

FREE



PRESS;

AND GENERAL RECORD,

OR, SUCCESSIVE REVIEW:

OR, THE JOURNAL OF THE GREAT ORGANIZATION.

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

A NEWSPAPER ISSUED FORTNIGHTLY,

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

No. 10, Vol. II.

SATURDAY, JUNE 29, 1861.

Price 1s

THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE.

(Continued from our last.)

Many people are labouring under a very great mistake in reference to my mediumship. They think, and even say, that if I have been made the instrument in God's hands for the propagation of the many truths which they acknowledge I have set forth that I ought to be, and ought to conduct myself as something superior to the common race of humanity or of mortal men. In fact, they think that I ought to be like Christ, John, Paul, or Peter, or the rest of the apostles and possess no worldly propensities or worldly cares; and this is where a great majority of the people are mistaken; for I can assure them that I am nothing more than a man, and a mortal man, and am subject to all the frailties of humanity, never setting myself forward as anything superior to another man, knowing that I am subject to all the disadvantages of human nature, being subject to excitement, irritation, passion, and resentment for injury, instead of at once forgiving them. Hence it is that those who know me best see and excuse my frailties; but those who do not know me, want to look upon me as something godlike and superior to my fellow men. But I am not, nor do I profess to be; neither have I ever professed to be anything but what I really am; and if, as some say, I am not fit to be a prophet of the Lord, on account of my excitable temperament, I cannot help it. I was called to my present mediumship under circumstances over which I had no control. I never sought for it because I thought that I never should deserve such a gift, knowing, as I did, the valueless of my whole past and present life; but still—as I believed and my works prove—God has thought well to make me his instrument in proclaiming the truths of divine revelation, and if I am not a fit and proper person for so high and important a mission, God himself must be aware of my worldly propensities, who seeth and knoweth the secrets of my heart as of all men, and if I am not in a fit state for him to reveal his divine will through, he knows my capabilities, and could prevent my further proclaiming his truths, and appoint another more worthy than me. But, as revelation declares, I was ordained to this end, I must fulfil it, regardless of whatever my worldly condition or capacity may be. Therefore, to those who think that I ought to be something superior to another man, or that I ought to set forth better examples than I do, I candidly tell them that what I have set forth in all my works are things over which I had no control, and never suggested, nor do I wish to hold up myself or my conduct as a guide or example to others; and those who wish to be led aright will not look to me as a pattern for their guide, or as an example for their conduct, or take any notice of me more than they will of another man, except when receiving revelation; but to take the revelations, which by the will of God, have emanated through me, the purity, holiness, justice, and righteousness of which no one can confute, deny, or prove wrong, as their guide. Therefore it is the doctrines which have emanated through me, that should be taken and observed as examples of virtue and truth, and not the poor, weak, frail creature of humanity who, like others of his sex, are subject to all the vices and follies of worldly life, but who, not like the clergy of the different churches set forth doctrines to the people which they themselves neither believe nor observe, and yet stand that they do both, though their actions prove different. Now the doctrines I have set forth I believe to be truth, and the pure

revealed word of God, and a safe guide to happiness in this world, and eternal rest and glory for all, in the world to come. These things I set forth, and these are things which I believe, and though I do not carry out every principle which divine revelation teaches, I do not deceive the people by feigning to do so, neither do I tell the people I believe the doctrines I advocate to be truth, and yet know them to be false, as the clergy of the different churches do; I firmly believe in divine revelation, and can depend upon its promises for obedience to its divine commands, and upon the punishment it holds forth to the disobedient, amongst whom I am convinced I shall be found when the days of tribulation cometh, and yet I cannot amend my ways. Trusting therefore that the people will no longer look upon me as anything but a man, subject to all the frailties of human nature, and though the publication of my life shows that I have been guilty of many vices, yet I trust I have, and that the people will also think I have refrained, and am no longer so prone to vice and wickedness as I formerly was, though I have yet much room to mend, and with these remarks I shall now continue my experience as a Medium. Up to 1856 a man was connected with our Circle, who in another part of this Journal is designated as a hat and cap maker, and who, through doubts, fears, disbelief, and difficulties, into which he had involved himself, for a short time left the Circle; and this is the man who it is said I have robbed; but he, seeing his error and acknowledging it in 1855, returned and resumed his place as a Member of the Circle, and for a time wrote all the correspondence and manuscripts connected with the cause—it was he who wrote the two first numbers of the "Warning Message," and copied many revelations, which he does, or should now possess—he was a man very much given to asking questions, and had studied a good deal in astrology—he had another gentleman friend, then residing in Leeds, in Yorkshire, who, in company with him, had frequently visited me, and one morning when I was ill in bed this hat and cap maker came in a great hurry to tell me that his son, a young man, grown up, and who had been ill for several days, was now given up by the doctors, who said he could not live many hours, he however asked a question, whether or not he would recover, and if so, what would be his future career, and the answer was—that in a few days he would be restored to health and activity, with other important assertions. This so astonished the hat and cap maker, that he appeared to place more faith in what the doctors had said than he did in the revelation. But after a little further conversation he took a letter from his pocket from the friend in Yorkshire, who also had a son, a young man, who was very wild and reckless, but perfectly healthy and strong; and as I was then getting missions, and the gentleman in question having had many revelations himself, and being anxious for his son's future, wished the hat and cap maker to ask me to obtain it. I accordingly enquired in the usual way, and the answer was, after several cautions and directions to watch over his son, that his career would be but of short duration in this life. Now here was a contrast on which we conversed much; for the hat and cap maker's son, though ill and given up by the doctor's to die, was promised health and activity, and his future mission revealed; while the other young man was in good health and vigour, had nothing of the future revealed, except that his career in this life would be but of short duration; and to prove the truth of divine revelation, the hat and cap maker's son was in five days in the shop at his usual avocation, as the

hat and cap maker can prove; and in less than nine months after, the hat and cap maker brought a letter to me in Walker Street from his friend in Yorkshire, stating that his son had suddenly died from pleurisy. He himself acknowledged the fulfilment of revelation in both cases in so singular a manner. Since then that gentleman has visited me in person. But I must now return to the hat and cap maker, who was frequently at my house writing for the cause, and we both had had many revelations promising us protection and prosperity if we were obedient to the command given us in divine revelation, and I myself at that time felt my prosperity daily increasing, and rejoiced at the fulfilments I was daily witnessing; but the hat and cap maker for the last few weeks whenever he came looked the picture of despair, and his demeanour used to make us feel low spirited, for we well knew what his former character had been, it having been circulated in the newspapers through an indecent transaction. But he said he had reformed, and had left off such ways, and promised faith and obedience to revelation in future. However, at the time of which I am writing, he was complaining every time that he came that his affairs were going quite contrary to revelation, for he had heavy losses in trade, goods stolen from the shop, and domestic squabbles at home, until he could scarcely live, so deep was his anxiety; and yet, he said, revelation had promised him protection and prosperity if he obeyed it; and he was doing all he could to assist the cause; so, he said, he could not understand it. I told him that it was strange, for my affairs were prosperous, and he had had the same promises as myself. However it passed on for a few days, and from words that he dropped about a certain individual, my wife hinted to me that she suspected he was not acting altogether right; and when he came again he wished me to ask a question for him. I did so, and the nature of the answer led me into the secret of his treachery, and I at once accused him blankly of what, from the answer, I suspected, and asked him if the person he enquired after was not a delicate way by him. He at once confessed to the fact, and began to cry, and apologised for his conduct; but I told him that if he, as a married man, would be guilty of such baseness to his work girls under the nose of his wife, he was not a fit and proper man to come to my house, and for his hypocrisy and deception I should never allow him to have anything more to do with the cause. He, however, cried and begged of me to look over it, and, before I decided, to ask a question as to whether he, by reforming and being faithful for the future, would be permitted to retain his position in the circle, and to fulfil the greatness and high position which revelation had portrayed for him for obedience. But I told him that I was already decided, and questions were unnecessary, as the answer might further implicate him, therefore, he had better at once leave the house; but he cried so bitterly at his being found out in his villany, and made such promises, and begged so hard, till I at length asked a question, and to my surprise a lengthy revelation was given, which he himself copied, and I possess the book containing it and other given at the same time, which several of the circle have seen. The revelation gave a minute outline of all his licentious conduct, and explained facts which he himself did not want me to become acquainted with, as it showed up his hypocrisy, villany, and deception; but for my own satisfaction, I asked for further information, and received another lengthy revelation which confirmed all the suspicion, and even more than I had formed of his conduct. This revelation quite decided me how to act, and I at once, pointing to the door, or-

dered him to leave the house, and never again to enter it. At this moment, a friend, who is now a member, entered, and seeing the hat and cap maker crying, and knowing it was he who wrote for me, he appeared astonished, as the cap maker turned to me and said through his sobs, "Am I to go and not come again?" I, in the same candid manner, told him to never come into my house again, and he has never been since, and I still possess the revelations then obtained, and many other secrets which he would not like me to divulge; and as I am not doing this out of resentment, but only to protect the cause, for seeing that this hat and cap maker figures conspicuously in George Burton's bill or slip, I think it possible that the hat and cap maker may have given sanction to Mr. Burton; but it is well known that he was never robbed by me or our cause, though Mr. Burton says he was. But the newspaper reports in which his trial was recorded for an obscene case in connection with females, and his whole life of licentiousness down to the period when I turned him out of my house in Walker street, will prove how he lost his money, and that it was by licentiousness, immorality, and vice, and that he could never prove that I ever had a penny piece of his money, for when I was bad off, and took a large stock of stationery from a London agent in lieu of a debt, he would frequently take two shillings worth of paper, envelopes and other stationery, and give me a shilling, and think and say he was doing me service. Now such was the conduct of the hat and cap maker, and if George Burton dare not tell you his name and address, I dare, if such be necessary for the ends of justice. And now for the herb man spoken of by the same author in the same slip. This man is a professed primitive-methodist of the most sanctified profession, and to hear him talk, one would think he was a saint of the highest order, and no one but those who have been housed with him could have any idea of his hypocrisy and deception. He first came to me when living at Radford, and induced me under false pretences to go and live with him, as he had a large house, and only himself and two daughters, so there would be room enough for me and my wife. He told me he had already cured two persons of blindness, also telling me where they lived, which made me believe his assertions. I accordingly went to live with him, and agreed to pay half the rent, and have half the house; and after he had punished me by blowing Cayenne pepper into my eyes, and putting burnt oyster shells powdered into dust into my eyes until holes were eaten through my eyelids, so that I could get no sleep night or day, I began to be suspicious about his other actions. So my wife went to the persons whom he said he had cured, and found that his statements were all falsehoods. I would not therefore allow him to experiment upon me any further, and at this he was offended, and showed such sanctity, that I was positively for a time deceived in the man, until, constantly hearing of the disagreements between himself and daughters through their poverty, which they said was in consequence of his idleness, and which I shortly proved to be the truth; for I have known him to earn two shillings in a few hours, but knew that he would not do it, though he actually kicked one of his daughters down the cellar steps with violence, because she refused to do it while he sat smoking in idleness; and yet this man was a professor of religion, who said he never went out on any business without first going into his closet and wrestling with the Lord, and never leaving him until he had promised him success in his undertakings. He was a man of peculiar habits in his way, very proud, and wanted

