and transmitted to us pure it would be seen that no miracle was necessary, and not a single law of nature was abrogated, superceded, or set aside. We assume that when the universe merged into being in obedience to the will of an omnipotent God, the laws by which it was to be governed and upheld were in themselves sufficient for all contingencies, and that there never was an occasion when these laws had to be changed or superceded by others, and for this reason we utterly repudiate the scriptural view of the flood, and its alleged primary cause, which is here stated to be the wickedness of man. Now it is evident that it was not the wickedness of man that caused the flood, because not only was mankind in great number cut off by this great calamity, but also all the animals inhabiting the parts of the world subject to the deluge, and not only animals but vegetation: neither animals or vegetation could be charged with sin, yet they were destroyed as well as man. And moreover the scriptural account admits that the effects of the flood was not calculated to render mankind any better than before; as the Lord appears here to have discovered that He had done a thing which after all had failed to effect the desired end, which was to get rid of the wickedness of mankind. In the 6th of Gen. 5, 6, and 7th v., we read, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of His heart was only evil continually, and it repented the Lord that He had made man on the earth, and He grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air, for it repenteth Me that I have made them." And in the 8th c. 21st v., it says, "And the Lord smelled a sweet savour, and the Lord said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." Now by what authority is it here stated that any mortal being could know the unrevealed thoughts of God? how could man become acquainted with what God said in His heart? It may be said that this expression is figurative, and is meant to express that God's thoughts on the matter could be judged of by what He really said and did. Well then let us take this literal view of the sentence. There is nothing to prove that God was either grieved or disappointed with the result of His work, either in creating man, or destroying him after he had become wicked. Take the extreme case as recorded in the scriptures, and assume that every living thing on earth was destroyed except those in the ark, what then? the case as regards the wickedness of man was not altered in the least, for in the 21st v. of the 8th c. of Gen. it says, "The imagination of man's heart is evil from his youth," and as the flood did not cure the evil or the propensity in man to sin; it is evident that it was not intended for that purpose, but was merely the effect of a stupendous but natural operation of a material law by which the earth is at all times governed, and was foreseen from the beginning, but previous to its operation the inhabitants of that part of the globe subject to its influence were duly warned in time to save themselves from its effects in accordance with an all-wise God, who never causes a calamity to fall on a people without timely warning; but then as in these days but few heeded the warning, and not until they were engulfed in the wide extended ruin were they convinced of their error in neglecting the advice given them. But the scriptural account tends to impress on the minds of the people generally that the flood was really the result of the wickedness of man, and that God was grieved to find His work so defective, and so took such a clumsy, (but as it proved) ineffectual method of remedying the evil that had grown to such a magnitude. But the effect of this view on the minds of many is to engender false conclusions and deductions, as it makes God to appear in the light of one who after intending to do a thing in perfection, finds to his grief that it proves defective, and that he has failed in his object, and that some remedy is necessary to cure the evil, and then when even this remedy is applied he still finds the work to be equally defective as before. Therefore our object in penning these observations is to set the matter right, and by the light of divine revelation to enable the searcher for truth to see that in this instance the character of God has been vilely traduced by men who have corrupted through ignorance, or willfulness, or both combined, the true history of this mighty phenomenon.

CHARLES GREGORY,
 West Cows, Isle of Wight.
 (To be continued.)

NOTICE TO OUR MEMBERS AND FRIENDS.
 The Third Anniversary of the General Spiritualistic Dispensary will be held in every locality where the members of the Great Organization reside, on Tuesday Feb. 12, 1861. Service for Divine Worship, morning at half-past Ten, evening at Seven o'clock. A Public Tea Party in the afternoon at half-past Four. Tickets for the Nottingham district 6s. each. May be had at Mr. J. G. H. Brown's, Great Alfred Street, Nottingham, where the Anniversary of the General Spiritualistic Dispensary will be held by the members residing in Nottingham and its vicinity. All subscribers are respectfully invited to attend.



THE
Spiritualistic Free Press,

SATURDAY, FEB. 9, 1861.

