

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. 3, Vol. II.

SATURDAY, MARCH 23, 1861.

PRICE 1D.

THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE.

(Continued from our last.)

I have already stated that the seven superior angels who are the rulers of the aerial spheres, and who are under the sun, moon, Mars, Mercury Jupiter, Venus and Saturn, respectfully. (Michael) is represented to be of the Sun; and the great archangel, ruler and governor over all other angels and spirits (Gabriel) being the next in succession, are represented to be the two chief angels to communicate with; and as those are the highest as represented by Barratt, Dee, Agrippa, Raphael and others. When I became acquainted with the fact, I concluded that I must be right, and therefore seldom communicated with any other; although as before stated, I have proved truth and falsehoods as coming from most of them. Still, thinking that Michael, in his majestic robes of crimson and purple, with the glittering crown upon his head, was the highest angel of the purported celestial class, I contented myself by asking all questions of importance for myself and others of him, and many wonderful answers, revelations, and visions he displayed both for me and others who came to inquire. And as I could see myself, and could see also that it was an angelic form as I thought of the highest possible order, I also thought that whatever he communicated must of necessity be truth. Nevertheless I found several of his communications of minor importance prove to be wrong, which however I computed to my own ignorance in asking the question, or in understanding the answer, never thinking that a holy angel, as I supposed him to be, could err, till at length, after several months experience, a circumstance occurred which would have shaken the faith of most truth-seeking men. I always had a desire to do a fellow creature good so that I did not injure myself materially thereby: and one day an intimate friend requested me to give my name as bond for a fifty shilling club, and though I was opposed to any such step, yet I thought of the crystal, and told him I would let him know in the course of the day. In the afternoon I took the crystal, and called upon the supposed great archangel Michael in the usual way, and asked the following question:—"Shall I do right in being bound for my friend for the sum of fifty shillings in a club, or will any evil or inconvenience result to me therefrom?" The following answer was received:—"Behold! it is your duty to assist a friend whenever necessity requires it or opportunity offers, and no evil or material injury can result to you by taking such a step." Is it not strange that such an answer from so high an angel should prove a falsehood and a delusion; but so it was, and I, relying with full confidence on the answer, and the apparent majesty of the angel, went that same evening with my friend to his club, at which he purchased two shares, making five pounds in all, having paid two nights contribution, making 10s. 6d. at 2s. 9d. per share. I accordingly, relying on the promise I had received, and on the knowledge which I possessed of my then esteemed friend, gave my signature as bond for the two shares; and four days after, on visiting my friend's residence, I found the house shut up, and on going to his father's, which was not far distant, I learnt that my friend, his wife, and two children, had left the town and gone to Manchester; and when I told his father that if anything happened to the son, he the father, would make matters right. But the old man clasped his hands together in rage, and said, "God bless you, he has cost me enough already, I would not pay five-pence to save him from jail." Therefore I had the whole of the money to pay, and

have never seen the supposed friend from that day to this. So much for relying on aerial spirit communications, and on the purported great archangel Michael especially. But I was more than once deceived in a similar way, but not to so great an extent, and when I told those persons who I knew were in the habit of using such spirits, they computed the blame to me, and would listen to nothing which I could say to the contrary, and it was this which set me thinking, and which brought me to the conclusion as mentioned in our last impression. About this time I went as a seer with a man to Derby where we purchased two new crystals; and on returning home, I went to the room which I then had fitted up for receiving visitors, and having previously spent much time in writing, and much money in books, I again sat down to the table, and on overhauling all the instructions I had copied from the several works, I felt bewildered, for the angels I have named were all represented there as pure celestial angels, and I wondered within myself why it was that they were permitted to give false answers and delusive communications. I however still felt convinced by reading the history of King Ahab and other bible accounts, that there must be good and truthful angels, as well as bad and delusive ones, and I accordingly again called upon the great archangel Michael, as I supposed, and conjured him in the name of the everliving and true God to tell me the truth, and declare whether or not he knew of any higher or holier orders of angels, and to my surprise he shewed upon his scroll the following words:—

"Take the new crystal you have purchased this day, and pray earnestly to Almighty God, Ruler and Creator of all things visible and invisible, that he may grant you a vision of all that you require for your future welfare."

This I copied sentence by sentence as it was revealed, and laying it upon the table with my left hand upon it, I took the new crystal in my right hand, and after an earnest prayer to Almighty God, I placed the crystal to my eye, and to my surprise saw what I had never seen before. Through the crystal appeared an angel of the most dazzling brightness, unequalled by any I had hitherto seen, and in his hand was a large embroidered scroll, on which was written:

"I am Sammiel, first ruler of the first order under the swift and solar orb of Mercury, and am commanded to reveal unto thee things which have long since been hidden in mystery, and which thou wilt be commanded to make public at a price which shall place them within the reach of all who may desire to possess the important truths therein written."

After I had copied the above, read it and re-read it with wonder and astonishment, my eyes having never before rested upon an object so heavenly and bright, I again took up the crystal, and enquired whether anything else could be revealed to me that night for my instruction, as in accordance with divine will. In answer to this revelation was displayed the things which shewed that the sacred practice of communicating with celestial angels by the prophets of old have been obliterated from the scriptures by crafty and designing men, that the masses of the people might be kept in ignorance of God's will concerning them, and that there was no direction for communicating with celestial angels now in existence, nor was there at that time an acknowledged prophet of the Lord, though numerous false prophets and diviners still existed to prove the truth and origin of the holy sacred practice which was now used only for ambition, gain and self-interest. After this revelation followed the instructions for the order, consecration, and use of the crystal, as published now in the second series of the "Light to

the world," correct, but which was first published in the "Book of Knowledge," (price one penny) several years after though in a different form, the reason of which corruption is explained in the second series of the "Light to the World," but as these works can yet be obtained from the published address, I shall not describe them here, but shall continue my experience.

As soon as I received the instructions for communicating with holy angels, I made known the same to other crystal workers, who had frequently visited me to see for them, and told them of the distinction between the aerial and celestial spheres, and that between which there was no communication, but that the aerial spheres, or the spirits who inhabit them, partook of the influence of the world according to the several grades and conditions of the human race. Therefore evil existed amongst them, as the aerial spheres consisted of different stages of progression; while the celestial spheres contained angels who had passed through the aerial spheres, and therefore had become holy and celestial, and their communications could be depended upon as truth; but to all this no notice was taken, and I was laughed at as a fool, and was told that for condemning the scriptures, I should get into prison, and that it was some villainous spirit who was alluring me on to this end. Thus I continued till the beginning of 1853, at times holding communications with both celestial and aerial angels, though through different crystals, and strange to say and gratifying to learn, every celestial communication proved truthful, while every communication from the aerial spirits after the celestial was revealed unto me, proved false. In June, 1853, my worldly sight was much impaired through former impaired vision in the West Indies, and in July of the same year, my sight had quite left me, and I have continued dark ever since. In April, 1853, I had given up looking in the crystal because I could not see to read writing or print, therefore did not attempt to see to read through the crystal, until a gentleman visited me not knowing that I had lost my eyesight, as I had given him important answers through the crystal before. His visit to me this time was on the same errand, but I told him that I could not see to read the largest print in any Book. "Possibly not," replied he, "but you must understand, it is not your worldly sight with which you see the spirits and revelations, but it is your spiritual sight, and as you have not tried you cannot know whether you do or not." I accordingly had the crystal brought from its hiding place, and asked the question he proposed, which, with the answer, I am not at liberty to publish. But to my great surprise and gladness of heart, I found that my spiritual vision was brighter and clearer than it had ever been. This very much astonished me, and gratified my visitor, as the answer was satisfactory and truthful, and he rewarded me handsomely; and the names of all the persons I mentioned distinctly, I can publish unhesitatingly if required. The news that my spiritual sight was retained soon spread, and I received many visits from crystal-workers, astrologers and other scientific men, before whom many important revelations on public events were revealed on subjects concerning the corrupt state of the scriptures, the tyranny, oppression and hypocrisy which then existed, and what it would ultimately bring down upon the earth.

