

# 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. 6, Vol. II.

SATURDAY, MAY 4, 1861.

PRICE 1D.

#### THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE.

(Continued from our last).

In taking up the subject from our last impression it will be remembered that Mr. B. said that you must be satisfied by seeing any spirit which may appear, but they all said they should expect to see the great archangel, as he had promised them, and they should be satisfied with nothing else. By this time the perfumes, which consisted of red saunders, frankincense, and gum benzoin, which he had sent for and nearly burnt out, and which I knew as soon as he mentioned them would be of no use, though they are mentioned for such purposes in the works of Barratt, Agrippa, and others; but I had proved their uselessness. However, knowing that they had nearly burnt out by the time they had been burning, and the stench in the house was getting disagreeable, I asked those assembled if they had seen anything, and they one and all answered "No." He then said they were not honest, and would not acknowledge to seeing; but one of the parties present asked him if he considered them all liars. He then told them not to be in a hurry, but to keep their eyes fixed on the smoke above the blaze; and I told them to look where they wished, but not to look at him, for I well knew that he possessed some biological power of attraction, and if he caught their eyes fairly with his will, he could influence them, and make them say anything that he liked; so I cautioned them against his electro-biology, or system of will, working them. The perfumes were now almost out, and learning that nothing had been seen, though he still persisted they should see, I, after satisfying myself of his capabilities by experience and revelation, told him in the presence of all that I would defy him to produce a spirit of any grade, either aerial or celestial, in that house on that night, the perfumes had now gone out and the gas relit, and nothing had been seen, and those present said,—"Now, sir, you came here to try to prove that Mr. Brown was an impostor, and to convince us that he was deluding us, but instead of proving him an impostor, you have proved yourself one, and we find that you can do nothing but talk, swagger and bluster." The doors were then opened and those who were in the shop and in the yard, came in and heard him say that he must acknowledge he was beaten, and he had failed that time, but the reason of his failure was that he had had too much to drink before he came. At this all present appeared disgusted, and told him he ought to have been ashamed of himself to come to a meeting like that in a state of intoxication. He then asked me that, as he had failed, whether he might come any other night, and bring some friends with him, and try again, but I told him I would not allow it in my house, for I was already perfectly satisfied, and if there were any persons present who were not satisfied, they might take him or invite him to their own house, but I would not be again annoyed myself nor allow the members to be annoyed with any such ridiculous proceedings. At this he got enraged, and wished me to look into a crystal for him, but I said I would have nothing to do with him, but if he could do anything he might do it, but I would not assist him. He then began to threaten me with working evil upon me by magic, and leaving an evil spirit in the house to annoy me and shake the house, but I told him to do his best and his worst, and I defied him. But he said I should find it out when he was gone; and one of the parties present asked him in what part of the house he would leave the spirit, when he pointed to a glass of water which stood upon the table, and which he had been mes-

merising previously, and, placing his hand over it, he said, I will leave him in this glass of water, and you will suffer for your treatment to me. A young man who was sitting by the table, and who had heard the whole proceedings, and who, with others present whose names and addresses can be given if required, this young man taking up the glass, said in a serious air, "Is the spirit in the water now?" and the pretended magic worker said "He is." Then said the young man, "I will swallow him," and at once put the glass to his mouth and emptied it. This created much laughter, and the pretended magic worker was hissed and jeered out of the room. But before he left the neighbourhood, one of the parties who were in offered him his house for another night's experience, and the young man who swallowed the water, with four or five others, agreed to meet him at the appointed house. They accordingly went, but the pretender was not there; and two of the party went to his house and fetched him, but when he arrived, several experiments were tried in vain, with the exception of the turning of a hat on the table by the man of the house, who confessed himself that it was nothing but a delusion, though he was a great professor of hat turning. So all the professions of this wonderful magician, biologist, mesmerist, crystal-worker, and enchanter, proved a failure; and yet in the face of all these facts, which many intelligent men can prove, this pretender is still opposing our cause, and professes to get revelations equally with our circle. But it is strange they dare not publish any, so that their medium and his ravings might be tested. Several revelations which they have professed to receive we know have proved false yet they still persist deluding and defrauding those who are credulous enough to listen to them; and yet after proving himself such an impostor and deceiver as he did in my house before so many witnesses, he has the effrontery to meet every person who witnessed his imposition; and he, with others of his associates, tried every means in their power, and even pledged themselves to overthrow this cause by the grossest calumny and falsehoods against me and the circle, and actually brought forth our works, endeavouring to prove them contradictory by classing divine revelation with the comments of the author of the several works; and thus, because the comments and revelations differed, they wanted to make them contradictions, saying as they were all in the one work, it was all set forth as truth. And though I, as the author, told them that my comments had nothing to do with revelation, and that I was only a man, thinking myself no better than the generality of men, and that, as the revelations had come through me, I have given them as they were revealed, and that I had written my comments upon them from my own judgment on the subjects of the revelations at the time they were revealed, and all in every work that is revelation is headed as such, so that my comments and the revelations are all distinguished, and every honest candid member confessed that the very circumstance of my comments being different in principles to the revelations is sufficient to prove that the said revelations are divine and beyond my comprehension and power of invention, for if I had framed the revelations I could have framed the matter or comment so that the one would have confirmed the other, and corroborated each other in principle. But they do not, and this alone is a great proof that I have no control over the matter contained in the revelations, and though every means were resorted to, and scandal and falsehood were published against me, the circle, and the cause in the public press, and the parties met our members at every public meeting, and annoyed, slandered, and falsely accused them, and are still doing so, yet