Who obtained £12 10s. from a lawyer in a... tance? Ask a blind man.
Here Mr. Burton is in the dark; for the lawyer he refers to was an eminent attorney of the Queen's bench, and the sum he took for the cause, instead of £12 10s., was £200 for printing the "Warning Message" and other books, and advertising them in the London papers. This, I know, grieves Mr. Burton.
Under what pretence did he obtain it? Ask a blind man.
This the attorney himself, who in his frequent friendly correspondence with me, can explain.
Who obtained £1 from a woman in London under false pretences? Ask a blind man.
The blind man knows of no such lady in London. Can Mr. Burton inform us who she is? True a lady and gentleman in London subscribed many pounds to the issue of the first works I published, and the letters, which are now in my possession, will prove.
Who obtained £3 10s. from one of a Court to publish nonsense with? Ask a blind man.
There are twelve members of the Court. Will Mr. Burton inform us which of them he means, for the blind man has had in his possession many pounds from the Court but never £3 10s. from one?
What pauper receiving money from Government then calleth them bloodsuckers? Ask a blind man.
Mr. Burton may begrudge my position from Government and call me a pauper, but I will defy him to prove that in any of my works I have called the Government bloodsuckers, though I have exposed and denounced the oppression and tyranny of Government practices.
Who expects to be made a king and rich holding all in subjection? Ask a blind man.
A blind man cannot answer this question as he knows no one who harbours such expectations, neither can Mr. Burton point one out, unless it is himself.
Who tries to subjugate men, by working their superstitious fears? Ask a blind man.
The blind man fearlessly answers that it is George Burton, as proved at the house of the blind man, full of witnesses.
Who threatens to throw a boot at your head if asked questions he cannot answer? Ask a blind man.
The blind man, as he says, is dumb and therefore in bed, and boots are beyond his reach, but he nevertheless refused to tell Mr. Burton how he lived, knowing he did that Mr. Burton never was a penny in his way in his life.
What blind man do you mean? Oh! that must find out.
Then, as Mr. Burton will not tell you, I beseech you that he is known as J. G. H. BROWN, Great Alfred Street, Nottingham, who is said to give the names of those he mentions because he knows that what he says is false, and being unable to prove a single word, he is fearful of the law, with all the plunder, fraud, embezzlement, swindling, and imposition with which he has caused me, I can defy the law, or any set of men forward to substantiate his accusations. Therefore, although all persons who see these slender slips as issued by Mr. Burton, can draw their falsehoods and slanders, yet he will be permitted much longer to propagate such lies of hood and slander with impunity, for doctors of professions and creeds forbid resentment, and teaches us to forgive our enemies, and do good to those who injure us, and this has been the cause of our leniency hitherto; but the vengeance of Heaven, has at many times fell upon the heads of those who have been so lenient, and the same will only extend to a certain limit, and hence we await the next production from Mr. Burton, about the dog, and the child, and the starch bags, and ask Mr. Burton in the meantime whether he thinks that I, like himself, will be asked questions about dogs, as this is the same; but there are hundreds of persons who can prove otherwise, and if these beautiful slips are the productions from Gabriel, as Mr. Burton said to be, it shows the whole of his system to be a delusion, and proves all to be truth what is said in the articles on my experience in the Spiritualistic Free Press, which paper will continue to expose all magic-workers, impostors, impostors, and false-seers, like Mr. Burton and his associates, and this is what grieves their anger, because all their fraudulent practices are exposed. Therefore hoping Mr. Burton will soon have completed his budget of lies, which may be able to make out a case against me, which will assuredly be done as soon as the next meeting. Therefore defying George Burton, and his associates and supporters combined, I will scribe myself—
J. G. H. BROWN,
Medium and the blind man referred to.
Great Alfred Street, Nottingham.
Now, who wishes to enquire on the subject of Mr. Burton's Bill?
Printed and Published for the Nottingham Spiritualistic Free Press, by S. E. HACKETT, Manager, 10, Victoria Works from Mr. J. G. H. BROWN, Great Alfred Street, Nottingham, where all communications to the Editor should be addressed.

to be very fine, and when he went out he had an old shabby suit of black, which he used to brush with dye he had from the dye-house, so that whenever he went out, his clothes and hat looked bright and new, as he repeatedly informed me, for I could not see them myself. And one Sunday morning when the primitives, of Smeinton, used to hold a camp meeting on the open ground at the top of Walker Street, Smeinton, and he was to be amongst them, but he was not ready in time. A large concourse of the primitives came singing up the street, and he appeared much confused, as he thought some of them would call for him whilst he was down in the cellar brushing his clothes with dye. He therefore said to his daughter, "tell them, if they call for me, I will tell them you are gone down in the cellar to dye your clothes, or otherwise, your so-called closet, where you wrestle with the Lord, and where he helps you to dye your clothes. At this he was very much exasperated, put on his coat and hat, and as they were, and left the house in a huff. The next day he was still complaining of poverty and want, and we knew that his daughter often came home to her meals when there was nothing to eat, and we, out of compassion, have given her such as we had to eat. But on this day, hearing his eldest daughter upbraiding him about his illness, and knowing his treatment to her a few days before, I was satisfied as to his idleness; and when I this day heard him complain of his poverty and want, I, after some other remarks, told him that he liked a dog's life, hunger and ease, for he would sooner sit and smoke and read, than work. From this time he was always at variance with me, though I had given him endless prescriptions, with which he had treated many cases, and had produced cures both from my medicine and another man's, and published them on bills in his own name, as though it was his medicine and skill which cured them. Such then is a brief outline of the herb man who I am purporting to have robbed; but in Walker Street he is well known on account of his idleness, and his ill treatment to his mother, wife, and a lodger; and this knowledge was made known to me by his own daughters, and confirmed by neighbours. Therefore, of what I could rob a man like this, or why he should degrade me, and assist others in doing so, I am at a loss to suggest, and every honest person must be so too.

(To be continued in our next.)

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.

THE BIBLE AND ITS CORRUPTIONS TESTED BY MODERN DIVINE REVELATION.

(Continued from No. 9, Vol. 2.)

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

Sir—Having, in my last article commented on the stories of the lion and swarm of bees, and on the foxes and fire-brands, I must now draw attention to the contents of the 6th and two following verses of the 15th chapter of Judges—"Then the Philistines said who hath done this? and they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam." It is to direct attention to the cruel and revengeful character of Samson that I have inserted the above passage, in which also he gave his word that he would cease from these murderous acts in future, but he did not fulfil his promise, for subsequently when the Philistines demanded him of the men of Judah, and Samson was delivered to them bound with two cords, it states at the 14th and the six following verses—"And when he came unto Lehi, the Philistines shouted against him: and the spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his hands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, with the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I

slain a thousand men. And it came to pass, when he had finished, that he cast away the jawbone out of his hand, and called that place Ramath-lehi. And he was sore athirst, and called on the Lord, and said, thou hast given this great deliverance into the hand of thy servant, and now shall I die for thirst, and fall into the hands of the uncircumcised? But God clave an hollow place that was in the jaw, and there came water therout; and when he had drunk, his spirit came again, and he revived; wherefore he called the name thereof En-hakkore, which is in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years. Here in the 14th verse, let it be observed that it says again that "the spirit of the Lord came mightily upon him," to give him physical strength to loosen himself and slay his enemies, but although it is here mentioned in this way, allow me to ask, who in the present day can tell what it means? or, who ever saw or knew the like to occur? For there is not a parallel case equal to Samson's in all the scriptures, and there is nothing known in any other history of a case of a similar nature. Then what is the true meaning of the passage which says the spirit of the Lord came mightily upon him? When a man is furious with anger, or unusually excited, he often does things which previously would have been considered impossible; but whoever ascribes this unusual display of muscular strength put forth on these occasions, to the visible operation of the spirit of God; and is this the manner of the working of God's spirit? to give unusual strength to a man to enable him to slay his fellow men at any time when his anger may be aroused, or when he studies some deadly revenge. I can readily admit that there may be occasions when the physical powers of man are evidently strengthened and supported in a marvellous manner by the operation of some hidden, but nevertheless powerful influence. History informs us that many persons under severe religious persecution, such as martyrs at the stake and others, have exhibited striking instances of being endowed for the time with superhuman fortitude of mind, and strength of purpose, so that even fire itself for a time hardly seemed to have an effect upon them; but it will surely be admitted that this state is very different from that described in the case of Samson; he was suffering no bodily pain for the sake of supporting the cause of truth and righteousness; he was not about sacrificing his life that others might be benefited thereby; no holy and elevating sentiments guided his actions, or praised his soul, to cause it to unite with and receive the influx of the spiritual influence that on special occasions descends from above to strengthen and support us under severe trials; nothing of this kind is shown to have operated in his case; the peril he encountered and the position he was placed in was of his own seeking, and was intended from the first as a means of effecting a deadly revenge engendered by his hatred of the nation that for a time had obtained the power of ruling his people. Then assuredly this is not right teaching; are we to sit down with the Bible in our hands—that book which instructs us that vengeance belongeth to the Lord, and that He will repay it—shall we sit down with it in our hands and tell our children that the spirit of God was upon Samson when he was slaying human beings by heaps, by hundreds even; when maddened with rage he uses for the purpose of destruction that great strength which ought to have been expended in benefits to his fellow men, and that the operation of the spirit of God was to assist him to effect his dreadful work. Suppose my children should ask how it is that God's spirit should assist a man in doing such cruel deeds; what can I answer? can any one give a reasonable and satisfactory answer to that question? I believe they cannot, for it is directly opposed to the attribute of mercy which is centred in God, and I here reiterate my former opinion, that this passage, like the one previously commented on in a former article is blasphemous, and is also opposed to a passage in Paul's Epistle to the Galatians 22 and 23 v., in which it says—"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." If these virtues are the fruit of the spirit of the Lord, then it is blasphemous to say that the spirit of the Lord did operate on Samson to enable him to slay a thousand men in his anger and vindictiveness, as this is opposed to the christian virtues compressed in the above passage. I will now direct your attention to the fact that Samson is described as being sore athirst, and of his calling on the Lord for relief, then follows the description of how the desired relief was obtained, and our common