THE POOR-LAW, ITS ORIGIN, ITS PRESENT WORKINGS, AND ITS EVIL RESULTS, AS DECLARED IN DIVINE REVELATION.

Poverty, no matter from what cause it originates, is looked upon by the wealthy and proud as a crime, and its sufferers are treated with as much severity as the perpetrators of crime, for when stress of weather, illness, accidents, or other misfortunes overtake them, their former remuneration for their labour has been so scanty, that in many instances they have been unable to provide against an emergency, and thus they are left to perish and die in their own domiciles with starvation, or voluntarily incarcerate themselves within the walls of the detestable bastiles, where, on account of their poverty, they are treated with equal severity to the felon in the jail, whose clothing, bedding, and living, in many instances, is better than the inmates of the bastile, who, like the felon, wears a livery, and is under lock and key; bolts and bars. Wives and husbands are separated night and day, and officers appointed over them to keep them at work and coerce them into submission; while the children are separated from their parents, and all intercourse with relations and friends prevented by high walls iron gates, and massive locks, while their food is mean and coarse, though regular, while cleanliness is necessarily enforced. But with one exception, let me ask—what is the difference between the treatment of the paupers in the bastile and the felons in the jail? They are clothed and fed alike, kept alike under lock and key; and, though families may be all in the one bastile through their poverty, yet they are separated man from wife, and children from parents; and yet this is Christian England, in whose churches the ministers preach from the word of God, as they profess to believe it, that those whom God hath joined together let no man put asunder. Such the law sanctions to be legal and right wherever matrimony is solemnized; and yet, in the face of setting this forth as the law of God, the very ministers who preach this law sanction and assist in breaking it, because the people, through the plunder and avarice of the said clergy, are become poor: yet the people boast of England, being a land of freedom, and

of its people being followers, believers, and professors of Christianity; and, though they profess charity and brotherly love to the poor and needy, there is no crime punished with more severity than poverty, the only exception being, that the pauper can leave the bastile when he likes, while the felon must stay in jail his allotted period, according to the sentence of the law, for the crime such felon has committed.

Before making any further remarks on the working of this detestable law, I will here give the revelation as given upon this law and its results, as it was revealed in August, 1856; and which may be seen on page 249 of the "Warning Message," a work published by me, and which is as follows:—

REVELATION.—"Behold! I am commanded to declare that this law was instituted by the wealthy usurpers of the land, in consequence of the increasing misery of the victims of their plunder, hundreds of whom were perishing from destitution through the mercenary rapacity of those in power, until their sufferings attracted public notice, and necessity was then observed by the wealthy owners to make some provision for the alleviation of the wretched people whom they had plundered of the rights and comforts which God Almighty had created for them. So that the poorer classes under the apparent kindness of their avaricious and ambitious rulers for a time grovelled on in contentment, as their extreme wants were scantily supplied by the provision of the law which formed parishes and authorities, to whom was entrusted the maintenance of the poor and helpless; but as ages passed, the ambition of the rich increased, and the poor were considered by them to enjoy comforts too much on an equal with their own, until at length consultations were held in high places, and the result of which, was to order still further oppression upon the people, from whose hard earnings they extracted the means for the erection of bastiles, wherein, from their poverty they suffered incarceration, so that when age or infirmity, or want of employment deprived them of living by their labour, they should be compelled to suffer this incarceration or miserable sustenance, such as the laws provide for all persons under sentence for crime; although the poor were taught to believe that within these places comforts would be provided for them which they could not procure for themselves elsewhere, so that the labouring classes, under this promise willingly contributed to the erection, and establishment of these places, and pretended reform of their own condition; thus heavy rates on all industry are claimed by the law to support these establishments, the real inmates of which are treated as malefactors, so that the rates, or contributions, are squandered in the payments of large salaries, on persons