their efforts to overthrow the cause failed; and though many revelations have been published by our circle, as revealed through me, which they say were false and fraudulent inventions by me at the time they were given, yet, in defiance of all their opposition and falsehood, all these revelations have been fulfilled as far as time would allow them. So we heed not their accusations nor their opposition, neither shall we attempt to satisfy their morbid curiosity or their sceptical notions, well knowing that if they could have injured us or the cause they would have done so long since, but their efforts have all proved vain and fruitless. Still they continue to annoy and disturb our meetings, though they do not succeed in injuring the cause. And, as we have shewn in an article in our last impression what their conduct has been, I may here state that the men mentioned in our last article in No. 5 who insulted me in my own house demanding to know how I lived, are the very men who have so continued to endeavour, with others, to break up our cause, and one of the men, Mr. G. B., who came to my house to prove me an impostor, but proved himself one, with Mr. Humphries, are the very men who twelve months after that event, came to my house and so grossly insulted me, till I threatened them with the police, as before shewn; but even now they are still degrading me, and accusing me of want of charity and christian feeling as shewn in our last.

Having thus far given my experience as a medium, and having shewn the nature of the enemies I have had to deal with, I shall now leave this subject and our enemies to their own reflection, still looking upon them with charity and compassion, knowing that, for their scoffs, slander, and disobedience, they will have to suffer according to the promises made to the oppressors and disobedient in divine revelation, and in the meantime, I shall refer the reader to other portions of my experience, which I trust will prove of more interest and instruction.

Ever since our cause started, or rather ever since the Circle was founded in 1853, I, as the medium, becoming well known as such from that time till after the issue of the "Book of Life," in the early part of 1858, was in the habit of asking all questions on matters of real importance for all inquirers from every part of the kingdom; but as I could not write myself, nor read my letters, other persons connected with the Circle had to do it, and these persons can now bear testimony of the truth of what I am about here to state, and have kept all letters and correspondence by me ever since the cause first started up to the present time, as any person can see, and during the periods of asking these questions, such as obtaining the names and orders of the celestial guardian angels of different individuals with their future missions through life, hundreds of which I now retain proofs of, and it was these missions which first established the truth of this great cause, because at the head of almost every mission some beautiful poetic lines were revealed, which were invariably extremely impressive and expressive on the subjects of the person's future life, but the most strange circumstance connected with the missions is that they always referred to the past lives of the individuals who enquired, and recalled to their minds the most minute circumstance of their past experience and in some cases from the earliest ages, and as these persons were strangers whom I never saw, heard, or knew, living as far off as the Isle of Wight, others in Warwickshire, Leicestershire, Durham, and in Essex, and in many other parts, they all were well convinced that I knew nothing of their past lives; but as they, in many instances, were minutely defined, they were struck with the facts, and were compelled to believe the past, and to

put faith in what was revealed for the future which, in some cases, were very trifling, and thus, as their letters which I now retain will prove, they wrote to me acknowledging the facts with gratitude; and as I never made any charge many have sent me handsome presents, from one pound down to half-a-crown, acknowledging at the same time that their past life had been more minutely detailed in the mission sent, and circumstances mentioned in it which they themselves had never divulged to any living soul; and it must be understood that I now possess these letters of acknowledgment, and the men who wrote the missions and read the letters of acknowledgment are now members either of the cause or circle, and can testify to all the truths referred to above, they themselves having had their missions revealed, and acknowledged the truths of the past as referred to in them, and have since proved much of what was revealed for the future. I do not wish the public generally to believe all these statements on my word, but if the cause is worth investigating, any person is welcome to come to the fountain-head and see, read, hear, and judge for themselves, and they will then be convinced that divine revelation can never be confuted or disproved, as we shall further shew as we proceed with the experience of the medium.

(To be continued.)

#### 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. 5, Vol. 2.)

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

Sir,—After a careful reading of the history of the plagues of Egypt as we find it in the book of Exodus, it cannot fail to strike the minds of many that the patience manifested by Pharaoh's subjects was of a most extraordinary character, and without a parallel in the history of the world, and it is represented that they bore with it all until their first-born were cut off from them, for notwithstanding all the tribulations they had experienced, nothing appears to have aroused them to a sense of the necessity of making an effort to rid themselves of the cause of their misfortunes until the deaths of their first-born, and when indeed this fearful visitation overtook them, they were overwhelmed with grief and fear, and in their agony of mind they besought the Israelites to depart without the least delay. But has this sudden striking down of the first-born of a whole kingdom been properly understood? has the full extent of this dreadful calamity been truly realized in the minds of bible readers? "The first-born: whom does the term include? it includes men, women, and children of all ages: it may include several in one family. The hoary headed patriarch of a large family of descendants may have been a first-born; he is consequently cut off; his wife also may have been a first-born child, she dies also; the eldest child of these two above named is also cut off, and it is possible the married partner may have been a first-born child also, and their eldest child must share the same fate, and if married and having a child, that child must also fall a victim to this dire plague. Now, sir, if this account were true, it would be dreadful to contemplate; the flower of a nation cut down in a night, not a house but that had one of