sense is outraged in being asked to believe that a spring of water came out of a jawbone of an ass in sufficient quantity to enable Samson to quench his thirst; surely the writer of this history must have forgotten himself so far as to imagine that the heads of his readers contained nothing superior to that of the animal whose jawbone is here mentioned, to enable them to digest such matter as is embodied in this account, for really, sir, the subject presents itself to my mind so full of inconsistencies and absurdities that I feel a difficulty in finding where to begin to offer comments upon it; it is like a tangle of bushes, you cannot without difficulty separate them one from another; but viewed in any way, it is opposed to the laws of nature, and the principles of justice and mercy. In the first place, regarding this affair of the jawbone, Samson incurs the wrath of the Philistines for slaying a number of their people for burning his father in law, and wife: then when they demand him of the men of Judah, Samson permits himself to be bound, well knowing that the bonds would not hold him when he thought proper to put out his strength; in this he showed his cunning and duplicity, and no doubt he also calculated on obtaining something wherewith to destroy those who had come to be avenged on him; and he calls the result of this scheme a deliverance; but he brought the thing on himself, and of course he could have avoided the slaughter of the thousand Philistines if he had chosen to have done so, and not have broken his promise as given when he slew the Philistines previously. It is utterly revolting to think that the minds of men should be so grovelling and so debased by false teaching, that they should be able without difficulty to believe as the inspired word of God such abominable stuff—such as is crammed into this history of Samson's achievements, without having the power to see that it is utterly at variance with all that is taught as christianity in the present day, and opposed to the laws of nature. Let the character of Samson be viewed by the light of our present knowledge, and he appears to be made up of all that is evil in man, cunning deceitful and cruel, treacherous, vindictive and revengeful, a liar, a whoremonger and a murderer; yet with all these faults and imperfections he is said not only to be a judge of Israel but a man specially favoured and protected by the spirit of the Lord—yes, this man whose life we speak to the immortals, and of whom, notwithstanding his immense strength not one single good action is recorded—this man was considered fit to be a judge of Israel, if such was the case in those days, then the Bible with regard to this history as an example of christian teaching utterly fails, and only tends to impart a false character to the attributes of God, and of the workings of nature.

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

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

Sir,—It may be not entirely void of interest or instruction for a number of your readers to have a few notes about the discrepancies of different manuscripts of the scriptures in reference to the chronology of the world. The dates and years of our Protestant and the Catholic translations agree with the Hebrew text of the scriptures; whilst the Greek Septuagint text has a chronology of its own, and which is again at variance with the Samaritan Bible. The chronology of the Greek text is accepted as being correct by the greatest number of the most learned divines, and, nevertheless, the widely different dates of the English Bible are set forth to the people as infallibly correct. If there are such discrepancies in the manuscripts of the Bible, how is it possible to doubt modern revelations which declare that the word of God has been corrupted by man? The difference in the dates is so systematically carried through the holy volume from the creation to the reign of Uzziah 810 B.C., as to leave no doubt of the two histories having been made to differ by a deep-laid plan of designing men. It is a matter of course that the christian clergy will charge the Jewish Rabbis of the age of Christ to have intentionally made this alteration of their Bible, in order to demonstrate to the Jews and to the world at large that the Christ had come too soon by the Jewish traditions, which expected him about 6,000 years after the creation; and there is no doubt but a fraud has been committed; either the Jewish Rabbis, or the translators of the Septuagint, must have falsified the original manuscripts; but it is utterly impossible to decide which of the two parties are guilty of the fraud, since there are no historical

accounts of the fact; and a decision upon such a matter by internal evidence, or probability, is next to impossibility. But it is proved beyond the possibility of a doubt that a fraud has been committed, and either the Hebrew or the Septuagint text is manifestly wrong, and bears the stamp of corruption most glaringly upon its face. However we cannot decide which of the two is wrong, and which is right, it is guided by human understanding, and meanwhile we are very naturally led to conclude that where such a falsification could be committed, and could creep into the church and escape the attention of the masses of the people, that there is reason to believe that there is reason to believe a great number of other errors and corrections in the same book, upon which we are told to build our faith. Thus, the being of the divine infallibility and authority of the Bible is most materially shaken, and together with other corruptions and contradictions of the scriptures must greatly reduce the Bible, and strengthen our belief in divine modern revelation.

I will now proceed to try before your readers a few extracts from Cunningham's chronology upon this matter.

The Mundane Era of the Seventy (Septuagint) being B.C. 5,478, and the Hebrew Era B.C. 4,004; the whole amount contained in the Hebrew is 1,474 years. This sum divides itself as follows:—

- 1st.—Curtailed in the generation of the patriarchs Adam, Seth, Enos, Cainan, Methuselah, and Enoch, 100 years each; total, 500 years; sum, 600 years.
- 2nd.—Curtailed of the age of Lamech, when he begat Noah; 6 years.
- 3rd.—Curtailed of the ages of Arphaxad, Salah, Eber, Peleg, Reu, Serug, 100 years each.
- 4th.—Of the age of Nahor, 50 years.
- 5th.—The second Cainan annihilated, 130 years.
- 6th.—Curtailed in the period of the Judges, 133 years.
- 7th.—Curtailed in the period of the Kings, 15 years.

The whole sum, therefore, is 1,534 years, by which the term from the creation of Uzziah in the Hebrew text has been curtailed. But to make up for the difference of 60 years between the last named sum, 1,534 years and the sum of 1,474 years stated above; the age of Terah when he begat Abram is accepted to have been 70 years, as stated in the Septuagint, and the Protestant Bible states it to be 70 years. How these discrepancies of the Hebrew and Septuagint texts are brought about, is shewn, for instance, by the following passage, the Protestant text of Gen. v. 3, is that "Adam lived 130 years and begat Seth." But in the Targum of Jonathan Ben Uzziel, we are told that Gen. v. 25 originally read as follows:—"And Adam knew his wife again at the end of 130 years from the murder of Abel, and she bare a son, and called his name Seth." Thus it is acknowledged that the original text has been altered, in order to make it agree with Gen. v. 3, where Adam is made to be only 130 years old at the birth of Seth, whilst it was originally stated to have been 130 years after the murder of Abel.

The following remarks are taken literally from Mr. Cunningham's book—

We are informed in the Book of Gen. 11. 25, that the earth was divided in the days of Peleg; but the five former Patriarchs, from Noah to Eber, all outlived Peleg, seeing that he died in B.C. 2,008, whereas Noah lived till B.C. 1,998, 10 years, and Eber till B.C. 1,817, 191 years after him. Now this is altogether inconsistent with the above text of Genesis, for if this chronology were true, it would be more proper to say that the earth was divided in the days of Noah, than of Peleg.

Again, the Tower of Babel was built, and the confusion of tongues happened, but more than a century after the flood; so that, from Noah to Eber, all the Patriarchs outlived these events, Noah about two centuries, and Shem three centuries. If the confusion of tongues happened in the days of Noah, then must Noah himself and his immediate descendants have been mutually unintelligible to each other. Either the whole family of Noah must in his lifetime—while also Shem, Arphaxad, Salah, and Eber, were alive, have risen in rebellion against their great ancestor; or we must admit that all these venerable Patriarchs, and Noah himself, joined in the impious project of building the Tower of Babel; and yet, that of this act of daring rebellion, or equally daring apostasy, the scriptures tell us nothing.

The earlier of these post-diluvian generations (which were contemporaries of Abraham) must have continued to beget children at the age of three centuries, and the latter at more than a century and a half; but if

that the scriptures celebrated the birth of Abraham in believing that he was born at the age of one century, it is before his eyes his own forefathers begetting children at the age of three centuries?

Who is there amongst your readers who would content and say that a fraud was inspired by God from heaven which could show such enormous discrepancies in the statements of times? If God did vouchsafe to give us the beginning of the human history, he would do it better, and would make his account to be full of contradictions and moral impossibilities, as are the present manuscripts of the Old Testament.

The most important inference to be drawn from the discrepancies between the Septuagint and Vulgate, is that a fraud has been committed, and no one knows by what means, or which way. At the time of the Jews were already dispersed all over the Roman empire, and they had

with them: now, then, could the text possibly change the text of the scriptures without the knowledge and assistance of all Jews? But of the Jews there were continually a great number becoming converts to christianity, and by which most doubtless the fraud would have been betrayed. Thus it is plain, that such a fraud, after the time of our Saviour, was scarcely possible. On the other hand, the person who translated the Septuagint might have altered the chronology of the Bible; there is not a man on earth that could be a reason why these translators should have been guilty of so systematical a deception; and besides there were numbers of Jewish scribes who immediately would have detected and exposed the fraud. But all, who has been guilty of this falsification of the text of the holy books, as they are received by the ancient Israelites, can answer that question, and acknowledge that we can only go to the most likely to have falsified the scripture chronology. Now the Septuagint version was made from the Hebrew 700 years before Christ, and at that time, the scriptures are acknowledged to have been falsified, and nobody knew whom; but where there is one corruptor acknowledged to have been made, why may more falsifications, although we have been favoured with histories which means to prove them. One glaring corruption is generally thought sufficient for the condemnation of a whole book; thus, the corruption of the scripture chronology would justify us to condemn the testament altogether, but we have chosen to do so; we condemn those scriptures, which have been condemned by modern revelation, and we acknowledge those parts as truthful, which agree with the principles of christianity, as set forth in the same revelations.

I may have the opportunity to return to the same subject, but I conclude my article any longer this time. I am, sir, yours respectful

FALSE PROPHETS AND TRUE PHASE TESTED BY THE BIBLE.