In the early part of October, 1853, the Circle was first established, and on the 16th of the same month the first revelations made public were given in allusion to Turkey and Russia, and which may be seen in the three series on the war, containing in all 64 pages, price 4d., post free 6d. These revelations lay by from October, 1853, till June, 1855, during which time we received many marvellous revelations on the establishment

of a new era in the morals of mankind, and the universal church of Christ preparatory to the millenium era, and that the Circle was ordained to be as pinnacles on the cliffs of despair, to guide the weary and the wayward to that haven where peace and happiness, with love and unity, should for ever reign. So great and important were the revelations so received that we could not believe them, and I myself, though the seer, through whom they were revealed, laughed at the idea of men like us being chosen for such mighty missions, myself blind to the world, and the others living in comparative obscurity. Thus it will be seen that I, though a seer, could not believe in the truths which I have since proved to be divine revelation.

(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. 2, Vol. 2.)

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

Sir,—The 3rd. c. of Exodus assumes to describe the manner in which Moses received the divine commands, but the account of it is so conflicting and contradictory that no one can properly understand it as it is there translated, and it is only by the light of divine revelation that it can be explained, and the difficulty removed. In the 2nd. v. it states that it was an angel that appeared in the bush in a flame of fire, but in the 4th v. it says, thus—"Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." And again, in 33rd c. of Exodus 11th v., it reads—"And the Lord spake unto Moses face to face, as a man speaketh unto his friend." At the 18th v., Moses is made to say to the Lord—"I beseech thee, shew me thy glory." 19th and four following verses, it says—"And he said, I will make all my goodness pass before thee, and will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy. And he said, thou canst not see my face: for there shall no man see me, and live. And the Lord said, behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." After reading the matter contained in these six last verses of the 23rd c. of Exodus, it would appear manifest that Moses stood face to face with God himself, and that no other being or medium stood between them, but this view is repudiated by the believers in modern divine revelation, as we are taught that the prophets of old obtained their information by some medium, and that no human being ever conversed with God direct, and I here insert a revelation extracted from the "People's Guide," page 8. It was given in answer to a question, as to how the ancient prophets obtained their visions, and the answer was as follows:—

Celestial Revelation.—"Lo! and Behold! the prophets of old obtained their visions by prayer and supplication, and the invocation of angels through the name of the Lord, by directions handed down from time immem-

orial, and then as the authenticity of the following assertions, viz., 'As it was in the beginning, is now, and ever shall be, unto the end.' Therefore, from these words the world will shortly acknowledge that the various mediums still exist, that the glory of God shall be made manifest to His suffering people."

And again, at page 19 of the same work, the following occurs:—

QUESTION.—"Did Moses, or any of the prophets ever hear the voice of God?"

CELESTIAL REVELATION.—"No. The words of the Lord came through the angels to the prophets, who were commanded to say to the people, 'Thus saith the Lord.'"

Now in the first place at the commencement of the history of the leadership of Moses, it says that an angel appeared to him in a flame of fire in a bush, but after this there is no mention of an angel at all, but it is made to appear that Moses conversed directly with God, face to face, and if he was not allowed to look upon the face of God at the time, he is certainly represented as standing in the glory of His presence, and that there should be no misunderstanding respecting this fact, it is stated in 34th c. of Exodus, 29th v. and six following verses, that the skin of Moses's face shone, so as to cause his own brother Aaron and the children of Israel to fear to go nigh him, until he had covered his face with a "veil," thus assuming that the brightness of the glory of the divine presence was such as to impart a luminous appearance to the face of Moses. But all this may be placed to the account of fiction which attaches itself to this history, as well as to others that have been introduced in these remarks, and I believe it would be difficult to find the record of any event of importance connected with our early history, as related in the scriptures, without its being surrounded with fabulous or fictitious matter. In support of this opinion, with respect to the communications of God to Moses coming through an angel, we have the testimony of Stephen, 7th c. of Acts 30th v.—"And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush." And in the 34th v., it reads—"The same did God send by the hand of the angel which appeared to him in the bush." And also at the 38th v., it says—"This is he that was in the church in the wilderness with the angel that spake to him in mount Sina, and with our fathers: who received the lively oracles to give unto us." And also at the 53rd v., are these words—"Who have received the law by the disposition of angels." There are other passages that go to prove that Moses received his instructions from beginning to end by the angel of the Lord, and not by direct communication with God, and wherever the term "voice of the Lord" is used, it means that the divine commands were given in the Lord's own words, and delivered by the angel in visions.

(To be Continued.)

CHARLES GREGORY,

West Cowes, Isle of Wight.

(EDITOR'S REMARKS AND INSTRUCTION TO THE READERS).

A USELESS AND UNNECESSARY INQUIRY.

A correspondent writing from Leicester on the 9th of March, enclosing a paragraph cut from the "News of the World" of a recent date, and which states that several naval officers and men saw two men driven into the burning mountain, which they believed to be one of the entrances to the eternal hell. One of the gentlemen who relates the story appears to have recognised one of the men who entered hell as his next door neighbour. The article was headed "Old Booty and where he was driven to." Now our correspondent, after professing his belief in my works and in divine revelation shows himself to be rather ridiculous; for he states in his letter, as though he believed my works, that I had boldly and fearlessly denounced the degrading doctrines of eternal torment and the existence of an eternal hell fire and brimstone, and have proved that there is no devil, and that the existence of such would be contrary to the justice and mercy of an all-wise God. Now does our correspondent think that after these denunciations, his questions are necessary, or that I should contradict the statements which I have already proclaimed to the world as truth, and in the face of this give sanction and confirm so fabulous an account as that of "Old Booty and where he was driven to." If my correspondent really believed in my denunciations, why does he ask such a question, and if he does not believe in the non-existence of a devil, hell, and eternal torment, all that I could say would not convey

him to the contrary. Therefore if his motives be not to see whether I would contradict my former statements, they must be for the purpose of gratifying idle curiosity, or he would not have asked such a question. I have already published sufficient on this subject, and am still publishing and showing up its fallacy, and can defy confutation even by the most learned. Therefore I repudiate the paragraph account sent as an idle tale got up to arouse the excitement and curiosity of the superstitious and credulous, of which our Leicester correspondent, by his letter and query, appears to savour very much.

IS THE GREAT ORGANIZATION REALLY A CAUSE OF GOD, OR CAN IT, OR HAS IT STOOD THE TEST OF OPPOSITION FOR YEARS AND IS STILL TRIUMPHANT, AND HAS SO PROVED THAT ITS ORIGIN IS FROM GOD?

The doctrines and precepts as observed by the members of the Great Organization, and which are made known to them in divine revelation, are now spreading far and wide throughout this kingdom, and hundreds have investigated them, and have seen their truth, their justice, and their righteousness, and have embraced them, and have enrolled themselves under the glorious banner of the Great Organization.