more of its inmates suddenly stricken down in death. But this visitation is also without a parallel in the history of the nations of the earth, and it is also in opposition to the working of nature's laws, and the whole history of these plagues is so full of contradictions, absurdities, and unnatural occurrences, that I feel no hesitation whatever in designating it as a fabulous history altogether, even if I had not the confirmation of modern divine revelation to assure me of this fact. And although the history of the plagues of Egypt has been denounced as a corruption, and an abomination; yet knowing that the Jews keep their passover rite in assumed remembrance of the fact of the destruction of the firstborn of the Egyptians; it was deemed best to make a spiritual inquiry on this particular point, and a question was asked in this form:—"Was the rite of the passover as now held amongst the Israelites instituted at the death of the first-born of the Egyptians?" The answer obtained was as follows:—

*Celestial Revelation.*—"Behold! we have already condemned the history of the Israelites and the Egyptians as mysterious, fabulous, and absurd; therefore let no notice be taken of the account any further than that there really was such a people."

The truth of the above revelation becomes manifest by a careful investigation of the facts contained in this history, as it now stands recorded in the scriptures, and there is not in the whole bible a history more calculated to give a false opinion of the attributes and character of the God of heaven and earth than this vile fabrication. There is not a ray of goodness, mercy, or justice, shewn as emanating from the author of all that is good, just, and holy, as regards the treatment of Pharaoh and the Egyptians at His hands; but this history from end, to end, only represents God in the light of a powerful tyrant, acting without a display of mercy, or justice, putting in operation a power which made Pharaoh subservient to the divine will, and then after openly declaring that the result of that power, or influence, would be to cause Pharaoh to be disobedient to the commands of God, received through Moses, yet punishing him and his innocent people for an obstinacy which he could not avoid, or control. Is there any thing that can be conceived by the mind of man more destitute of mercy and justice than this? what would be said of a master who when directing his servant to do a thing would at the same time cause that servant to swallow something that would sleepify him, and thus render him incapable of obeying the commands he received, and then punishing him for the disobedience he could not avoid? would not the master be deemed tyrannical and unjust? but suppose further that the master not only punished his servant for the presumed disobedience, but others also that were entirely ignorant of the matter altogether, this would make the case still worse than before; yet in this very light is the Almighty creator of the universe represented to the minds of the masses who read the scriptures, and hence results the conflicting opinions of the power and attributes of God, which have laid the foundation for the various but erroneous creeds now prevailing amongst the people of christian countries.

It is against these corruptions, mysterious, fabulous, unnatural, and absurd corruptions, spreading around in all directions their pernicious and poisoning influences that we are concentrating our efforts. And not only do we thus act in accordance with a sentiment of a love of truth and justice; but we are specially commanded to lay bare and expose these errors and corruptions, that they may no longer mystify God's chosen people, but that the lovers of truth, and righteousness, may in all humility and reverence, with grateful hearts drink freely from the pure fountain, whose sparkling waters infuse a new life and energy into those who partake of it, so that the swelling heart may vibrate to the joyful words of inspiration—

"Great God with wonder and with praise  
We read thy sacred words,  
While unto thee our voices raise,  
And hail thee Lord of Lords."

CHARLES GREGORY,

West Cowes, Isle of Wight.

(To be continued in our next.)

#### THE DOCTRINES OF CHRIST, ON THE SCRIPTURES CONTRASTED WITH MODERN SECTARIAN TEACHINGS.

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

Christ tells us that his second coming will be personal, or in the clouds of heaven with power and great glory, and every eye shall see him.—Mat. xxiv; Rev. i. 7. Mo-