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

Sir,—For the sake of those who believe in modern revelation I shall give evidence from the Bible, as held that to be all inspiration, and are bound to believe it. The question is, by what criterion do we are to discern false prophets? described by Ezekiel as having seen Rev. xiii. 23.—"Thus saith the Lord God, I will send forth out of their own hearts, that I will have seen no other passages in this alone would prove the case of the christian church was ever private revelation, and it is impossible for the spirit, and for this reason the spirit, and preach their own opinions to no man, whatever may be in them in worldly wisdom, who can teach either the law of Christ in its purity, unless he be deputed by one-seers and did not ever will agree in part the sects always esteem themselves, like as the Pharisees who, while they were allowed traditions of the elders, (or of the Jews) now call them, prophets remain on friendly terms, long as they confine their

to be very fine, and when he went out to have an old shabby suit of black, which he used to brush with dye he had from the dyehouse; so that, whenever he went out, his clothes and hat looked bright and new, as he repeatedly informed me, for I could not see them myself. And one Sunday morning when the primitives, of Smeinton, used to hold a camp meeting on the open ground at the top of Walker Street, Smeinton, and he was to be amongst them, but he was not ready in time. A large concourse of the primitives came singing up the street, and he appeared much confused, as he thought some of them would call for him whilst he was down in the cellar brushing his clothes with dye. He therefore said to his daughter, "tell them, if they call, I am gone out and shall join them directly." But I said, laughing, "Yes, if they call for you, I will tell them you are gone down in the cellar to dye your clothes, or otherwise, your so-called closet, where you wrestle with the Lord, and where he helps you to dye your clothes. At this he was very much exasperated, put on his coat and hat, as they were, and left the house in a huff. The next day he was still complaining of poverty and want, and we knew that his daughter often came home to her meals when there was nothing to eat, and we, out of compassion, have given her such as we had to eat. But on this day, hearing his eldest daughter upbraiding him about his idleness, and knowing his treatment to her a few days before, I was satisfied as to his idleness; and when I this day heard him complain of his poverty and want, I, after some other remarks, told him that he liked a dog's life, hunger and ease, for he would sooner sit and smoke and read, than work. From this time he was always at variance with me, though I had given him endless prescriptions, with which he had treated many cases, and had produced cures both from my medicine and another man's, and published them on bills in his own name, as though it was his medicine and skill which cured them. Such then is a brief outline of the herb man who I am purported to have robbed; but in Walker Street he is well known on account of his idleness, and his ill treatment to his mother, wife, and a lodger; and this knowledge was made known to me by his own daughters, and confirmed by neighbours. Therefore, of what I could rob a man like this, or why he should degrade me, and assist others in doing so, I am at a loss to suggest, and every honest person must be so too.

(To be continued in our next.)

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.

THE BIBLE AND ITS CORRUPTIONS TESTED BY MODERN DIVINE REVELATION.

(Continued from No. 9, Vol. 2.)

To the Editor of the Spiritualistic Free Press and General Record

Sir,—Having, in my last article commented on the stories of the lion and swarm of bees, and on the foxes and fire-brands, I must now draw attention to the contents of the 6th and two following verses of the 15th chapter of Judges.—"Then the Philistines said who hath done this? and they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. And Samson said unto them, though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam." It is to direct attention to the cruel and revengeful character of Samson that I have inserted the above passage, in which also he gave his word that he would cease from these murderous acts in future, but he did not fulfil his promise, for subsequently when the Philistines demanded him of the men of Judah, and Samson was delivered to them bound with two cords, it states at the 14th and the six following verses— "And when he came unto Lehi, the Philistines shouted against him: and the spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. And Samson said, with the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I

slain a thousand men. And it came to pass, when he lay down, that he dreamed, that he cast away the jawbone out of his hand, and called that place Ramath-lehi. And he was sore athirst, and called on the Lord, and said, thou hast given this great deliverance into the hand of thy servant, and now shall I die for thirst, and fall into the hands of the uncircumcised? But God clave an hollow place that was in the jaw, and there came water therout; and when he had drunk, his spirit came again, and he revived; wherefore he called the name thereof En-hakkore, which is in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years. Here in the 14th verse, let it be observed that it says again that "the spirit of the Lord came mightily upon him," to give him physical strength to loosen himself and slay his enemies, but although it is here mentioned in this way, allow me to ask, who in the present day can tell what it means? or, who ever saw or knew the like to occur? For there is not a parallel case equal to Samson's in all the scriptures, and there is nothing known in any other history of a case of a similar nature. Then what is the true meaning of the passage which says the spirit of the Lord came mightily upon him? When a man is furious with anger, or unusually excited, he often does things which previously would have been considered impossible; but whoever ascribes this unusual display of muscular strength put forth on these occasions, to the visible operation of the spirit of God; and is this the manner of the working of God's spirit? to give unusual strength to a man to enable him to slay his fellow men at any time when his anger may be aroused, or when he studies some deadly revenge. I can readily admit that there may be occasions when the physical powers of man are evidently strengthened and supported in a marvellous manner by the operation of some hidden, but nevertheless powerful influence. History informs us that many persons under severe religious persecution, such as martyrs at the stake and others, have exhibited striking instances of being endowed for the time with superhuman fortitude of mind, and strength of purpose, so that even for itself for a time hardly seemed to have an effect upon them; but it will surely be admitted that this state is very different from that described in the case of Samson; he was suffering no bodily pain for the sake of supporting the cause of truth and righteousness; he was not about sacrificing his life that others might be benefited thereby; no holy and elevating sentiments guided his actions, or upraised his soul, to cause it to unite with and receive the influx of the spiritual influence that on special occasions descends from above to strengthen and support us under severe trials; nothing of this kind is shown to have operated in his case; the peril he encountered and the position he was placed in was of his own seeking, and was intended from the first as a means of effecting a deadly revenge engendered by his hatred of the nation that for a time had obtained the power of ruling his people. Then assuredly this is not right teaching; are we to sit down with the Bible in our hands—that book which instructs us that vengeance belongeth to the Lord, and that He will repay it—shall we sit down with it in our hands and tell our children that the spirit of God was upon Samson when he was slaying human beings by heaps, by hundreds even; when maddened with rage he uses for the purpose of destruction that great strength which ought to have been expended in benefits to his fellow men, and that the operation of the spirit of God was to assist him to effect his dreadful work. Suppose my children should ask how it is that God's spirit should assist a man in doing such cruel deeds; what can I answer? can any one give a reasonable and satisfactory answer to that question? I believe they cannot, for it is directly opposed to the attribute of mercy which is centred in God, and I here reiterate my former opinion, that this passage, like the one previously commented on in a former article is blasphemous, and is also opposed to a passage in Paul's Epistle to the Galatians 22 and 23 v., in which it says—"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." If these virtues are the fruit of the spirit of the Lord, then it is blasphemous to say that the spirit of the Lord did operate on Samson to enable him to slay a thousand men in his anger and vindictiveness, as this is opposed to the christian virtues comprised in the above passage. I will now direct your attention to the fact that Samson is described as being sore athirst, and of his calling on the Lord for relief, then follows the description of how the desired relief was obtained, and our common

sense is outraged in being asked to believe that a spring of water came out of a jawbone of an ass in sufficient quantity to enable Samson to quench his thirst; surely the writer of this history must have forgotten himself so far as to imagine that the heads of his readers contained nothing superior to that of the animal whose jawbone is here mentioned, to enable them to digest such matter as is embodied in this account, for really, sir, the subject presents itself to my mind so full of inconsistencies and absurdities that I feel a difficulty in finding where to begin to offer comments upon it; it is like a tangle of bushes, you cannot without difficulty separate them one from another; but viewed in any way, it is opposed to the laws of nature, and the principles of justice and mercy. In the first place, regarding this affair of the jawbone, Samson incurs the wrath of the Philistines for slaying a number of their people for burning his father in law, and wife; then what they demand him of the men of Judah, Samson permits himself to be bound, well knowing that the bonds would not hold him when he thought proper to put out his strength; in this he showed his cunning and duplicity, and no doubt he also calculated on obtaining something wherewith to destroy those who had come to be avenged on him; and he calls the result of this scheme a deliverance; but he brought the thing on himself, and of course he could have avoided the slaughter of the thousand Philistines if he had chosen to have done so, and not have broken his promise as given when he slew the Philistines previously. It is utterly revolting to think that the minds of men should be so grovelling and so debased by false teaching, that they should be able without difficulty to believe as the inspired word of God such abominable stuff—such as is crammed into this history of Samson's achievements, without having the power to see that it is utterly at variance with all that is taught as christianity in the present day, and opposed to the laws of nature. Let the character of Samson be viewed by the light of our present knowledge, and he appears to be made up of all that is evil in man, cunning, deceitful and cruel, treacherous, vindictive and revengeful, a liar, a whoremonger and a murderer; yet with all these faults and imperfections he is said not only to be a judge of Israel but a man specially favoured and protected by the spirit of the Lord—yes, this man whose life was spent in the manner, violence, and of whom, notwithstanding his immense strength not one single good action is recorded—this man was considered fit to be a judge of Israel, if such was the case in those days, then the Bible with regard to this history as an example of christian teaching utterly fails, and only tends to impart a false character to the attributes of God, and of the workings of nature.

CHARLES GREGORY,

West Cove, Isle of Wight.

(To be continued.)