whose duties devolving on them from governmental authority, are to coerce, and punish all whom misfortune has made them the victims of the avarice and plunder of their rulers; thus instead of improvement, their condition annually becomes worse; after living their whole life in misery and wretchedness, to support those under whose power they are imprisoned, they are left to languor in their old age, and perish within the walls of the bastille, so that this law is one of the many which causes crimes, and evils of the darkest nature, and therefore, is in itself the greatest abomination to God. And I am commanded to declare, that the time is at hand when the rulers and authorities, who are the guardians of the poor, shall be hurled from that power in which they have installed themselves, and the people shall understand their true position, by knowing that God made all men, and that all are equal in his eyes, and that it is displeasing to Him for one portion of His creatures to become a prey to the other; and though their sufferings must continue for a short time, the day is near when all worldly power, and authority, shall be overthrown, and all God's creatures shall be equal, happy, and contented, working with harmony, and brotherly love, for the promotion of the happiness, and comforts of each other, acknowledging only one God, and His eternal will, and divine laws. Therefore, declare to the world that the end of their oppression is at hand."

Such is the revelation, as given in denunciation of this degrading and oppressive law, and such are the things, which divine revelation teaches its members and followers to ignore, reject, repudiate, and expose; and therefore, every member of the Organization is pledged to proclaim the truths of divine revelation, and to denounce oppression, and expose hypocrisy, priestcraft, and delusion; and there is no specie of oppression which is more galling, cruel, and detestable, than that which is practised under the poor law authorities, and neither is there any greater hypocrisy or fraud, than that which is practised under the cloak of the guardianship of the poor, both by the authorities, the poor law guardians, and the clergy combined; for as before stated, the poor inmates of the bastille are under a discipline, quite as strict as the inmates of a jail, and subject to more irony and tyranny than the felons of a jail are, in a number of instances, for friends who wish to see their unfortunate relations in the bastille are not treated with even common civility, and are often prevented from seeing them at all; while the porters treat the visitors, who thus plead to see their incarcerated relatives, worse than many persons would treat dogs, and look upon them with contempt, sneering at their poverty, and the errand on which they have come; and all this is sanctioned,

and encouraged, both by the guardians, the poor law board, the magistrates, and the clergy; and yet the poor boast of living in a land of liberty, and amongst a christian people, when, if any of the tyrannical, and oppressive laws, and rules of the bastille are broken, the person who breaks them is dragged before another tribunal, and so change places of confinement, from the bastille to the jail, and in the latter place they find themselves best cared for, and provided for. Revelation has shewn the causes, and the origin of this law, with the terrible consequences to the poor as resulting therefrom, and as all is declared to be an oppressive abomination in the eyes of God, so in like manner it is declared that this law-sanctioned evil, with all other similar afflicting evils, shall speedily pass away, and all mankind will then be happy.—Ed. S. F. P.

NOTICE TO OUR MEMBERS, READERS, AND FRIENDS.

The twelfth part of the "General Record," which completes the first volume of that important work is now at press, and will contain title page and index, with two parts, shewing the number of page on which every chapter begins, and what each chapter treats upon, the second part of index, will shew the number of page upon which every revelation begins, and will describe the principal contents of each revelation; the title page, preface, and index, suitable for binding, will be accompanied by the concluding part of the Record, with explanations of the cause why its publication ceased, and will contain a continuation of the rise, progress, and objects of the Great Organization, with the commencement of the income, and expenditure, the amount of funds contributed, and how such funds have been expended, and will notify, that the continuation of the account of the Great Organization, will appear in the first numbers of the "Spiritualistic Free Press," which will commence the second volume of that Journal, with the additional title of the "General Record, and Successive Review," shewing the rise, progress, and objects of the Great Organization. The "Spiritualistic Free Press, and General Record," will therefore be enlarged, having four additional columns, both longer and wider, so that the matter of the Record will be successively continued, and nothing extra will be charged, so that every enrolled member will be requested to purchase the Journal, at one Penny for each issue, and then will obtain by so doing, the Record free of charge, as formerly. Number 12 of the Record, will be ready next week, and will be presented gratis to enrolled members, and to non-members, one Penny will be charged, and bound volumes will be on sale at 1s. 9d. each, post free 2s., and will shortly be ready, and can be had from the repository for spiritual works, Great Alfred Street, Nottingham, from Mr. J. G. H. Brown.