dern teachers tell us the second coming of Christ will not be personal, but spiritual and invisible, for we shall not see him but feel him in our hearts. Christ tells us the wheat and the tares are to grow together until the harvest, and also who the tares and the wheat are, and that the reapers shall be the angels. Modern teachers tell us that all the tares shall become wheat, or every sinner become a saint; that wickedness will come to an end for one thousand years before the judgment. In 2 Thes. i. 7, 8, we read, the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and obey not the gospel of Jesus Christ. But modern teachers tell us that before Christ comes to judgment, righteousness will cover the earth as the waters cover the sea, and that there will be none on whom Christ will take vengeance when he comes. Christ tells us that his kingdom is not of this world, nor from henceforth; (that is to say, not of this world's rule). Modern teachers tell us that Christ did set up his kingdom in the days of his flesh, and that it is now in their hearts; but how do they prove it to us. Surely not by the charity that never faileth, nor by the gifts of the spirit as the apostles did. Christ tells us we are to know when his coming and kingdom is nigh, even at the door, by the signs he has given us in his word.—Luke xxi 25 to 31, and modern divine revelation corroborates the same, and bids us watch the course of events of nations, and make our houses our churches and be a people prepared for his coming. But modern teachers tell us that we are not to know anything about the time of his coming and kingdom until the event itself takes place. In Thes. i. 3, 4, Paul tells us that the day of the Lord will not overtake God's people as a thief, for they are all children of the light and children of the day, and modern revelation says the same; but the general sectarians say that the day of the Lord will come as a thief upon all men, both the righteous and the wicked, thus contradicting both Paul and modern revelation. Christ and David tells us that the meek shall inherit the earth after the wicked are all cut off, and burned up root and branch; and the same event is referred to by Peter i. 3 to 10, in which the new earth is mentioned, but we are told by the churches of the different sects, that the saints do now inherit the earth, and that the promise in the 37th Psalm, where the meek is promised the inheritance of the land, and in Matthew 5th, where the meek is promised to inherit the earth, has reference to another world. Daniel tells us that the kingdom and dominion and the greatness of the kingdom under the whole heaven (not above or in it, but under it) shall be given to the saints of the Most High, and it shall be an everlasting kingdom and they shall possess it for ever.—Dan. vii. 18, 27. The God of heaven shall set up a kingdom, which shall never be destroyed. This kingdom shall not be left to other people, but it shall break in pieces, and consume all other kingdoms, and it shall stand for ever: and modern revelation states that in the reign of Christ in his kingdom, there shall be births, marriages, and deaths, but not as the births, marriages and deaths before the change. Marriages shall be heavenly bonds, the words of the contracting parties being given without ceremony to the chief ruler of the church without fees, will be established, and births will be ties of affection, and deaths will be unregretted, as all will know of the coming change. And the law of merchandise from land to land will no longer exist, but the earth shall be permitted a free production without tax or tribute. Then will children honor and obey their parents: then will the gifts which the apostles had, have been again bestowed upon the true disciples of Christ, and acknowledged. Then will bigotry and prejudice be dispersed, and the angels of God, the celestial messengers of his grace to this our earth, be opened, and the two worlds become united, and they will walk and talk with man, and give consolation and comfort to the mortal generations of mankind. Then will the universal Church of Christ be established, and the world be a paradise henceforth and for ever. But many of our modern teachers tell us that this day is a great way off, at least 1000 years, probably 365,000 years; but a few I find whose eyes are opening by the signs of the times; and it will be chiefly those whose eyes are opening by the signs of the times, and it will be chiefly these who will soon see that revelation is again restored, and the scriptures are being fulfilled, in which the angels are to gather the elect &c. We are told also to comfort one another with the promises of Christ's second coming so much the more as we see the day approaching. The sectarians say there is no comfort or consolations in such contemplations, but

rather a terror; therefore we ought to be silent and say nothing to each other on that subject. Peter tells us that we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn.—2 Pet. i. 19. Modern teachers tell us that the prophecies are dark and mysterious, and we ought not to study them lest we get wiser than our teachers. Paul tells us that all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good work.—2 Tim. iii. 16, 17. Modern teachers tell us that many parts of scripture cannot be understood, nor is it of any profit to us if it could be understood. Therefore we must content ourselves in our ignorance, and trust to what our teachers tell us. To which I say, we have long enough trusted to what our teachers have told us; we may trust to our teachers till it is too late, for they are still crying peace when sudden destruction is about to burst forth; and I feel assured that if our readers will but study divine revelation, and watch the course of events as we are told to do, they will soon arrive at a conclusion that the present teachers in the different churches are blind watchmen and dumb dogs, that neither see the danger coming nor would they bark if they saw it coming, because their salary is at stake. They are too greedy of gain—they are too much taken up with this world's goods. We have only to open our eyes, and it will very much appear as though many wanted to go to heaven by riches and splendour, steam engines and spinning jennies; but these things are about to take to themselves wings and fly away, and all the earth is soon to be equally enjoyed by all God's sons and daughters. What a glorious time to anticipate when all the people of the earth will be of one heart and soul, striving for the good of each other, then all will feel they are the brothers and sisters of God's universal family; then there will be no distinction or divisions of sects and creeds; then Christ himself will be subject unto the Father, and God be all in all, as spoken by the apostle and sanctioned by modern divine revelation; then all worldly, kingly power and priestly despotism, shall be no more, and Christ alone shall be King for ever.

J. HITCHCOCK,

Near Belper, Derbyshire.