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

Sir,—It may be not entirely void of interest or instruction for a number of your readers to have a few notes about the discrepancies of different manuscripts of the scriptures in reference to the chronology of the world. The dates and years of our Protestant and the Catholic translations agree with the Hebrew text of the scriptures; whilst the Greek Septuagint text has a chronology of its own, and which is again at variance with the Samaritan Bible. The chronology of the Greek text is accepted as being correct by the greatest number of the most learned divines, and, nevertheless, the widely different dates of the English Bible are set forth to the people as infallibly correct. If there are such discrepancies in the manuscripts of the Bible, how is it possible to doubt modern revelations which declare that the word of God has been corrupted by man? The difference in the dates is so systematically carried through the holy volume from the creation to the reign of Uzziah 810 B.C., as to leave no doubt of the two texts having been made to differ by a deep-laid plan of designing men. It is a matter of course that the christian clergy will charge the Jewish Rabbis of the age of Christ to have intentionally made this alteration of their Bible, in order to demonstrate to the Jews and to the world at large that the Christ had come too soon by the Jewish traditions, which expected him about 6,000 years after the creation; and there is no doubt but a fraud has been committed; either the Jewish Rabbis, or the translators of the Septuagint, must have falsified the original manuscripts; but it is utterly impossible to decide which of the two parties are guilty of the fraud, since there are no historical

accounts of the fact; and a decision upon such a matter by internal evidence, or probability, is next to impossible. But it is proved beyond the possibility of a doubt that a fraud has been committed, and either the Hebrew or the Septuagint text is manifestly wrong, and bears the stamp of corruption most glaringly upon its face. However we cannot decide which of the two is wrong, and which is right, if we are guided by human understanding only; meanwhile we are very naturally led to conclude that where such a falsification could be committed, and could creep into the church and escape the attention of the masses of the people, that there is room for a great number of other errors and corruptions in the same book, upon which we are told to build our faith. Thus, the belief in the divine infallibility and authority of the Bible is most materially shaken, and together with other corruptions and contradictions of the scriptures must greatly reduce the Bible, and strengthen our belief in divine modern revelation.

I will now proceed to lay before your readers a few extracts from Cunningham's chronology upon this matter.

- The Mundane Era of the Seventy (Septuagint) being B.C. 5478, and the Hebrew Era B.C. 4,004; the whole amount contained in the Hebrew is 1,474 years. This sum divides itself as follows:— 1st.—Curtailed in the generation of the patriarchs Adam, Seth, Enos, Cainan, Methuselah, and Enoch, 100 years each; that is, making them beget their firstborn but 100 years sooner; sum, 600 years. 2nd.—Curtailed of the age of Lamech, when he beget Noah; 6 years. 3rd.—Curtailed of the ages of Arphaxad, Salah, Eber, Peleg, Teu, Serug; 10 years each. 4th.—Of the age of Nahor, 50 years. 5th.—The second Cainan annihilated, 130 years. 6th.—Curtailed in the period of the Judges, 133 years. 7th.—Curtailed in the period of the Kings, 15 years.

The whole sum, therefore, is 1,534 years, by which the term from the creation to Uzziah in the Hebrew text has been curtailed. But to make up for the difference of 60 years between the last named sum and 1,534 years and the sum of 1,474 years stated above; the age of Terah when he beget Abram is accepted to have been 70 years, as stated in the Septuagint, and the Protestant Bible states it to be 70 years. How these discrepancies of the Hebrew and Septuagint texts are brought about is shown, for instance, by the following passage, the Protestant text of Gen. v. 32, that "Adam lived 130 years and beget Seth." But in the Targum of Jonathan Ben Uzziel, we are told that Gen. iv. 25, originally reads as follows:—"And Adam knew his wife again at the end of 130 years from the murder of Abel, and she bare a son, and called his name Seth." Thus it is acknowledged that the original text has been altered, in order to make it agree with Gen. v. 32, where Adam is made to be only 130 years old at the birth of Seth, whilst it was originally stated to have been 130 years after the murder of Abel.

The following remarks are taken literally from Mr. Cunningham's book—

We are informed in the Book of Gen. 23, that the earth was divided in the days of Peleg; but the five former Patriarchs, from Noah to Eber, all outlived Peleg, seeing that he died in B.C. 2,008, whereas Noah lived till B.C. 1,998, 10 years, and Eber till B.C. 1817, 191 years after him. Now this is altogether inconsistent with the above text of Genesis, for if this chronology were true, it would be more proper to say that the earth was divided in the days of Noah, than of Peleg.

Again, the Tower of Babel was built, not the confusion of tongues happened, little more than a century after the flood; so that, from Noah to Eber, all the Patriarchs outlived these events, Noah about two centuries, and Shem three centuries. If the confusion of tongues happened in the days of Noah, then must Noah himself and his immediate descendants have been mutually unintelligible to each other. Either the whole family of Noah must in his lifetime—while also Shem, Arphaxad, Salah, and Eber, were alive, have risen in rebellion against their great ancestor; or we must admit that all these venerable Patriarchs, and Noah himself, joined in the impious project of building the Tower of Babel; and yet, that of this act of daring rebellion, or equally daring apostasy, the scriptures tell us nothing.

The earlier of these post-diluvian generations (which were contemporaries of Abraham) must have continued to beget children at the age of three centuries, and the latter at more than a century and a half; but if

that the scriptures celebrate the birth of Abraham in believing that he was the son of an old man at the age of one century, before his eyes his own forefathers were begetting children at the age of three centuries.

But, sir, who is there amongst your readers that would contend and say that a man who was inspired by God from above, and could shew such enormous powers in the statements of times? If God did vouchsafe to give us a glimpse of the beginning of the human race, how would it be better, and would not His account be to be full of contradictions and moral impossibilities, as are the present manuscripts of the Old Testament?

But the most important inference to be drawn from the discrepancies between the Septuagint and Vulgate, is that a fraud has been committed, and no one knows by what means, or in what way. At the time of the Jews were already dispersed all over the Roman empire, and they had no opportunity of consulting the scriptures with them; now, then, could the scriptures possibly change the text of their books without the knowledge and assistance of all Jews? But of the Jews there were actually a great number becoming converts to christianity, and by which most doubtfully the fraud would have been exposed. Thus it is plain, that such a fraud, after the time of our Saviour, was scarcely possible. On the other hand, the seventy who translated the Septuagint might have altered the chronology of the Bible, but there is not a man on earth that could give a reason why these translators should have been guilty of so systematical a deception; and besides there were numbers of Jewish scribes who immediately would have detected and exposed the fraud. But, after all, who has been guilty of thus falsifying the text of the holy books, as they were received by the ancient Israelites? No one can answer that question, and we must acknowledge that we can only guess who are the most likely to have falsified the scripture chronology. Now the Septuagint version was made from the Hebrew text 700 years before Christ, and at or about that time, the scriptures are acknowledged to have been falsified, and nobody knows by whom; but where there is one corruption acknowledged to have been made, designing men, we are justified to suspect many more falsifications, although we may have been favoured with historical means to prove them. One glaring corruption is generally thought sufficient for the condemnation of a whole book; thus, the corruption of the scripture chronology would justify us to condemn the Testament altogether, but we have chosen to do so; we condemn those scriptures, which have been condemned by modern revelation, and we acknowledge those parts as truthful, which agree with the principles of christianity, as set forth in the same revelations.

I may have the opportunity to return on the same subject, but I could not dwell my article any longer this time. I am, sir, yours respectfully A.

FALSE PROPHETS AND TRUE PROPHECY TESTED BY THE BIBLE.

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

Sir,—For the sake of those who believe in modern revelation I shall try to give evidence from the Bible, as it is held that to be all inspiration, and that there is no bound to believe it. They say, is, by what criterion do they desire to discern false prophets? Ezekiel said, "I have seen you, and you are as the foolish prophets, that follow out of their own hearts, that follow an spirit, and have seen nothing there were no other passages in the Bible which would prove the case. The christian church was ever privileged to see, and it is impossible for the christian church to see any revelation direct from God, and for this reason they falsify the scriptures, and preach their own opinions as if no man, whatever may be his talents in worldly wisdom, or who can teach either the law or the gospel of Christ in its purity, unless he be deputed by one—seers and prophets, nor ever will agree in preaching the scriptures, as they esteem them to be false, like as the Pharisees and Sadducees, while they were allowed to read the traditions of the elders, (or the law) they now call them, prophets as they remain on friendly terms with them as long as they confine their prophecies to the scriptures, and do not

...how is that the scriptures celebrate the faith of Abraham in believing that he was to have a son at the age of one century, when he was before his eyes his own children begotting children at the age of the centuries?

Now, sir, who is there amongst your readers that would contend and say that a narrative which was inspired by God from heaven and could show such enormous discrepancies in the statements of time? If, by doubt, if God did vouchsafe to give us the history of the beginning of the human race, He would do it better, and would not suffer His account to be full of contradictions and moral impossibilities, as are the present manuscripts of the Old Testament.

But the most important inference to be drawn from the discrepancies between the Septuagint and Vulgate, is that a fraud has been committed, and in our knowledge by Him, or which way. At the time of which the Jews were already dispersed all through the Roman empire, and they had not yet returned to their own country, could they possibly change the text of their books without the knowledge and assistance of all Jews? But of the Jews there were actually a great number becoming converts to christianity, and by which most probably the fraud would have been traced. Thus it is plain, that such a fraud, after the time of our Saviour, was entirely possible. On the other hand, the seventy who translated the Septuagint might have altered the chronology of the Bible. There is not a man on earth that could do us a reason why these translators should have been guilty of so systematical a deception; and besides there were numbers of our Jewish scribes who immediately would have detected and exposed the fraud. But, dear all, who has been guilty of this falsifying the text of the holy books, as they are received by the ancient Israelites? No one can answer that question, and we must acknowledge that we can only guess who are the most likely to have falsified the scriptural chronology. Now the Septuagint version was made from the Hebrew text 77 years before Christ, and at, or after that time, the scriptures are acknowledged to have been falsified, and nobody knows by whom; but where there is one corruption acknowledged to have been made by designing men, we are justified to suspect many more falsifications, although we may not have been favoured with historical or literal means to prove them. One glaring corruption is generally thought sufficient for the condemnation of a whole book; and thus, the corruption of the scripture chronology would justify us to condemn the Old Testament altogether, but we have not chosen to do so; we condemn those parts only, which have been condemned by divine modern revelation, and we acknowledge some parts as truthful, which agree with the principles of christianity, as set forth in the same revelations.

I may have the opportunity to write again on the same subject, but I could not well my article any longer this time.

I am, sir, yours respectfully,
A. H.

FALSE PROPHETS AND TRUE PROPHETS TESTED BY THE BIBLE.