Notices to Correspondents.

T. H., Brandon.—We insert your second note, as hereunder appears.
 "To the Editor of the Spiritualistic Free Press. Sir—In this day's "Bury Post" is a voluminous article on the following topic. Having time to

take only a very brief extract, I have forwarded it by way of synopsis for insertion or not at your discretion.

(Extract from the Bury Post of Jan. 30th, 1861.)

THE CHURCH OF ENGLAND IN A CRISIS.

A volume attacking the Holy Scriptures, not exceeded in daring by Voltaire and Tom Paine, is put forth by Dr. Temple, head master of the Rugby School, and Dr. Williams, the principal of Lampeter College, two professors at Oxford, and another member of the university. Other pamphlets of the same kind are being published; and if these men are suffered to go on, they will inflict a more deadly blow upon the church than even the abolition of church rates.

From, sir, yours, &c.,

T. F. HOLMES,

Brandon, Suffolk.

Our correspondent, with many others who have seen the paragraph in question both in the "Bury Post" and in other newspapers, can now see the truthfulness of our assertions, in which we stated that the scriptures were corrupt, and that the clergy were aware of their corruption. If this is not the case, how is it that the clergy are now exposing the errors, corruptions, and absurdities of the scriptures. Truly the heads of the church have good cause to tremble for their future positions, for a great blow is now being struck at the root of that monstrous and poisonous upas tree whose deadly odour has so long infected and annihilated every spring of truth and righteousness. The church and its ministers, as they now exist, are truthful emblems of the Upas tree, and its deadly branches. The illustration shewing this tree, as given with the new black list, consists of a representation of a crowned head, supported by a bishop and a general, with the words, "Tithes, Revenue," &c., under which the following lines are written.

Tell me how Java's Upas tree

Spreads poison far and near;

Of all the poison trees on earth,

The deadliest one is here.

Fix'd firmly in the British soil,

Though old, yet undecayed,

Its baneful vapours stunt the growth

Of life within its shade.

Oh, heaven may yet the lightning strike,

And cleave it to its root,

While man shall rear fair freedom's tree,

And all partake its fruit.

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AND GENE

SHOWING THE RISE, PROG

WHICH W

No. 1, Vol. II.

THE STATE OF THE W
OR MODERN PROPHEC
EVE OF FULFILLMEN

The public press in many parts is now calling the attention to the fact of the trees and in bud and blossom, and all aware that we this winter have severest weather ever known that severe weather set in buds some were visible, and what is and remarkable, they have with frost, and but few have been since the thaw, the bud of a specie of tree and shrub have ble, and have progressed in the public newspapers are notified in a paragraph contained in the Daily Express of Monday, 1861, the mildness of the season progress of vegetation, though winter months is plainly described says—"The lark has a sweet and lingering notes, ascending high in the air, singing praise. The snow drop—blossom of the unripened year show its modest blooms. The other bulbs are pushing forth. The honeysuckle has made a start; the buds of all the shrubs are bursting in warm demand to finish his winter promise to give promise of an The editor of the above paper have gone much further than that crocuses and other bulbs blossom, while primroses, gillyflowers, roses, and other likewise in blossom, and on every tree the buds are burst into leaf; while lilacs even now in leaf; and yet the 23rd of February, a few days, before the expiration in fact so visible are the buds and blossom that even omies to prophecy are becoming the early budding and blossom rapid progress of vegetation though they laugh to see blossoming in the winter months when they beheld the before alluded to, still they that it is truly wonderful, something in it, but they watch the progress of vegetation investigate revelation, the realization of the sign they will believe it. Both enemies to our cause have the rural districts for the purpose show the blossoming or the pressing, and on their way thereof handfulls of sprigs of leaves, and wild flowers of indiscriminately gathered, and them into the town acknowledged.