This cause was founded by the medium of the Nottingham Spiritual Circle, with the assistance of twelve members, who formed that Circle, typifying Christ and his twelve apostles; and the Circle was first established in October, 1853, from which period revelation and preparations have been in progress to bring the cause to its present greatness; for in the course between the periods of 1853 and 1857, all the fundamental principles of the cause, with its objects and results, were revealed; and in May, 1857, the Great Organization was first established: and to shew to the world that our cause is beyond the pale of delusion or deception, no one connected with it, or who labour for it, have any remuneration for their labour, but, on the contrary, the twelve members of the Circle are all men of intellect, and chiefly in comfortable spheres of life, and are frequently present with the medium, and see and know all connected with the cause; and as they, the members of the Circle, devote their time, their talent, their energy, and their money, to the cause, with an earnest desire to serve God and to benefit their fellow creatures, void of ambition and regardless of gain, it would be to their interest to detect and discover any deception or fraud which they must see, being so much connected with those by whom it is managed; and if such were detected, it would readily be exposed. But it is folly to suppose that twelve men, with years experience, would devote their time, talent, and money, without recompence, for the mere purpose of assisting one man who to the world is blind and helpless, to propagate delusion or what they know to be false and fraudulent. Such an idea must appear absurd to the sober candid mind, for the labours of these twelve men in the great cause are gradually increasing, so that they, in addition to their labours, have to place themselves under great responsibilities, for the Great Organization according to revelation will be formed into twelve tribes, and extend through every nation, and the twelve members of the Circle will be appointed to rule and govern the twelve tribes in their spiritual and moral duties, and the localities for the formation of the twelve tribes revelation has already defined as shewn in the "Book of Life," and at a recent meeting of the Circle, it was shewn that these localities will be occupied by their rulers, who have pledged themselves years ago to go forth to towns, cities, villages, and hamlets, to proclaim the truths of divine revelation, and warn the people of the coming events, and so late as the 12th day of February, 1861, at a special meeting of the Circle, the members received instructions that in July next a day would be appointed for their going forth to take up their local stations, and embark upon their great and mighty mission; accordingly, that the members might have time to prepare themselves, and to test their integrity before a numerous assemblage of the members of the Great Organization each member of the Circle was commanded by divine revelation to rise upon his feet individually, one by one, and make a solemn vow or pledge as hereunder given, and this vow was commanded to be printed on cards, and possessed by each member, as will be hereunder seen, and the copy of the pledge on the card is hereunder written.

THE SOLEMN VOW as made by the Twelve Members of the Circle, before the Assembly of the present, on the 12th day of February, 1861, and which every Member of the Circle must possess on a printed card, and publicly display to all persons with whom he may meet or converse.

Vow or Declaration.

We, the undersigned members of the Nottingham Spiritual Circle, established in October, 1853, for the purpose of bringing about a new era in the morals of man, and establishing the Universal Church of Christ, do solemnly pledge ourselves individually, and avow before Almighty God and the persons here assembled, that we are fully prepared to lay aside all present worldly considerations, and to rely solely upon the Divine promises of protection as revealed to us from God; and to go forth and take up our residences in the places named, and use our exertions to proclaim the truths of Divine Revelation, and to establish the twelve tribes of the Great Organization, and any three of them a man, a woman, and a child, shall be well to call us by Divine Revelation to these important duties, and thus our labours shall henceforth be for the glory of God and the welfare of our fellow creatures, and to the above we solemnly and faithfully affix our signatures or names.

NAME.
MR T. C. HARTTON, Ruler of 1 Nottingham District, 1st Tribe
- G. EDMAN, Ruler of 2 York District, 2nd Tribe
- J. LOK, Ruler of 3 Lincoln District, 3rd Tribe
- J. HITCHCOCK, Ruler of 4 Tattershall District, 4th Tribe
- J. CAMM, Ruler of 5 Norwich District, 5th Tribe
- J. DEAN, Ruler of 6 Cambridge District, 6th Tribe
- W. BROWN, Ruler of 7 London District, 7th Tribe
- C. GREGORY, Ruler of 8 Winton District, 8th Tribe
- J. HILL, Ruler of 9 Hereford District, 9th Tribe
- G. NEWELL, Ruler of 10 Shrewsbury District, 10th Tribe
- W. PHOENIX, Ruler of 11 Chester District, 11th Tribe
- T. TAYLOR, Ruler of 12 Lancaster District, 12th Tribe

We, the above-named Rulers of the Twelve Tribes of the Great Organization, the heads of which will be established in the places named, as revealed unto us by the Angel of the Lord, through our Medium, Mr J. O. H. BROWN, Great Alfred Street, Nottingham, having full reliance and faith in the promises of God, go forth to proclaim his Divine Will, knowing that he is ever with the faithful to help and to save. Praise be to his holy name.

From the above solemn pledge, it will be seen that the men whose names are there affixed have pledged themselves to Almighty God to forsake their homes, and all worldly affairs, and to lay aside all worldly considerations, and to rely solely on the promises of protection made to them from God in divine revelation, and to labour solely for God in the great cause for his glory and for the benefit of all mankind, not for gain, self-interest or worldly considerations, but because they desire to serve God and to benefit man, and believe in the divine doctrines, principles and precepts as diffused amongst them by divine revelation. The above-named men are persons of respectable positions in life, having homesteads and establishments of tolerable comfort, some of them moderately affluent, and can it be possible that the unbelievers in revelation, or the scoffers and opposers, can believe that men so situated would make such sacrifices unless they had experienced sufficient in connection with the cause to convince them and confirm their belief in the divine truths. It is preposterous to think that men would voluntarily do so without a firm conviction that they were right. They will give up their trades, their business, their establishments, homes, and their all, and relying on the promises of protection they have received from heaven in divine revelation, will, without salary, fee, or any certain remuneration from any quarter, go forth with their banners for each of the twelve tribes, and take up their residences in the above-named towns, where their labours will consist of warning the people, and proclaiming the truths of divine revelation, and adding to the ranks of the already established Great Organization. If this be not sincerity of heart in the great cause, Let me ask what is it?—Ed. S. F. P.

THE CHARITY OF THE PROFESSORS OF CHRISTIANITY, AND HOW IT IS DISPLAYED TOWARDS THEIR NEIGHBOURS.