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

Sir,—For the sake of those who will not believe in modern revelation I shall produce by evidence from the Bible, as the sects hold that to be all inspiration, and therefore are bound to believe it. The question then is, by what criterion do they say we are to discern false prophets? they are described by Ezekiel as having seen nothing, *Ezek. xiii. 28.* Thus saith the Lord; we unto the foolish prophets, that prophesy out of their own hearts, that follow their own spirit, and have seen nothing." If there were no other passages in scripture, this alone would prove the case. No sectarian church was ever privileged with a vision or revelation direct from God without one, and for this reason they follow their spirit, and preach their own opinions; there is no man, whatever may be his attainments in worldly wisdom, or eloquence, who can teach either the law or the gospel of Christ in its purity, unless he is a seer, as depicted by one—seers and sooths never did, nor ever will agree in pronouncement—and the sects always outstep them best at a distance, like as the Pharisees and Sadducees, who, while they were allowed to teach the traditions of the elders, (or the fathers) as they now call them, prophets and sooths remain on friendly terms with them, so long as they confine their predictions to

forms, or future generations. But if they venture to approach the spirit of the modern system, their own minds are the victims of their malice is outpoured upon them. But, sir, as my scribble must be brief, I will mention but one more striking sign, or evidence of the shrewdness of a false prophet; they invariably cry peace, peace, when there is no peace, and this, sir, is a certain scriptural sign that they are not sent of God. If a member of the Organization tells them that the Lord is about to visit the earth with submission, they will say, what calamities? they will laugh him to scorn, and say there shall be evil come upon us; thus they are now joining in the cry of the false prophets, saying peace, and safety; your prophecies will never come to pass; nothing will happen. Modern prophecy has declared that truth and strife shall be stirred up in all nations, see "Warning Message," page 189, and in it not now coming to pass? The mission of a true prophet is to testify the church and warn the wicked, and his cry is war and destruction, judgments and calamities, and wrath from heaven—and this was the cry of every true prophet in the Old and New Testament ages. Hear the testimony of Jeremiah concerning them—Thus saith the Lord, hearken not unto the prophets that speak a vision of their own heart, and not out of the mouth of the Lord—they say unto them, the Lord hath said, ye shall have peace; but the Lord hath not sent these prophets."—*Jer. xliii. 16, 21.* Of what use then can the whole of the present race of preachers be to the people, seeing they boldly declare that Christ shall not reign over them on the earth, which is contrary to scripture. But it may be said they reform drunkards, thieves and prostitutes; admitted. But drunkenness, theft and prostitution are not primary evils, they are consequential, and all issues through oppression and tyranny, and this, all the clergy uphold—the existing priesthood dare not wrestle with spiritual wickedness in high places, but seek to obtain them; they dare not say with Christ we unto you lawyers, but are the very people who hold with employing them. While the present paid priesthood uphold oppression in high places, and reform drunkards, thieves and prostitutes in low places—they resemble a man who sets fire to a dwelling house, and charges for his time in assisting to save the inmates. False prophets then are easily known by their words, and true prophets by their doctrines. It is not God who is feared by the religious communities, but the devil; and as soon as men cease to believe in, and to fear a devil, they will then fear no other power but God's, and would be afraid to do as they do now; for if you once destroy the belief in a devil, all the sectarian religions would immediately fall to the ground. The members of the Great Organization are commanded by divine authority to make their houses their churches, and when they have done this they will then be a people prepared for the Lord Jesus Christ, their Saviour and King. Apologising for trespass.

I remain sir, gratefully, yours, &c.,
T. F. HOLMES,
Brandon, Suffolk.

Morpeth Street, Gloucester, June 17th, 1861.

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

Sir—On Sunday, June 2nd, I held an open air meeting against the "India House," Lower Barton Street, Gloucester. After commencing with prayer and singing, I read aloud the pamphlet, entitled "Hypocrisy Exposed;" after that, I read the dialogue between yourself and the clergyman, from the first volume of the "Free Press," to prove the truth of the assertions I had made and read. Then, as I had asserted that we believed in modern divine revelation, I read two revelations from the "Fulfilled Predictions," and between them, the poem, which is also a revelation, and begins thus:

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...I was very much pleased to see him at the school as his house is adjoining it—therefor when I got there I did not expect to see any one but himself, so I did not take any one with me, and if I would have done so, there are but two members here, and they were not expected to help me much, had I taken them with me, but still they would have been witnesses to the truth of what I am going to write. I find it impossible at this time to describe the meeting and its results, so I beg to say I will try to do so in another letter, in which, if you insert this, I shall write on the following subjects—First, The Meeting—2nd, The Challenge—3rd, Revelations given to the Circle—4th, The Editor, a blind man—5th, The Editor, a third person—6th, The Confession—7th, The darkening of the sun in India—No fulfilment of Revelation. These, I shall endeavour to show are more quibbles to blindfold the people. Then I shall write on the following subjects, The Corruption of the Scriptures. God changeable. God sanctioning slavery. Hating Father and Mother, &c. Thou shalt not Kill. Death, the greatest punishment God could inflict upon Man. &c. As the open air Meeting was the cause of this I trust you will allow it a place in your Journal, and oblige, yours, &c.,
THOMAS TAYLOR.
(To be Continued.)

Prophetic Warnings to the people of Nottingham from Norwich, as seen in visions, and ratified in words in the morning, sent to the Nottingham Spiritual Circle, June 3rd, 1861, with a request to make it public.

In the night visions I saw THE ANGEL OF THE LORD flying over the town of NOTTINGHAM, and as he flew he cried with a loud voice—"Prepare, Oh ye inhabitants of NOTTINGHAM for heavy calamities, for the sin of this place has come up before the LORD, and his wrath is kindled against you, wherefore, repent ye, and call upon the LORD by prayer and supplication, peradventure his anger may be turned away from you, as in the case of the "Ninivites," for he has much people here, as also many that know not their right hand from their left."

This was repeated twice, and in the morning the Lord ratified by SIGNS that which he had communicated to me in Vision. Wherefore, Oh ye men of Nottingham who are privileged to know the mind and will of the Lord, circulate this warning either by itself or accompanied by this letter, as it may appear best in your spiritual views, and your knowledge of the spiritual condition of the people.

The bill you caused to be circulated here in the month of December last has done its work. We have revival meetings, prayer meetings, sabbath days, and week days, churches, chapels, halls and theatres. The whole city is belted with prayer, and the word of the Lord is blessed.

The Right Reverend Fathers (not in God) Drs. Drianduz, Michanvater, Staebler & Co., think their musty readings of manuscript sermons (bought at 1s. 6d. per dozen in Newgate Street, London) has done this work. But it is not so. The spirit of the Lord has gone forth in other channels. It is they that stir up the waters, though others catch the fish.

It is by such messages as these the people of the horny hand are awakened to the sense of their condition, and they then flock to hear the "joyful sound." Wherefore, publish ye this message, sow it broadcast in and around Nottingham, in your public inns and the high places of business in your

FRANCIS B. L. L.

The whole world is undergoing a rapid change. The Lord's love has been revealed in the vision of Constantine on Thursday the 24th of May, and is now being proclaimed by a spiritual warfare, but seems to be the best. There was here to be of the world's glory—perfect love casteth out fear.

In the name of the Lord—Amen
To the Spiritualist Circle,
Nottingham.

(The following was written under an auspicious which we were very).

I have done my duty, for years, in such importance to I attach to that message, that if I had the means at command, I would have conveyed it to you in less than two weeks. I have a great deal more to say on the material we have.

Blasphemy from the Public Press.

THE DEFENCE OF ENGLAND.
To the Editor of the Nottingham Weekly Times.

Sir,—While the press in general, has I believe, on a vital question, sacrificed its character of public instructor, to that of the organ of public opinion, I send myself gladly of your offered space for a few remarks on the subject of unrequited assistance—the Defence of England against invasion from the Continent.

During a very short period a change has come over the nation, no less remarkable than this.—It has transformed itself from a great naval to a small military power, and accepted for all future time, the risks and chances of conflict with its foe upon its soil. England is differently situated with regard to invasion from every other country. Its geographical position, the absence of intercal obstructions to the movements of an enemy, the extent to which the people depend on manufactures and commerce, and an artificial system of credit, and even for their daily bread upon foreign supplies of flour and grain, combine to create a terrible peculiarity of weakness in its condition. As no foreign country touches British territory on any side, it is liable to invasion on all sides at once, by any power able to cross the seas. Once landed, an enemy would not find mountains, marshes, deserts, or fortifications; but everywhere roads, houses, forage supplies, water, wealth and undefended towns and cities. The nation having to struggle for its very existence, must either throw from its shoulders its prodigious burdens of National Debt, poor-rates, &c., or fall beneath their weight. To throw them off will be ruin, and to support them will be impossible. The basis of our social and commercial fabric—credit—will give way beneath us. There can be no confidence where there is no security. The enemy will be occupying the towns, commanding the roads, living on the subsistence of the people, and—if they like—destroying or carrying off the machinery. London itself can be assailed at Newcastle and Manchester, in spite of the assertions of Lord Palmerston, and can be captured at Liverpool. As the country itself does not grow sufficient subsistence for the inhabitants, we must reckon famine among the possible consequences of invasion. It may be impossible to send gold abroad to purchase food. Impossible to distribute it through considerable districts without permission of the enemy—and impossible for myriads to purchase it when it is brought to their doors. The invasion may coincide with a bad harvest—and be followed by another. And when the war is over, its havoc done, and the enemy departed—to the grave if you please—it may be impossible then to save tens of thousands of the people from utter starvation.

Thus even victory may not redeem from ruin. But it does not follow from all this that steam navigation has placed us at the mercy of France. The French could reach our shores before steam was introduced, and we have steamers as well as they. An appalling change, however, has taken place in our position, for though it is not true, as it pretended, that steam has laid us prostrate before Napoleon, it is true that an English diplomatist committed a great mistake, which I shall endeavour to explain in next week's paper. I will then take the liberty of calling the attention of your readers to the consequences of the unauthorized surrender of the right of search by the Earl of Clarendon, at the Paris Conference of 1856.

I am, &c.,
AN ENGLISHMAN.

how is that the scriptures celebrate the faith of Abraham in believing that he had a son at the age of one century, when he was before his eyes his own fore-coming and begotten children at the age of three centuries?

Now, sir, who is there amongst your writers that would contend and say that a narrative which was inspired by God from beginning to end could show such enormous discrepancies in the statements of times? If God did vouchsafe to give us a history of the beginning of the human world, He would do it better, and would not suffer His account to be full of contradictions and moral impossibilities, as are the present manuscripts of the Old Testament.