To the Editor of the Spiritualistic Free Press and General Record

Sir,—In my last communication to the 'Free Press,' it appears I was too plain for one of our members, and for being so pointed, received a rebuke, but I do not feel at present that I have erred in that respect, but was entirely misunderstood, and I still think that the passage cannot possibly be construed into the sense in which that individual understood it. But lest any other of our members should likewise misunderstand me, I will endeavour to shew that I was not in any way casting any blame upon any person, but simply pointed out a plan whereby we could benefit our fellow men, without any material disadvantage to ourselves. And when we consider the pledge we have signed, and the commands we have received from time to time, that no honourable means should be left untried to warn the people, and even to visit them in their houses, I cannot think that we are exceeding our duty, by even asking persons to read our works: I have asked many persons to read them, but do not remember any except one individual who refused to read them; it was said that I implied, in the article named, that our members would not lend their works, and it was further stated that it was not our duty to ask persons to read, or offer to lend them our works, but it was their duty to ask us for them. The first objection I make to this, is that many persons do not know that we possess such works, unless we tell them, and many persons to whom we endeavour to introduce the subject, and objects of the Great Organization, do not feel themselves justified in asking the loan of a book, but when the offer is made, but few would refuse it, and many would gladly accept it. The portion objected to, reads thus—"and if those of our members who can afford to lend the works to their neighbours, and friends, and give them the liberty to lend them to others, say the 'Warning Message' for a fortnight, the 'Book of Life,' and 'Scriptural Magazine,' for a week each work, they would have the pleasure of finding in a short space of time that the works had reached where our members would least anticipate, and much good would result to the cause thereby, &c." I cannot conceive how the above passage could offend any one, or be deemed uncharitable towards any of our members, it was intended sim-

ply as a suggestion to those who could afford to do so, and such meaning I believe it conveys. Trusting that those who read will pardon this digression from the subject in hand, as continued from our last.

We, as members of the Great Organization, are frequently charged with prohibiting prayer, except those used at our meetings for worship, this I beg to contradict, prayer is no where condemned in any of our works, but on the contrary, the "Warning Message" tells all to "watch and pray, night and day, for strength and fear of the Lord." The prayers we do not believe in are those that Christ condemned, viz., long prayers on purpose to be heard by men, made in conspicuous places, such as the corners of the streets, or in the synagogues. How often have we heard similar prayers in our day, yea, the words studied before like a sermon, and partake far more of exhortation, than supplication, how seldom in those long prayers do we hear of any real blessing being asked for, and the language often absurd and ridiculous to be addressed to our maker and preserver. Christ taught us a beautiful lesson on the subject, by shewing what kind of prayer was most acceptable to God, and that which was not acceptable, as in the case of the Publican and the Pharisee—the publican, so called in scripture, means a tax gatherer, and at that time it must be remembered the Jews paid tribute, or tax, to a foreign power, and the men who collected this tax were despised above all men by the Jews, but though despised by man, yet his humble prayer was heard, God be merciful to me a sinner; but the Pharisee, too much like the sectarian of our day, believed he was better than others, and thanked God, he was not like other men, but thought himself something better than the humble publican, forgetting that God looks at the heart, and not at the eloquence of the prayer. And if they who condemn us, and falsify us, would read the two first verses of Montgomery's hymn, so often sung by them, they would find a beautiful definition of prayer, which I here give—

"Prayer is the soul's sincere desire,  
Uttered, or unexpressed;  
The motion of a hidden fire,  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear;  
The upward glancing of an eye,  
When none but God is near.

Now if those who put such faith in the offering of long prayers, would be guided by the teachings of Christ, and his faithful followers, and not ask for so many useless things, yea, I may say ridiculous things, as shewn in the former part of this article; it would be far better for them, and society in general, for the name of God is often used without reverence, and thus partakes of blasphemy; I wish not to condemn simplicity of language, but cannot sanction or recommend any person to use any thing but language suitable for a creature to address to his Creator; and thus we believe it is right to pray to God at any time, or in any place, when we feel that we are in want of any blessing, or feel ourselves in any danger, and not set apart one day of the week only for prayer, but to worship God on every day; and we further believe that God will hear our prayers as well in the humblest cot, as in the mansions, or in the structures reared by human pride, and wherever two or three are gathered together in His name, there will He be in the midst of them; and we further declare that it is the duty of every man to make his house his church, and thus be a people prepared for the coming of Christ. And the first of a series of rules, and commandments, revealed from heaven, through the angel of the Lord, commands us to "fear God, and serve Him truly, pray to Him fervently through Christ, the Redeemer of the world, that the light of His holy spirit may come upon you." The fourth command teaches us to "pray for our enemies, that their transgressions may be forgiven them, and with due sincerity of heart, the Lord will hear our prayers;" and thus it will be seen that we are taught to believe, not only in prayer being necessary, but also to expect that our prayers will be answered, when we ask as we ought; this then is instruction given for the guide of the Great Organization, and another series of instruction addressed to all the human race, irrespective of class, grade, or station, reads thus—seek not the injury of those who have injured you, but pray for their forgiveness to Him who created all things, and thou wilt receive a heavenly reward. True, at our meetings for worship in our houses, extempore prayers are prohibited, and prayers suitable for the time, and circumstances under which we live, are revealed to us for



the people and this is quite necessary. For  
these things were promised, as  
written, it could not be said  
and this is that all men will  
after the same pattern, sing the  
same words, worship the same God, belong  
to the same church, and have all sacraments  
and be separated from the face of the earth  
and never again meet, and then  
they will become again united, and all  
return to their noisy throng down;  
and they love their neighbours as  
themselves, and the king will reign over  
them with Jesus whom the  
world rejected, and whom the heavens have  
received until the time of the resurrection of  
all dead, and we believe it to be the will  
of God, and we believe He has decreed;  
and we believe most speedily come to pass.