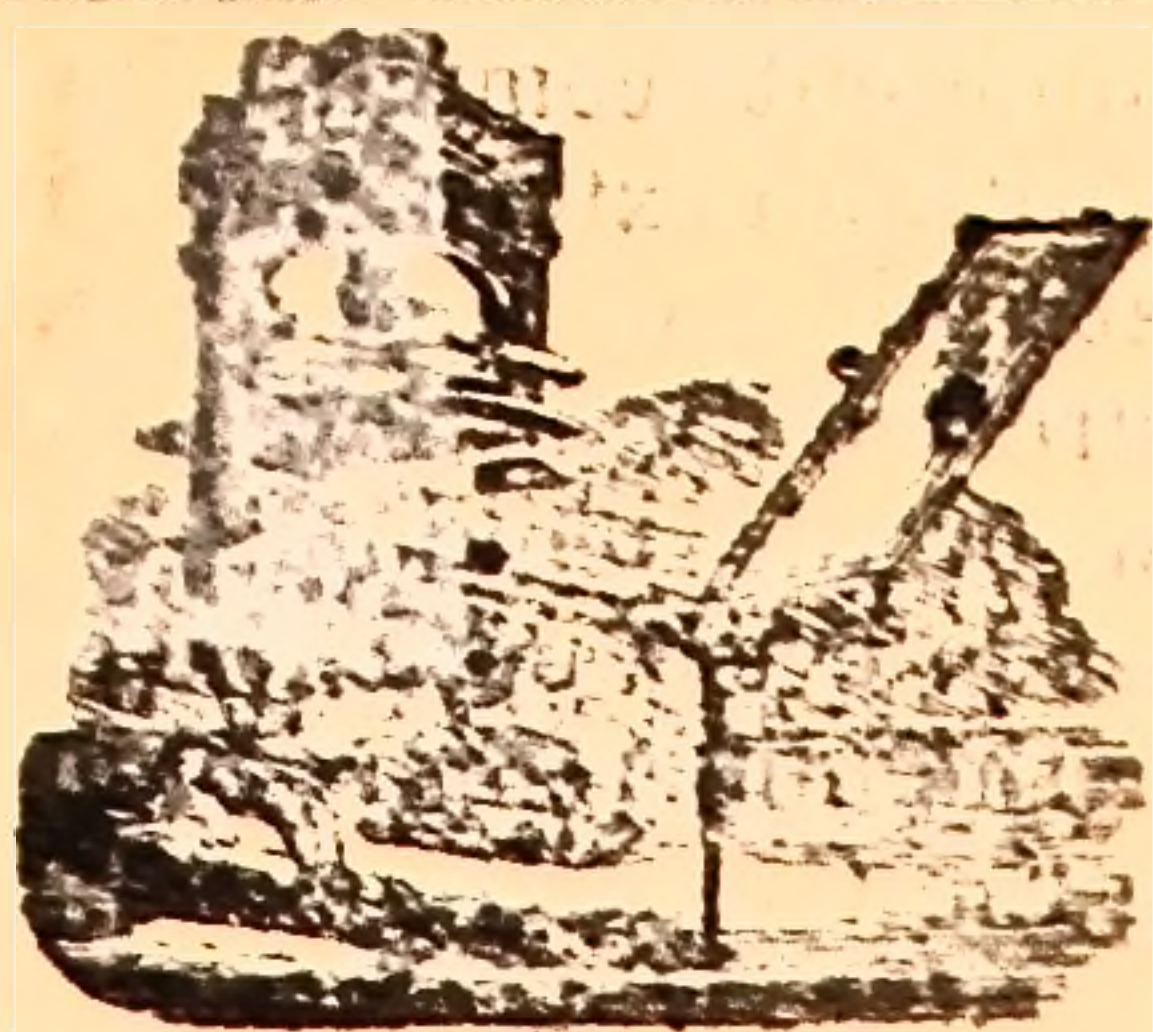
According to our present calendar, it is now more than 1858 years since the Christian era made its first entrance amongst the people of the earth; that era beginning with the nativity and birth of Jesus Christ, who, from twelve years of age to the period of his crucifixion, history tells us that his whole life was devoted to the service of God and the welfare of the whole human race; and this historical account is confirmed and corroborated by modern divine revelation. During the period of Christ's sojourn upon the earth he laboured hard and incessantly to promote a feeling of brotherly love and charity amongst mankind, instructing them to fear God with sincerity of heart, to be kind to each other, and to love their neighbours as themselves. These doctrines were largely diffused by him and his twelve apostles, and large numbers of the people followed out the precepts and divine doctrines which Christ and his apostles set forth. Thus the cause of truth gradually but surely progressed, whilst the Redeemer was permitted to exist amongst them. But at that period the rulers and teachers of the people were opposed to truth and justice, as in these days. Hence the slow progress which the cause of truth made, for Christ and his twelve followers were scoffed at, jeered, and persecuted, because they denounced oppression, exposed hypocrisy, and ignored the delusive teaching and doctrines which then existed amongst the people, whose rulers and teachers advocated, or professed to do so, truth, justice, charity, and loving-kindness towards all man; and yet, in defiance to these professions, they persecuted Christ and his followers, even unto death, and thus

displayed the great charity and brotherly love of which they so long and loudly boasted.

After the death of the Redeemer and his twelve chosen followers had gradually one by one, suffered ignominious death at the hands of their persecutors, Christianity still continued to exist, or rather the divine principles which Christ and his followers had set forth, continued to be remembered, and though its followers increased, its oppressors also increased manifold, because men's minds were of a worldly nature, even in these days, though not to such a great extent, still, ambition and selfishness crept in amongst the true followers of Christ; and seeing that the meek, humble, and forbearing principles which the true Christians propagated were too submissive to stand against the oppression and self-will of ambitious worldly-minded men, they resolved, under the cloak of Christianity, to introduce fresh principles and precepts into the church, so that the heads thereof should be endowed with power and authority, which their more humble followers could not reject, and dare not dispute, and thus step by step, has the church become corrupted, until at length all the divine spiritual gifts which Christ bestowed upon it are withheld, so that now we find, that instead of the comforting or salvation of the soul and the healing of the body being entrusted to the ministers of the church, the said ministers in the present day do not attempt to heal the sick, because they are aware of their hypocrisy, and their self-interested authority and usurped titles as ministers of Christ's gospel, and therefore to attempt to use the gifts which Christ bestowed upon his faithful followers, they know would be hypocritical and delusive, therefore presumptuous and blasphemous; so they wisely lay it aside, and content themselves with their salaries and professions as teachers of the people, while the sick and enfeebled are entrusted to the care of men who are licensed by law to administer the most deadly poisons as medicines, who, through their professed learning, are looked up to by the ignorant people with far more reverence and fear than the professed ministers of the church. And thus, though thousands of proofs are annually manifesting themselves of their ignorance, so that these professed healers of the body who receive large and enormous fees for the administration of their pernicious drugs, which destroy the lives, limbs, and constitutions of thousands of the human race yearly, the perpetration of which the law sanctions, and yet the people voluntarily become victims to the rapacity and delusion of these licensed drug vendors, who are in reality a break off from the original church, which, in its purity, would in no way sanction the plunder of their fellow-creatures.

Thus, for centuries, through the false teaching amongst the ministers of the church, and the false treatment of the pretended healers of the body, have vice, crime, cripples, and mortality increased, until every species of oppression, cruelty, disease, and degradation is found to exist amongst the professors of christianity. And thus, after one thousand eight hundred and sixty years of professed Christian teaching, what are the real results which we are compelled to acknowledge.

Let us take a glance at the many nations into which Christianity has reached, and we shall find that though more than eighteen hundred and sixty years have been spent in diffusing the so-called Christian knowledge, that three fifths of the whole population of the world are not yet acquainted with the Christian doctrines, while the other two-fifths have never heard of the name of Christ. Slow, indeed, must have been the progress of truth, and feeble must have been its advocates; but let us pause and see what the professors of Christianity, with all their boasted charity, have done for the people of this or the other nations into which they have penetrated. Have their objects been the future welfare of the people they have visited? or have they been for their own self-interest and aggrandisement? Their professions have been charity; how have they administered it? They have professed brotherly love; has it been observed? They profess to love their neighbours as themselves; what has been the result? In the first place we will show what the charity of the professed Christians have really been towards those amongst whom they have endeavoured to spread their doubtful doctrines; First, they have taken the Bible amongst them, and decoyed them by worthless presents to listen to the pernicious doctrines the Bible teaches, until through the threat of a devil, eternal torment in hell-fire and brimstone for displeasing a revengeful God, the ignorant people are frightened into subjection, until foothold is gained upon their territory; after which the soldier with the musket and bayonet is brought, who, with the assistance



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WHAT THE MEMBERS OF THE GREAT ORGANIZATION ARE INSTRUCTED TO BELIEVE IN, AND TO PROCLAIM TO THE WORLD—THAT THE LAWS AS THEY NOW EXIST ARE AN ABOMINATION TO GOD.