But the most important inference to be drawn from the discrepancies between the Septuagint and Vulgate, is that a fraud has been committed, and no one knows by whom, or which way. At the time of Christ the Jews were already dispersed all through the Roman empire, and they had various tongues and copies of the scriptures with them: now, then, could the scribes possibly change the text of their Bibles without the knowledge and assistance of all Jews? But of the Jews there were originally a great number becoming converts to christianity, and by which most doubtfully the fraud would have been traced. Thus it is plain, that such a fraud, after the time of our Saviour, was nearly possible. On the other hand, the Jews who translated the Septuagint might have altered the chronology of the Bible, but there is not a man on earth that could do so as a reason why those translators should have been guilty of so systematical a deception; and besides there were numbers of other Jewish scribes who immediately would have detected and exposed the fraud. But, after all, who has been guilty of thus falsifying the text of the holy books, as they are received by the ancient Israelites? No one can answer that question, and we must acknowledge that we can only guess who are the most likely to have falsified the scripture chronology. Now the Septuagint version was made from the Hebrew text 700 years before Christ, and at or after that time, the scriptures are acknowledged to have been falsified, and nobody knows by whom; but where there is one corruption acknowledged to have been made by designing men, we are justified to suspect many more falsifications, although we may not have been favoured with historical or literal means to prove them. One glaring corruption is generally thought sufficient for the condemnation of a whole book; and thus, the corruption of the scripture chronology would justify us to condemn the Old Testament altogether, but we have not chosen to do so; we condemn those parts only, which have been condemned by divine modern revelation, and we acknowledge those parts as truthful, which agree with the principles of christianity, as set forth in the same revelations.

I may have the opportunity to write again on the same subject, but I could not well my article any longer this time.

I am, sir, yours respectfully,
A. H.

FALSE PROPHETS AND TRUE PROPHETS TESTED BY THE BIBLE.

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

Sir,—For the sake of those who will not believe in modern revelation I shall produce evidence from the Bible, as the sects hold that to be all inspiration, and therefore are bound to believe it. The question then is, by what criterion do they say we are to discern false prophets? they are described by Ezekiel as having seen nothing, Ezek. xiii. 25.—Thus saith the Lord; we unto the foolish prophets, that prophecy out of their own hearts, that follow their own spirit, and have seen nothing." If there were no other passages in scripture, this alone would prove the case. No sectarian church was ever privileged with a revelation, and it is impossible for them to see a vision or revelation direct from God without one, and for this reason they follow their spirit, and preach their own opinions; there is no man, whatever may be his attainments in worldly wisdom, or eloquence, who can teach either the law or the gospel of Christ in its purity, unless he is a seer, or deputed by one—seers and sects never did, nor ever will agree in presence—and the sects always esteem them best at a distance, like as the Pharisees and Sadducees, who, while they were allowed to teach the traditions of the elders, (or the fathers) as they now call them, prophets and seers may remain on friendly terms with them, so long as they confine their predictions to

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lent him some others which I had left there. This gentleman promised to send me Mr. Evans the Monday following, but though I waited until a late hour, he never came. After the above meetings, a Mr. Barton, a scripture reader, of St. James' Church, visited Mr. Webb several times, who, not having any other, lent him the pamphlet, "The World as it is, and the World as it will be," and several numbers of the "Free Press." This person, Mr. Barton, lent these to the schoolmaster of St. James' School, and the other gentleman lent him those which he had of me. The schoolmaster is reputed to be a very high learned man, and as great a scholar as any hereabout. This man of letters sent me a very brief message, requesting me to see him at the school on Tuesday evening at seven o'clock, and if I could do so, I was to take my books with me, and without thinking why he wished to see me, thinking he might wish to borrow some of the books, I sent him word I would be there as early as possible—I thought it nothing strange to be requested to see him at the school as his house is adjoining it—therefore when I got there I did not expect to see any one but himself, so I did not take any one with me, and if I would have done so, there are but two members here, and they were enrolled so very lately, that they could not be expected to help me much, had I taken them with me, but still they would have been witnesses to the truth of what I am going to write. I find it impossible at this time to describe the meeting and its results, so I beg to say I will try to do so in another letter, in which, if you insert this, I shall write on the following subjects—First, The Meeting.—2nd., The Challenge.—3rd., Revelations given to the Circle.—4th., The Editor, a blind man.—5th., The Editor, a third person.—6th., The Confession.—7th., The darkening of the sun in India—No fulfilment of Revelation. These, I shall endeavour to show are mere quibbles to blindfold the people. Then I shall write on the following subjects, The Corruption of the Scriptures. God changeable. God sanctioning Slavery. Hating Father and Mother, &c. Thou shalt not Kill. Death, the greatest punishment God could inflict upon Man. &c. As the open air Meeting was the cause of this I trust you will allow it a place in your Journal, and oblige, yours, &c.,
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market place, where I am well known and where of the Lord will, I will shortly send and press the good tidings of the Kingdom of the Saviour.

FRANCIS STARR,
Author of "The Coming Millennium" and other works.

"The whole world is undergoing a mighty change."—Vide Lord John Russell's speech in the House of Commons on Thursday, the 30th of May, but he refrained from prophecy; it remains therefore for others to do it for him. These who have no fear of the world's jeering—"perfect love casteth out fear."

In the name of the Lord—AMEN.

To the Spiritual Circle, Nottingham.

(The following was written inside the envelope which we here copy.)

I have done my duty, do yours. So much importance do I attach to this message, that if I had the means at command, I would have conveyed it to you in God's own voice—the electric wire—but you must work with the materials we have.

Cleanings from the Public Press.

THE DEFENCE OF ENGLAND.

To the Editor of the Nottingham Weekly Times.

Sir,—While the press in general, has I believe, on a vital question, sacrificed its character of public instructor, to that of the organ of public opinion, I avail myself gladly of your offered space for a few remarks on the subject of unequalled invasion—the Defence of England against invasion from the Continent.

During a very short period a change has come over the nation, no less remarkable than this,—It has transformed itself from a great naval to a small military power, and accepted of all future time, the risks and chances of conflict with its foe upon its soil. England is differently situated with regard to invasion from every other country. Its geographical position, the absence of internal obstructions to the movements of an enemy, the extent to which the people depend on manufactures and commerce, and an artificial system of credit, and even for their daily bread upon foreign supplies of flour and grain, combine to create a terrible peculiarity of weakness in its condition. As no foreign country touches British territory on any side, it is liable to invasion on all sides at once, by any power able to cross the seas. Once landed, an enemy would not find mountains, marshes, deserts, or fortifications; but everywhere roads, houses, forage supplies, water, wealthy and unfortified towns and cities. The nation having to struggle for its very existence, must either throw from its shoulders its prodigious burdens of National Debt, poor-rates, &c., or fall beneath their weight. To throw them off will be ruin, and to support them will be impossible. The basis of our social and commercial fabric—credit—will give way beneath us. There can be no confidence where there is no security. The enemy will be occupying the towns, commanding the roads, living on the subsistence of the people, and—if they like—destroying or carrying off the machinery. London itself can be assaulted at Newcastle, and Manchester, in spite of the assertions of Lord Palmerston, and can be captured at Liverpool. As the country itself does not grow sufficient subsistence for the inhabitants, we must reckon famine among the possible consequences of invasion. It may be impossible to send gold abroad to purchase food. Impossible to distribute it through considerable districts without permission of the enemy—and impossible for myriads to purchase it when it is brought to their doors. The invasion may coincide with a bad harvest—and be followed by another. And when the war is over, its havoc done, and the enemy departed—to the grave if you please—it may be impossible then to save tens of thousands of the people from utter starvation.

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I am, &c.,
AN ENGLISHMAN.

(Second Letter.)

ENGLAND'S DEFENCES.

To the Editor of the Nottingham Weekly Times.

"England must maintain the right of search while she has a man, a ship, or a shilling."—Lord Nelson. "The neutral flag covers enemies goods."—Declaration of Paris.

Sir—Nations are on land, but it is their resources that are at sea. Maritime warfare chiefly consists in action, on their resources on the one side, and their defence on the other. If they are delivered from the consequences of this action, such warfare can scarcely exist; fleets will be of comparatively little use.

For not allowing these resources to be protected by the neutral flag, there are sufficient reasons in the nature of the case. To those natural reasons, which from time to time immemorial, led to what is called the right of search becoming the practice and the law with the belligerents of the continent, the insular position of England added for her own reason more. England's defence consists in attack, in other words, it was because this method was found available that she scarcely possessed any other; that our towns were kept unfortified, our army small, and our people untrained. We attacked everything that the enemy had at sea, not only war ships, but those merchantmen, by whose profitable commerce they were created, and by whose crews they were manned. By thus acting at sea, we made the effect of war felt upon the land; we could also do a great deal towards preventing the collection of any very large fleet of transports, and thus arrest the most incipient design of an invasion. The basis of our position in all this, was the right of search. England would have been endangered immediately, had we allowed neutrals to do for the enemy what we could not allow the enemy to do for himself.

The difference between destroying an enemy's trade and otherwise, may be seen by comparing the former and the late wars with Russia. In the former we exercised the right of search, and by closing to her trade the Dardanelles and the Sound, did all mischief to her, while she could do none to us. In the latter, foregoing this right, we became merely a contemptible military power, opposed to a mighty one, and what sort of a figure should we have presented had we not had France by our side?

It is with the consequences, as against France, of the loss of this right that we are more immediate to deal. Against this latter power, the change in question has endangered England, just as against Russia, it has endangered India. When war arises between the two countries, that which has the greatest momentum, will attack the other. This momentum taken from the fleets of England, becomes transferred to the armies of France. When trade on both sides is free, nothing remains to attack but territory; and while France will have no English trade to assault, neither will she be troubled with the defence of her own; with her hands free from incumbrance, and her resources secure from harm, she will be able to lend all her mind, and devote all her power, to that crowning work of her hatred, her cupidity, and ambition, landing an overwhelming host upon British shores.

It must be remembered that the benefits of blockade are lost. For, just as Russia during the war carried on her commerce by the river and Prussian port of Memel, so would France be able to continue her trade through the ports and railways of neighbouring states, even if we could keep her own harbours in a state of effective blockade. Now if our means of injuring France are gone, it follows further that we cannot declare war against her, but must let her have her will. She is already mistress of her ancient rival. Victoria has become an attendant on Napoleon's triumph, at Car, and Englishmen are already slaves. To this condition sir, we have been reduced by the stroke of a pen, but we have to thank God that at present, a woman, at least, stands between us and ruin. The Queen having till now withheld her ratification from her servant's act. It is possible to demand from the Continent release from its obligations, but, to this release, one preliminary condition is essential, which is this: That for the sake of our laws, our liberties, and our lives, we have the spirit to deal as becomes men, with that unauthorized servant of the Crown, who, whether he designed it or not, has betrayed them all.