J. C. STEPHENSON

**I. C. STRETTON,**  
Lincoln, Tennessee.

East Street  
Hampstead

to be continued.

Editor of the Northampton Free Press and  
General Record.

So—Saying that the millions of your  
 people are open to all wise interest it is to  
 put your money, and seeing what you have  
 done in war and in graphic war; and  
 considering all this the arm of God is  
 still at work with you and the Church, and  
 the members of the Community, whose in-  
 terest is to advance truth, in at least, it is  
 not only to do it according to the pledge  
 they have signed. But to they all act in  
 accordance. I would say No, including my-  
 self. We know our present calling and  
 nearly position will not allow us to do  
 as we otherwise would at all times, nor does  
 the community at act in the best of their  
 capacities; yet, I would say to those whose  
 interest is to write hypothetical letters to  
 advance ideas from the standard of truth,  
 were they acting in accordance with the  
 pledge they have signed, instead of writing  
 these letters, they would have called their  
 friends and neighbours into their dwellings  
 for the purpose of making their house their  
 church. Had they a leisure hour, as I know  
 a working man has not many hours to spare  
 to write at any time, and when they have,  
 they should put them to a better use  
 than to write hypothetical letters to draw  
 ideas from the standard of truth. But,  
 as, I can assure them that they will  
 not wait much with one who has had fast  
 food of modern divine revelation. Now,  
 supposing I myself turn from what which I  
 have found to be truth, and sing to such  
 people, various minded as they are, for such  
 I know them; for they come to our meetings  
 at times, and at other times they go to church  
 merely to satisfy their employers—merely for  
 them to see that they are there; but they  
 would go when there is any collection, so  
 that they contribute to none; therefore, they  
 cannot it being leading to any sect or demon-  
 stration, or why not advocate such. They  
 forget that God knows it all time, however  
 they may think of hoodwinking God, as well  
 as the devil, by speaking such hypocrisy. But  
 in reference to the dissenting minister who  
 was preaching his farewell sermon, and stat-  
 ing to his congregation that he had been cal-  
 led upon by the Lord to leave his old ac-  
 quaintances. A sincere person on hearing  
 him say he was about to obey the call which  
 the Lord had made upon him, remarked to a  
 friend near him and said:—"Yes, if you  
 were not going to receive £50 more a year  
 than your present salary the Lord might  
 have called him to be wiser as he was as a dis-  
 senting minister, and you would not have shared  
 in him." Yes, I can assure those whose  
 interest it is to write these letters, they will  
 have to give more than £50 per annum be-  
 fore they will make a true and firm believer  
 in these new holy and sacred truths reveal-  
 ed from heaven, which is modern divine re-  
 velation, air half as much. They say again  
 they have not seen the trees in blossom; and  
 that the most of our members have suffered  
 who have joined the cause of the Great Or-  
 ganization, and are they out of the world.  
 But have not the newspapers stated that the  
 trees have been in bud and blossom in the  
 winter months. I myself have seen plum  
 trees blossom, and others beside, and have  
 got it from off the tree when it has been  
 ready to set in the month of March, and  
 is not March a winter month. But why  
 should they voluntarily come and pledge  
 themselves in solemn covenant on before God,  
 as there is no compulsion, and then to want  
 God to purchase their obedience by granting  
 them a sign in winter as clear as in summer.  
 Did not they believe before they joined, or  
 why did they join; and to say again, they  
 will not persuade say, the people may please  
 themselves. We know they will, but is it  
 not their duty to select true friends to the  
 cause, and to make the word of God known  
 amongst the people. But as it regards most  
 of our members suffering, I cannot answer

for all in this respect, but I have to thank God that I have been provided with food and clothing and a comfortable home at present, and so it is not worth a little self sacrifice to live in the reign of Christ, when we shall all be happy, when labour will be a pleasure and not a burden. But what has there been revealed for our guide? They who stand before the Lord and make a solemn vow, and then in his honour break their word, shall God's just vengeance know. We know there are those with large families who are willing for wealth, and may the Lord protect them a little longer through the nation's troubles, when they have already begun.

And now, sir, I hope you will not think me not mingling in your concerns, for as I have been a member of the Great Organization nearly from its first establishment, and from that date you know best; and as I voluntarily joined when I was in private by myself and have proved all things which have been revealed as far as time has passed, and have those who deny or contradict it ever lived to see it fail as yet, and as far as time has passed everything has been fulfilled; or are they at enmity with God for not sending the members upon them suddenly, thus showing that God is more merciful than men, or we should have been cut off at the brink of our disobedience. And again, they are wanting to know whose money it is that keeps such a man. I would ask, is it theirs who never pay anything. No. Therefore, so long as they who do pay don't murmur, what cause have they to grumble who pay nothing. We know full well that a good cause cannot be carried on without expense under the present system.

But before I conclude, my desire or prayer is, that the Lord may return these estranged members back to the fold, and there is a band to receive them and to forgive those sins who have discontinued observation of their homes and employments for no other fault than misapprehending the divine will of God, such as they termed domestic works and foolish notions, but it is that cause which no earthly power can reach or remove.