EVERY law upon the statute book of Great Britain has been established for the suppression of what is called crime, but every candid truth-seeker and denouncer of evil can prove by investigation that the very crimes for which the said laws are established to punish, the said laws instigate the creation and commission of that crime in greater abundance, and fails in all its objects to crush and annihilate the crime for which such law is specially applied, but not wishing to impress upon the minds of the people that we sanction or encourage crime, for from our knowledge and desires we make these assertions, I will here give the Revelation on the law of credit and debt, as that law has hitherto been administered, and which Revelation may be found on pages 223-4-5 of the "Warning Message," and which is as follows:

REVELATION, August, 1856.—"Behold! I am commanded to declare that God hath said that buying, selling, or traffic for gain in the produce of the earth is an abomination unto him. For no man was gifted by him with the power of claiming by authority any portion of the production, which would enable him to sell to others, and thereby raise himself in wealth above the level of his fellow mortals in creation; still God hath permitted this power to arise and exist, that his people might see and know by whom they are oppressed. But, behold! I am commanded to declare that even as Christ overturned the buyers, sellers, and money-changers in the days when he existed upon the earth, even so shall they again be overturned. For money was instituted by oppression, and this has become a curse upon the earth, and is an abomination unto God, for without money oppression could not attain its desired end, and this law which operates to suit the convenience of one class to the detriment of the other, could not exist. Were there no buying or selling there could be neither debtor nor creditor. Therefore the law adapted for the suppression of this so-called crime, instead of diminishing assists in the augmentation of this particular class of worldly offences, thus gratifying the ambition of those in power, that the poor may suffer more tyranny than could be otherwise awarded them. For though God is the giver of all things, yet the oppressors have dared to take upon themselves to buy and sell for gain that which the Lord hath given, or to incarcerate their neighbours for eating the food which he hath sent for their sustenance, so that the real plunderer is he who hoardeth up the production of the earth, to obtain wealth thereby. And he who needeth and taketh from him who hoardeth that which is not his lawful right, doth not commit evil in the sight of God. But he who plundereth the people of that which God created for them truly sinneth against that God who gave them life, light, and being, and in the days when the struggle cometh, they who continue to enforce or assist in the enforcement of this law, it being oppressive to the poor, shall suffer in like manner with those

who are numbered amongst the transgressors, nor are they who break such oppressive worldly laws disobedient to the will of God, as they are no guide or restraint to the character of mankind, but add to the evil and wicked tendencies of the human race, increasing the magnitude of human suffering, debasing and demoralizing the characters and dispositions of all; by destroying the true spirit of charity which would otherwise exist, and cherishing the spirit of avarice, ambition, and oppression, with its laws, none of which being more degrading, unjust, or oppressive, than the law existing between the creditor and the debtor in all forms."

From the above revelation, it will be seen that this law as it now exists is degrading and oppressive, and fails to accomplish the ends of even moral justice; if the law was so that all classes of debtors were reached by it, and justly dealt with, and made to pay their rightful creditors, some symptoms of justice would be visible, but instead of this, we now find that the law of credit and debt is divided into two laws, one for the rich, and the other for the poor, and this has been the designs of the selfish, crafty, and ambitious men, so that the rich might be benefitted, and the poor more oppressed. To make this more comprehensible, I will here state that the experience of the people generally will prove to them that should they through accidents, illness, or other misfortunes, or losses, be compelled to get into debt for food for themselves and families, so that such debt amounts to a few pounds, which the debtor would be willing to pay whenever convenience offers him an opportunity, but the creditor through the oppression of the existing laws and systems will not wait, but either through revenge, spitefulness, or dislike, he hastens to take out a summons for the county, or small debt court, and the debtor is compelled to appear on a certain day, and however unjust the claim may be, if sworn to by the plaintiff, the debtor is convicted, and sentenced to pay the amount with expenses, either forthwith, or by instalments, as the case may be. I have listened to many cases and county court trials, and have frequently seen convictions when the whole court showed signs of confidence from the evidence adduced that the plaintiff's statements were false, but no sooner is the case heard, than the judge asks the plaintiff how he can pay it, but it results generally in payments by instalments; the debtor then leaves the court, his debt being increased instead of being diminished, and if any of these instalments are missed, an execution is taken out for the goods and chattels, and the expense of this execution is added to the former debt, and the goods are sold, and frequently do not realize the cost of seizing and selling them, so that the debt gets further increased, the debtor is next seized by a warrant, and put in prison for fourteen days, but this does not decrease, but rather augments the debt, and so the debtor is repeatedly incarcerated; and such is the justice of the christian laws of England towards the poor debtor, who is driven into death through sheer adversity; such is the law of the small debt court. Now let us contrast the bankrupt, or the law of bankruptcy with the poor debtor, and the small debt law; if a man in any business, no matter however fraud-

ulent he may be, in business, by such as short measure, and grinding wages to his servants, or any other fraudulent practice, if by such means he can accumulate sufficient to push his business, make a show, treat friends, and gain confidence, such a man instead of getting a few pounds into debt like his poorer neighbour, is enabled to get hundreds into debt, and so go on step by step, enjoying the greatest confidence, until his liabilities amount to several thousand pounds, he then takes care to rectify his books, takes stock, and secures all the ready cash, notes, or valuables available, and removes them to safe keeping, after which he employs his confident attorney to see him through his trouble, closes his shop, stops business in payment, and the principal creditors make a bankrupt of him, puts the bailiffs on the premises, and while his effects are being sold and his affairs settled, he is allowed by the bankruptcy law, a weekly income of from £1 to £5 to support his household according to the position he held in society, and when his effects are sold and matters squared up his creditors find to their no little astonishment and dissatisfaction that all their debtor was found to be worth will not realize for them more than three or four shillings in the pound, and I have known cases where not more than 1s. 6d. to the pound, for several thousands of pounds, have been paid. After a few weeks this rich debtor is brought before the bankruptcy court, where he undergoes a formal trial, his books being examined found correct, and his witnesses' assertions approved of, and in defiance of his former creditors he is let at liberty with a 1st, 2nd, or 3rd class certificate of protection against molestation by his former creditors, who had not sent in their schedule or account before the trial, and so this rich and honest debtor frequently in the same town in the face of his neighbours and creditors, shows them that notwithstanding his former failure that he has accumulated wealth enough to open and fit up a fresh establishment in the most costly manner and display a far more extensive stock, and prove that he is in a more extensive way of business than he ever had been, such men have been known to make these failures three times successively, until retired into private life, and have lived in affluence and independency, themselves, and their families for the rest of their days.