I am, &c.,

AN ENGLISHMAN.

The above remarks tend greatly to prove the truths of modern divine revelation, as revealed through the Medium of the Nottingham Spiritual Circle in 1853 and 4, and published in 1855 and 6, by J. G. H. Brown.

HOW DUCAL LIVINGS ARE DISPOSED OF.

The present rector of Shalfanger, in the diocese of Norwich, is 90 years of age, and the living, which is worth £450 a year, is in the gift of the Duke of Norfolk. The right of next presentation to the rectory was sold at Garraway's Coffee-house, London, a few days ago, by Mr. Clark, of the firm of Farebrother, Clark, and Lye, in the presence of some thirty or forty competitors. The auctioneer, Mr. Clark, expatiated eloquently upon the merits of the article which he was instructed to put up for sale. In the first place, this was not one of those paltry benefices wholly beneath the notice of anyone who had been accustomed to good society. "You may buy," he said, "bushels of incomes, but they are what I call starvation incomes, not at all suitable for gentlemen who have had a college education, and upon whose education their fathers have spent some thousands of pounds, and not sufficient to place them in the position in which gentlemen ought to be placed." Here was a guaranteed net annual stipend of about £500 a-year, just the thing for a younger son, not sufficiently well made for the Guards, and endowed with too little brains to make a living at the bar. He was constrained to admit that the parsonage-house was such as "perhaps in these times would hardly be considered sufficient for a gentleman having an income of £500 or 600 a-year," but then, he observed a new one would only cost £600, and "if any one who has it thinks it is not good enough, he has only to borrow the money from Queen Anne's Bounty, the repayment of which will extend over thirty years." "You are in an agricultural district, surrounded by yeoman farmers of great respectability—likes easily collected." Moreover "you are liked very much in the district," apparently wholly irrespective of your behaviour—an advantage so rare as to be almost priceless. But the crowning charm was this: that the present incumbent is ninety years of age.

The account which Mr. Clark gave of his interview with the venerable pastor is singularly piquant. "I was very much struck," he said, "when I saw Mr. Morris yesterday. The first question almost that he put to me was, I suppose, that you have come down to see when I am going to die? There have been gentlemen for the last four or five years visiting me about every five or six weeks, and at last all I did was to shew my nose at the top of the stairs and say that I was engaged." The reply of the knight of the hammer was courteous, but unpleasantly frank. "Well," I said to him, "I have really come down for no such purpose, for it is no part of my duty to say when you are going to die, but, of course, having arrived at your age, beyond the ordinary age of man, you cannot be expected to live very long." With praiseworthy delicacy Mr. Clark declined to make any observation on the incumbent's present state of health; but his advanced age was the one thing upon which he was never tired of harping. "I can only say that the incumbent is of the age of ninety, and you may calculate that in any day it may fall in, or it may not fall in for two or three years; probably his life is worth from one year to a year and a half's purchase according to the tables." The presentation was ultimately sold for £2,800.—Bristol Daily Post.

The following is very applicable to the members of the Nottingham Spiritual Circle and to the Great Organization, who are beset by enemies on every hand, but by virtuous conduct, candour, boldness, and truthfulness, they can live down the scandal of their enemies.

HAVE YOU ENEMIES?

Go straight on, and don't mind them. If they get in your way, walk round them, regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character is one who thinks for himself and speaks what he thinks: he is always sure to have enemies. They are as necessary to him as fresh air. They keep him alive and active. A celebrated character who was surrounded by enemies used to remark, "They are sparks which if you do not blow will go out themselves." Let this be your feeling while endeavouring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be a reaction if you perform but your duty, and hundreds which were once alienated from you will dock to you and acknowledge their error.

WHAT CAN THE BISHOPS DO WITH THE AUTHORS OF ESSAYS AND REVIEWS?

THIS question may be answered by reviewing the speeches, lectures and letters of different prelates and advocates of scripture. In Mr. George Dawson's address delivered in the Music Hall, Birmingham, a short time since, we see nothing definite, either for or against the essays and reviews, he wonders how the men who wrote them could ever be looked upon or believed to be Ministers of the Established Church—but he does not attempt to say or to prove that the authors of the essays are wrong in what they have stated, and we think that their assertions will defy either the Bishops or Mr. Dawson to prove that the scriptures are not full as fabulous as the essays represents them. If the Bishops or Clergy feel confident in the correctness of scripture, or in the truth and justice of the system upon which the laws of the English Church are founded, why do they not come boldly forth and bring sterling proofs that they can substantiate the purity, justice, and righteousness of their works, their professions, and their creed? the simple reason for their not doing so, is because they are well aware that they would have no real solid foundation to stand upon, knowing, as they do, that the scriptures are fabulous and uninspired, and that what the essays and reviews have said respecting them are truth; while they are also perfectly aware, from their own church history that the scriptures are corrupt, and who supposed they were corrupted, and hence they dare not come forth to a just and proper tribunal, either to have themselves or their Bibles tested, or compared with its own history, or with common sense and reason; no, it is far easier for them to condemn the essays and their authors, than it would be to prove any just cause for their condemnation; they may threaten the writers with ecclesiastical proceedings, but every one who understands anything of ecclesiastical law in the Church of England, are well aware that neither justice, truth, or reason, will emanate from it, but every effort will be made by its officials to crush and ruin those who comes into its meshes, for nothing less than utter ruin and degradation of the parties who are unfortunate enough to cope with an ecclesiastical prosecution will ever satisfy the demands of the ecclesiastical court. Such is the law, but where is the justice? If the Bible did not contain such fabulous matter, no one could treat upon it, or shew it up as such, and if no sterling proofs can be brought forth to establish its originality and truth, there is no justice in condemning those who can bring proofs against it; but our worthy bishops and prelates do not appear to think that their study should be the welfare of the people and the glory of God; no, their whole study appears to be to uphold the Church, in its present form, while the future welfare of the souls of their fellow creatures is cast adrift upon the wings of mystery, chance, or delusion, with their minds filled with all kinds of bewildering and mystery, feeling it impossible to arrive at genuine

truth, through the present form of scripture, or the teachings of their clergy, whose whole delight is to keep the people in ignorance of the facts that the scriptures are corrupt, and that the clergy know of the corruption, but that they set them forth as the pure word of God because it sanctions and encourages them in their plunder of the people, so that stately mansions, carriages, horses, retinues of servants, high salaries, high positions, and idleness, may be enjoyed and practised by them with impunity to the detriment of their fellow creatures; and hence, to keep up this delusion, the clergy loudly raise against the essays and reviews, or any party of persons who will not sanction their avarice, or who endeavour to expose their hypocrisy and deception; but until they can bring proofs of the originality and correctness of scripture they can never prove that the scriptures are corrupt, true, the clergy and bishops may have the law on their side, and the Government to support them, but the peoples' eyes are getting opened, and the Government would never dare to enforce a law to prohibit the full liberty of conscience, or for men not to believe in what they have proved by experience to be just and truthful. Englishmen would never submit to thus withdraw a thorough investigation of the subject upon which such laws would be framed, as we are well convinced that a thorough investigation on the merits or demerits of the Bible, would do forth more enlightenment amongst the people upon their present and future welfare than anything else that could be suggested, the Government and the clergy are aware of this also, and hence it is, they without compulsion, will never dare to bring the scriptures, or the subjects of the religion of the Established Church to public investigation and discussion, knowing, thus by so doing the peoples' eyes would become opened, and they would see the errors and delusions under which they have so long slumbered, and would shake them off, so that the high positions, salaries, affluence and idleness spoken of, now arising out of their religious professions and ceremonies of the clergy would at once vanish, so that the masses of the people would in future enjoy freedom of conscience and thought, freedom of action, and freedom in the worship of God, which under the present system of church laws, bible corruptions, and false teachings, can never exist.—Ed. S. F. P.

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Printed and Published for the Nottingham Spiritual Circle by S. E. HACKETT, Maypole Yard, Nottingham, and can only be had from the Repository for Spiritual Works from J. G. H. BROWN, Great Alfred Street, Nottingham, where all communications for the Editor should be addressed.

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No. 11, Vol. II.

THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE.

(Continued from our last.)

"Prepare yourselves for that Organ which no earthly power can break or disperse." These words were revealed in prophecy in 1856, in which also it was given by God by his angel that:—"I will gather ye together in multitudes in many places, and will appoint leaders in the midst of you." This, it must be understood, was a full year before myself or the others knew anything or understood anything in connection with the Organization; and in these quotations as above, it will be seen how literally the revelation or prophecy has been fulfilled, contrary to all our expectations. And though the organization, the twelve tribes, and the glorious standard of truth, are referred to in the "Scriptural Message," and other works, we never comprehended the meaning of all nearly a year after the above were given. In April 1857, at a meeting of the Circle, we received revelations in revelation for the order and formation of the Great Organization, the standard of truth was again mentioned, the members of the Organization enrolled, with a code of rules and a pledge for each member to be given. After being first fully convinced of the truths of divine revelation, and pledged every enrolled member together with his name and number to the district in which such member resided thereto; and they may all be seen in the "General Record, or Succession," a work shewing the rise and objects, with the origin of the Organization, the first volume of which had bound, post free for 2s. address. This work was published at the expense of the cause, and each copy sent gratis to every member, could see the state and progress of the formation of the organization here state that when the rules were revealed and read over, they were passed upon them both immediately connected with others, who stated that it would be any use to have them printed for who but those who were acquainted with me would ever be sufficient to sign so solemn an adhesion to such rules, and were at the onset laughed at, and took no notice of the scoffs of others on hearing the rules and regulations which the Organization was to lead over again, and finding the rules nor pledge contained justice, truth, and righteousness, every true christian would comply with. We had them printed on sheets of foolscap and sent different correspondents with a habit of writing to me, and they were printed and sent of May had arrived, and of the first members were by the Sunday following, two or three days, over a few days after, as a member was then out, empowered to Nottingham to enroll any others, either male or female, fourteen and upwards; and standing all the opposite scoffs, the revelation given continued to be fulfilled, and continually been enrolled members names have been