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Белый дом

Love letter is not written according to rule; it should be written on one side only.  
—Fa.



**REF ID: A66484**

## For Puss & Grand Grand

SATVEDAI MAY 4 1961

## THE LAW OF PRIMOGENITURE.

One of the great causes of want, misery, starvation, and oppression, is the law of hereditary heirship, which sanctions one portion of mankind to possess large landed estates as their own property, which they can bequeath to their next heir, or nearest of kin; and thus thousands of acres of productive land is laid waste for parks, and pleasure grounds, for the past time and amusement of those who possess them; while thousands of people are annually dying for want, because the farmers who hire their land from the owners have such great rents to pay that they cannot afford to pay labourers to cultivate their farms efficiently, when, if the lands were equally divided, and the parks, forests, pleasure grounds, and race courses, were broken up, cultivated, and divided, and the waste lands all cultivated, and divided in the same way, there would be plenty of work for all the surplus labourers, and every family might live in comfort by the fruits of their labour; but this the law prevents, and thereby creates oppression, crime, idleness, and starvation; which, if such law had never been established, such evils

would never have existed, and to prove that such law is an abomination to God I will here give an extract from the "Warning Message," which contains a revelation and other comments on the subject of this law, as may be seen from the allusion to the 141st page of the "Warning Message," a work written by Mr. J. G. H. Brown, published in July, 1854, and the extract is as follows:—

Наставникъ Им. въ своемъ дѣлѣ,  
какъ оцѣниваетъ работу воспитанника

We should bear both the losses, and the grief.  
 Of losses they have plundered from the year;  
 When we innocents pray for aid  
 They send us force, and add into their snare;  
 Thus cease we and in shame in the end—  
 Which God will check to His Anger's end.

The law of primogeniture, or hereditary heirship, is an ancient institution, invented by the rich, who found that they had laid claim to several portions of the land, and accumulated other riches, that, unless some provision were made to protect them, upon the demise of the person who possessed them, they would pass to the person, the rightful owner. Not content with living in luxury out of what had been considered, they also wished that their *successors*, in the shape of son, daughter, or any other individual of family connection, irrespective of merit or intellectual fitness, should retain possession of all given wealth. The consequences were, that the supreme rule of the kingdom, and all property which persons possessed and claimed as their own, should be made hereditary, for which purpose this law was instituted. So that the Throne of the King was hereditary, as well as all other possessions, no matter what the means of the succeeding heir might be. Thus, certain persons having gained regal favour were gifted with grants of land in different parts of the kingdom, such persons having power to sell land upon such conditions as they thought proper. When the law of primogeniture or hereditary heirship was passed, the heirs and successors of these persons were proclaimed rightful owners of the several portions of land inherited by their forefathers; which system still continues. Hence have arisen the names of many estates now bearing the names of their first possessors. As the spirits have declared that God hath said, He created the land that all men might equally enjoy its produce, and that it is displeasing to Him, that one portion of His creatures should exist upon the produce of the other portion, without producing themselves, and that He intended all should labour, and that a revelation should be given describing the unjust law which keeps one part of the people in wretchedness, and another part in idleness and luxury, I, in accordance with instructions, supplicated that the angel Gabriel would reveal the necessary instructions to be inserted in this chapter, namely:—

**QUESTION.**—What is the nature of the law of hereditary heirship, or, what are the consequences resulting to man through its enforcement; or, is it good in the sight of God that it should exist?

In answer, the following revelation was given:—

REVELATION.—"Behold! I am commanded to declare, that this law is an abomination to the Lord, and is one of the special causes from which the many evils which

afflict the human race has arisen. For, it encourages the rich to plunder the poor, and unjustly deprives them for doing so; while the poor are not permitted to inherit the joy or the comfort which God created for them, without paying homage and respect to those by whom they are plundered. But God made the land, the seas, and all that in them is, and ordained that all things therein should be for the amusement, happiness, and subsistence of man: all to be enjoyed equally, without any other tribute than the labour by the sweat of his brow. Now, therefore, declare to the world that no man will accumulate riches and be dishonest to his neighbour. To lay up for tomorrow is evil in the sight of God; for ye knowest not what wind tomorrow may bring forth. As all flesh saith that the world is encompassed by wealth or poverty, they are ordained that after their present life is ended, they shall come to the world and reap therefrom that which shall sustain them till they return again to the earth; nor shall they be permitted to take anything from the world. Therefore is hoard is visited, and it is also visited that wealth should be possessed by any while others want. Therefore declare to the world, that all self-seeking power, all accumulated riches, and all things which are an abomination to God, shall be swept off from the face of the earth. And when the days of trouble, which are near at hand, are ended, mankind shall enjoy the comforts which God created for them, without fear or restraint, and shall henceforth dwell in religious harmony and brotherly love.