Such is the difference of the law of credit and debt for the rich and the poor; but divine revelation declares that this law, with all others, will shortly be overthrown, and though the revelation declares that those who are in real need are not sinning against God for taking what they really want from those who hoard the necessities of life, yet revelation also declares that the worldly laws must be observed during the present dispensation of tyranny and oppression, when they, with the persons who have usurped power and authority, and have claimed the productions of the earth, and who have deprived the people of the rights and privileges which God created for them all equally to enjoy. That such laws shall all be overthrown, and their power annihilated, so that when

drives the terror stricken people from their homes and properties, and if they offer to attempt to resist or to protect their property, they are massacred without mercy by the very people who came to them under pretence of charity and sympathy under their ignorant condition. And thus, since Christianity in its present form has existed, nation after nation have been grouped by its propagators. The people of such nations have been murdered, their lands confiscated, the survivors enslaved, and the propagators of Christianity have become enriched on the spoil they have plundered from the victims of their delusion; and thus, in every nation where Christianity has reached, traces of its infamy, as it now exists, may be seen, all executed under a cloak of religion. Such is their character, such is their brotherly love, and such is the manner in which they love their neighbours as themselves. Need we wonder at Christianity making such slow progress, or at its being rejected, when its real fruits are so estranged to its professions, but the reader may say that these transactions refer to the early ages. Let them look at the present age, both in this and other Christian countries, and they will find that even now in Christian England, where charity is so loudly boasted of, and Christianity so predominant, there is but little real charity displayed.

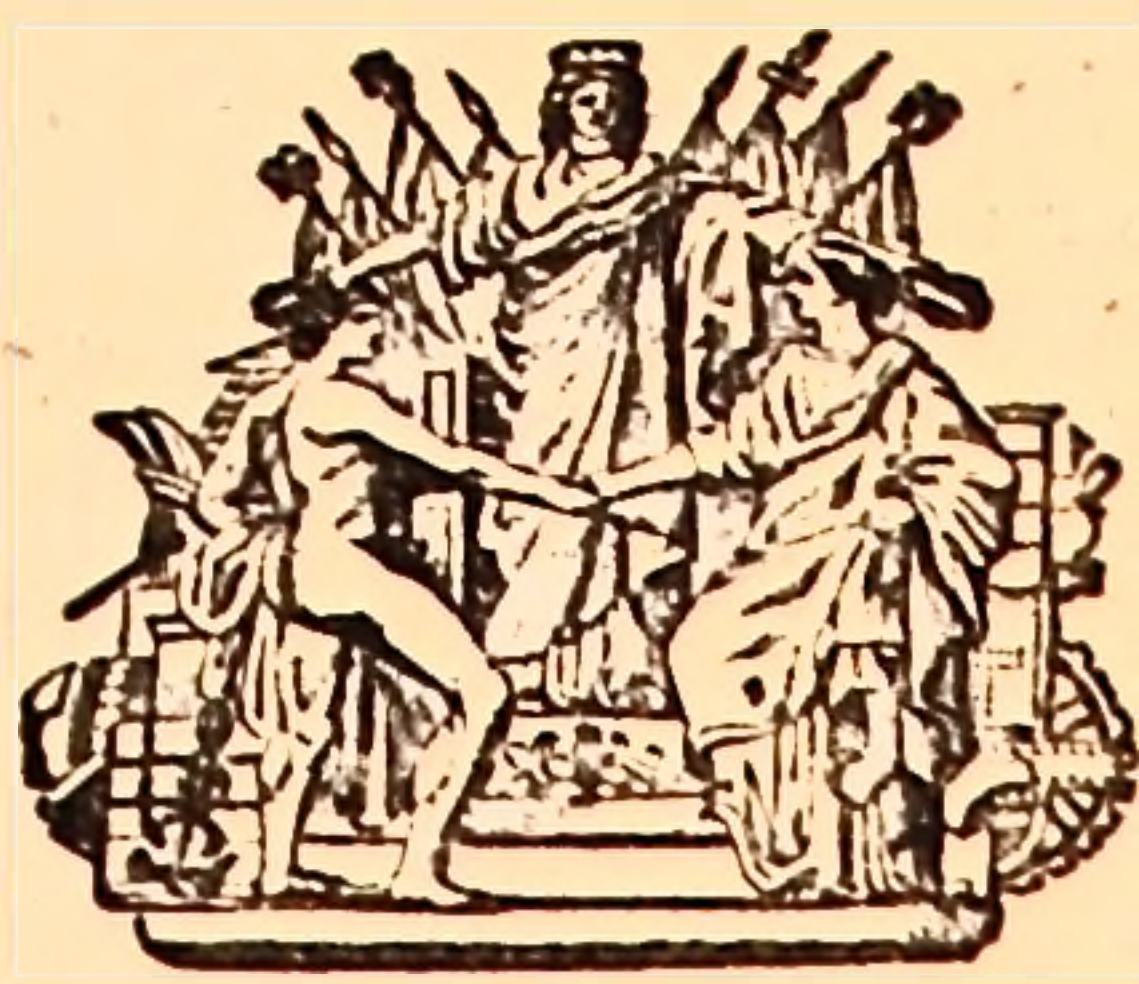
First look at India. This vast territory contains a race of people whom we have been taught to look upon as heathens, or barbarians; and, out of charity and compassion for their ignorance and unenlightened condition, we sent our missionaries and our soldiers to instruct them in the duties of Christianity, and what have we learnt them? Have we taught them to fear God; to believe in Christ Jesus; and to be charitable to each other, loving their neighbours as themselves? These things may have been taught them, it is true; but with all our Christianity and charity, what examples have we set them? our charity has been this; we have driven them from their homes, confiscated their property, burned their towns and villages, murdered thousands, and enslaved their residue, until, goaded by such treatment, they turned upon their oppressors; and, though Englishmen, as professors of Christianity and advocates of charity informed us, these people were ignorant barbarians, scarcely knowing right from wrong. Yet, for daring to defend their properties, their homes, their wives, their daughters, or their lives, Englishmen—Christians, and professors of charity—overpowered these heroic people, and took them in cold blood by scores, bound them to the muzzles of loaded cannon, and thus, living witnesses of the destruction of each other, were literally blown to pieces by professed Christians and propagators of charity; and yet Englishmen cry out against cruelty and ignorance of heathen nations, while, at home, in the vicinity of their churches, and under the eyes of the clergy and teachers, and in the midst of a population of professed Christians, ignorance, crime, vice, and immorality is rampant, the prisons are filled, the bastiles are crowded, while the streets of the towns are thronged with vagabonds. Destitution rages on every hand, while starvation and death are daily occurrences, as the newspaper reports prove, and yet we have a sanitary committee, and a police force, a large body of clergy and missionaries, and a poor law, and all where charity is largely boasted of; but where, instead of charity, or loving thy neighbours as thyself, oppression, cruelty, fraud, and deception is the order of the day amongst all classes of the major portion of society which composes the greatest portion of the religious sects of the different denominations, whose charity, in all cases, is displayed in a similar manner as above described; and if the law would admit, they would combine together, not only to endeavour to annihilate truth, but put to death its propagators, for they have been heard to say amongst every sect,—that we, the members of the Great Organization and followers of divine revelation, deserve to be hanged or burned, because we show forth truth, justice, and humanity, and expose hypocrisy; but we heed them not, but are grieved at their weakness and ignorance, and will pray earnestly to God that he may enlighten their understandings, that they may see their errors and investigate divine revelation, embrace its doctrines, and so become true Christians, and be in charity with all.—Ed. S. F. P.

all evils have vanquished, and Christ's kingdom is established, the people will equally enjoy the productions of the earth which God hath created for them, and these oppressive worldly laws, hypocrisy, fraud, and deception will be no longer known.—Ed. S. F. P.

IS NOT THE VENGEANCE OF HEAVEN FALLING UPON THE EARTH?
OR IS NOT MODERN PROPHECY NOW BEING FULFILLED IN DIFFERENT PARTS OF THE WORLD, AND IN VARIOUS WAYS?

To answer these questions we refer our readers and the public generally to the following account of the horrible famine which is now raging in India, and where hundreds of human beings are daily dying of starvation, and which is stated by the Editor of the *Spectator* to be a visitation of the vengeance of an offended God; and modern prophecy foretold in 1858 and 9, that through the oppression, cruelty, idolatry, and superstition which exists in that land, dire calamities would fall upon the people, and that all other nations should equally suffer; therefore let all truth-seekers read the prophecies contained in the works of the Great Organization, published by Mr. J. G. H. Brown, Great Alfred Street, Nottingham, and compare them with the undermentioned heart-rending accounts, and they will see the fulfilments of God's eternal word, as hereunder follows:—

THE INDIAN FAMINE.—The last news received from India will startle even a generation which remembers the Irish famine. There is no longer any doubt that a calamity such as suggests rather the vengeance of an offended God than the operation of any natural law is impending over that unhappy land. Since October, 1859, there has been no rain sufficient to moisten the hard-baked plains of Upper India, the small reserve stock of previous harvests has at length been consumed, and the last of horrors, the massacre of thousands by actual starvation, has at last commenced. From Peshawur to Cawnpore, a range of eight hundred miles, the earth is iron, and the heaven brass. Throughout the vast territory the lowest class is slowly perishing of want. We write on the evidence of eye-witnesses, who have seen thousands unable to eat from prostration, even when food has been procured. In the Delhi district the population are digging for roots and hunting the jungle for berries, and these resources failing, dying calmly by the road-side. In Agra, mothers are selling their children to purchase the protraction of suffering for one more day. Seven and a half millions of people are already within the influence of the famine, and only ten days of possible rain remained for the spring crop. If that perishes, the population of the north-west, thirty millions of people, must be maintained by alms. "Already," writes one man who lives among the scenes he is describing, "homesteads have been deserted, whole villages left desolate, as if to avoid a doom that could have reached the wretched communities there only. Along hedges and ditches are the dead and the dying. Human beings have been seen grazing and browsing like cattle. The lank, haggard forms that skulk about the thoroughfares, so disfigured and distorted by intense physical agonies, seem more like spectres from the charnel-house than living creatures of flesh and blood." The famine is not confined to Northern India. It has spread into Cutch, a badly cultivated province, the soil of which is impregnated with salt, and always severely affected by a drought. Perhaps the most awful visitation of all, however, is at Travancore, where even caste has disappeared. In Northern India, the people, slaves of a rotten superstition, still reject cooked food, but in Travancore even caste is given way, and children are sold for a shilling a piece without reference to the caste of the purchasers. The Europeans all over India are straining every nerve to assist the people so recently bent upon their extirpation. Calcutta, in three days, raised 30,000 rupees, an average of two guineas a head for every European, but the class is too limited to maintain a nation. Natives, a few Parsees excepted, will give nothing, and the relief is practically confined to the neighbourhood of the great stations. The work, so far as human agency can perform it, must be done by Government; but even a Government, absolute as that of India, cannot arrest the pestilence which, if analogy may be trusted, will complete the work the famine has begun.—*Spectator*.



A STORM IN THE WINTER SEASON.
—A FURTHER FULFILMENT OF
MODERN PROPHECY.

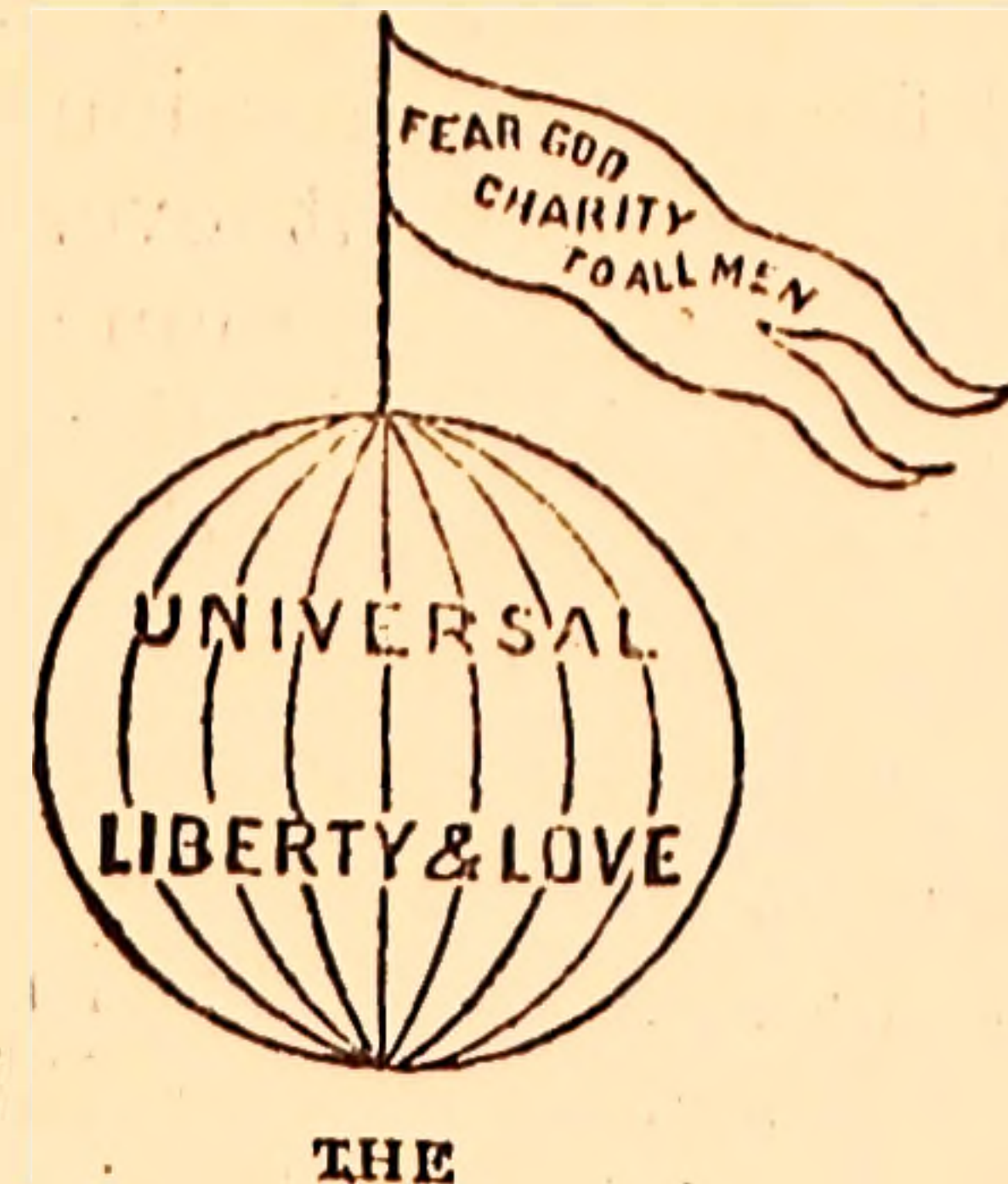
There is no history or record ever yet published which details so miraculous an account of the havoc made by lightning in a house in Cornwall, on Monday last, and yet, though the house was made a total wreck, the bedstead and pillows destroyed, and the bed covered with bricks, on which an invalid woman was lying, and the window knocked out, while two children were playing on the window seat, and a young woman washing, were knocked down, and for a time left insensible, and the house and furniture totally destroyed, yet, strange to say, no material injury to either of the persons in the house resulted, except a slight burn and a few bruises. Such was the miraculous power of God, as displayed in the preservation of these helpless people, as shewn in the following account:—

GREAT DAMAGE BY LIGHTNING.—A most extraordinary accident and awful occurrence happened on Monday afternoon, between two and three o'clock, at Trevance, a village in the parish of St. Issey, Cornwall, situate about 400 or 500 yards east of the churchtown. From the high road, about fifty yards to the left, is a malt-house, and beyond it on the same side is a dwelling-house. The house is occupied by William Champion, a poor labouring man, his two little children, and an invalid wife, who has been hardly able to move in her bed without assistance for a considerable period. At the time of the occurrence, a young woman, named Mary Ann Vivian, was also in the house engaged in washing. It appears the lightning struck the top of the chimney, and passed down into the house, tearing everything in its way; one of the pillows on the bed in which the poor woman was lying was cut in two as with a knife, and the pieces thrown to the other end of the room. The head-piece of the bed was broken in two like a match, and the bed-curtains were rent to pieces. The two children, who at the time were playing on the window-bench of the same room, were not hurt, although the window was carried clean out. The bricks and stones which fell from the chimney fell on the bed, almost burying the sick woman, but, happily, she was not seriously hurt, only a little burnt over her arm. The electric fluid passed downwards through the floor, breaking a stone 1½ inches thick, which was under the fireplace, and splitting the mantelpiece in pieces. A tea-tray was run up in a roll like paper, and a toaster and other things that stood there were scorched, and smelt as if they had been blasted with powder. The lightning struck on the ground-floor, and tore the stone up just where the young woman was standing washing; she was knocked down and rendered temporarily senseless, but was only a little burnt, and sustained some slight bruises. In its progress through the house the lightning broke the hinges of the kitchen door clean off, smashed the glass of the clock and broke off the door, and threw a watch out of a goblet standing on the drawers to the floor. The destruction of crockery and friable furniture was very great. Indeed, so great was the wreck to house and furniture that the family were compelled to remove to a house in the village the same evening. Having regard to the amount of damage done, it is most remarkable that not only were no lives lost, but that no serious personal injury was sustained.—*Western Morning Post*.

NOTICE.

In a few days will be issued the first of the series of pamphlets, and which is now at press, and will be entitled "The World as it is, and the World as it will be," shewing all things which will transpire before the last great day, and the destruction of all structures standing, as foretold in sacred writ; and describing the great millenium era under the reign of Christ: also, describing how the people will be provided for, sheltered, and employed, with a description of the domiciles

which different communities will inhabit, with an external and internal description of the same, and an illustration displaying an external view of the buildings as they will exist in every nation, as domiciles for the different communities forming the Great Organization, or the chosen people of God. The pamphlet will contain sixteen pages, with a neat coloured wrapper, and a full page engraving, price one-penny, and can be had at the Repository for Spiritual works, from Mr. J. G. H. Brown, Great Alfred St., Nottingham; from Mr. R. Sutcliffe, 57, Thomas St., Manchester; Mr. J. Rhodes, 10, Great Bridgewater St., Manchester; and from all the corresponding agents of the Great Organization in each locality.



THE
GENERAL RECORD,
And Successive Review;

Shewing the Rise, Progress, and Objects of
the Community of the Great Organization.

As only a fortnight has elapsed since the last account of the Organization appeared, I shall defer publishing revelation until a more convenient period, when we shall continue the revelations connected with the cause in every second issue, and in the present number shall continue the rise and progress, with the income and expenditure from Feb. 24, to March 16, 1861, the day of going to press. Thus the following table will shew that the contributions paid in Nottingham on

March 3rd amounted to:	s. d.
Paid on March 11th ditto	7 10
Total paid up to the above date in all, 13s.	5 2

Amount paid from Loughbro' from Feb. 24th ... 5s. 3d.
Nothing has been received since.

Amount received from the Leicester Members from Feb. 24th., to March 4th, (2 weeks)	s. d.
March 14th	4 2
Total contributions received from Leicester up to March 16th, when going to press, is 7s. 2d.	3 0

Received from Flecknoe March 6th	s. d.
" Bedworth members as contributions March 5th	2 6
Received from the members of the Isle of Wight March 14th	16 6
Received from Brandon as contributions for members March 6th	2 2
Received from the Sutton members as contributions for membership March 12th	1 8
Received from odd members residing in Lincoln and London up to the same period	8 7
	7 0

Thus it will be seen that the total amount of contributions from all the localities from the date named in our last up to March 16, amounts to £3 3s. 10d.

New members enrolled between the periods named are 1 in the Isle of Wight; 1 at Leicester; 1 at Lincoln, and 1 at Loughborough. Thus 4 additional members have been enrolled, making the total strength of members now on the Community's books amount to 245, being an increase of 4 since our last issue. I now shall give the amount of expenditure since our last issue

Paid out of the Community's funds in aid of the "Free Press" for the last number of the first volume, and the first two of the second volume, at 12s. per No. 1	s. d.
Two week's wages for writing at 5s. per week	18 0
Railway expenses for a member of the Circle	0 10 0
Stationery, and stamps for postage	0 3 0
	0 14 0
	£3 5 0

Thus it will be seen that, without the Thanksgiving, the expenditure exceeds the income 1s. 10d., and the 12th part of the "General Record," with title page and preface, £2 7s. 6d., is yet unpaid.

Having thus far shewn a correct account of all matters connected with the Great Organization, I shall in future only publish the "Record" once per month. At the same time I beg to state that the present "Free Press and Record" costs £2 10s. printing for each issue, and there has not yet been over 300 sold; so that, with the postage to send them, and the loss in printing them, I have made it up out of the Community's funds, and shall continue to do so in accordance with divine revelation given several months since, as I now receive only 1s. 6d. donation for each issue towards its support, and to have less printed would make no material difference to the cost.

In reference to the General Spiritual Dispensary, I beg to say that it is still progressing favourably but the corresponding agents have omitted to send in a list of cures, according to the request made in our last, so I cannot this time insert them, but trust I shall be able to do so next issue; and I will now proceed to shew what has been received in money for sales since our last issue, after which I will shew the amount expended.

Amount of money received for medicines sold up to March 16 from our last issue...	£ s. d.
Donation from a friend	1 12 8
	0 2 6

Making the total income received since our last issue up to March 16th	£ s. d.
	1 15 2

Expended for the Dispensary during the same period up to the same date amounts to	£ s. d.
	1 5 2

So that it will be seen that the income in this instance exceeds the expenditure, and there is yet £1 4s. 6d. owing to the Dispensary for Medicine, so that the Dispensary is still progressing, with a good stock of herbs, roots, barks, and tinctures on hand, and the books either for the Community or Dispensary will be opened at any time for the inspection of any member or subscriber who thinks well to do so, and having now given a correct account of the Organization and the Dispensary up to March 16th, 1861, we shall defer all further accounts until the issue of No. 5 of this Journal, as the space and occurrences in one fortnight is not sufficient to fill up a proper Record, and in the next issue revelations in connection with the cause will be published, and items which were there omitted will be added together and inserted; and trusting that our members and friends will be able to see and understand the accounts herein given, we conclude the Record till our next issue, and subscribe myself,

J. G. H. BROWN.

Great Alfred St., Nottm.

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