This law is declared to be abominable to the Lord, as it is a special curse from which many oppressive evils arise; the chief of which is, that the land is possessed by *one class*, who likewise procure themselves owners of the production, by which means they possess the wealth which the working population produce, who must submit to a mere pittance for their labour, while the proprietors enjoy its fruits, and assist in making laws for the people. Instead of paying their labourers so that they might provide themselves with necessary comforts, their salaries are paid so sparingly that they can scarcely live and furnish themselves and families with clothing or comfort. Their employers not content to live out of the labour of their workmen, and clear all expenses connected with their trade, also desire to grasp sufficient from the producers, which enables them to save fortunes for their families; so that when they grow up, instead of teaching them to live by industry, they succeed to vast fortunes, which they are instructed likewise to *invest*. This is the system, from the great landowner to the farmer, manufacturer, and petty tradesman; all endeavour to accomplish this end, namely, to *save fortunes* to establish their children respectably, no matter how the money is obtained, if once completed the law of primogeniture, or hereditary beirship, confirms the rights of the heirs to possess that property. The angels declare that this law rewards the rich for depriving the poor, but the poor are not permitted to share God's blessings or comforts of life without paying homage to their oppressors: while



other laws coerce the people to submit to these wrongs. This revelation declares that no man can save riches and be honest. God created the earth and seas with their production, that all men might enjoy them with freedom and equality; and for one person to possess wealth while others are starving is a sin against the Creator. He declares through his angels that this law, with its evils, shall be abolished. This revelation plainly shews why this law was instituted, and the many disadvantages experienced by the poor resulting therefrom; who although they are compelled to submit to the laws of the kingdom, are not permitted to share in their formation. Hence, one class makes the laws and enjoys their results, while the other class cannot have law without payment, nor justice at any price; though it may appear just, where any law is called into requisition; yet, if analyzed, it will be found oppressive in some measure. So it is with everything which has oppression for its foundation, and this particular law, though to a worldly mind it appears rightful, if we examine it spiritually and charitably it is not just. Still the little tradesmen are not to be regarded as causing the evils; nor, in fact, do the most wealthy cause it; for both have been taught in the school of experience, and from early tuition have imbibed a liking for comforts, and have resolved to adhere to secular advice, and to hold fast to that which is good, and do not feel disposed at present to alter their opinion or intention; nor can they be blamed, so far as concerns worldly consideration. Still, if our clergy and rulers would adhere to their own doctrines, and show forth a feeling of charity, this universal feeling would speedily follow, and want and misery would quickly disappear. The spirits declare, that however opposed the wealthy classes may be to these principles, the time is coming when every evil shall be removed, and all which is an abomination to God shall perish, and mankind shall henceforth enjoy the fruits of the earth in freedom, dwelling in charity with each other, and acknowledging all God's creatures as one family, whose study will be harmony. As this revelation has given such plain assertions in explanation of its nature and results, no further remarks are necessary respecting it.

The above extracts are taken from the "Warning Message, with remarks written thereon, and the revelation combined, are sufficient in themselves to convince every honest candid-minded person of the truthfulness of the language contained in them; and therefore we find that no further remarks are necessary; and trusting that all persons who may read this article will see its justice, and acknowledge its truth, and hail the happy time when such things will no longer exist, but will with all other evils be overthrown, and the chosen people of God who have been faithful to their pledges, will then enjoy all the blessings of the great millenium era, in which they will labour for each other in harmony and love, unity and peace, worshipping but one God, and belonging to one universal church; singing the some praises, and serving but one King, who is Christ the Redeemer, and of whose kingdom there shall be no end.

J. G. H. BROWN, Ed.

BRITISH CIVILIZATION, OR ENGLISH CHRISTIANITY—HOW THE POOR ARE TREATED AND HOW THEY ARE LEFT TO PERISH AND DIE, SURROUNDED BY PROFESSED CHRISTIAN MINISTERS, AND DWELLING IN A LAND OF BIBLES AND PROFESSED CHRISTIAN RELIGION.

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

Sir,—Allow me to forward to you for insertion, if space will admit, a paragraph extracted from a local paper, and in which may be seen how the poor, aged, and infirm, are oppressed in this boasted land of christian liberty and freedom; where bibles are spread broad-cast on every hand, and where professed christian ministers are as thickly strued as pigeons in a dovecot, and where charity is as loudly boasted of, that one would think there was no poverty; but to allay these boastings, and shew up the true state of things, as they exist between the rich and the poor, let the following paragraph be read.

"Sir,—'Truth is strange, stranger than fiction,' so says Byron; and if we examine the events which are constantly taking place, we shall be struck with the justness of his aphorism. The following are true statements of facts which have taken place in this village, and of which the public may judge for themselves.

A few months ago a labourer named John Johnson died in the seventy-seventh year of his age, and his death occurred under the following circumstances:—Some months before his death the old man was taken ill, and rendered incapable of work, and was consequently obliged to ask for parochial assistance, which, after considerable delay, was granted. During the time he received it, he often complained of its inadequacy to support him, and said he should begin to work again when he got better. A few weeks afterwards he began to work, but was compelled, by returning illness, to desist, and being refused out-door relief, was compelled to go to the workhouse. He remained there but three weeks, and came out and lay a day and two nights in a hovel among straw. He was discovered half dead by two persons of the village, and was removed to his home, which had been locked up during his stay in the workhouse, but he gradually grew worse and died a few days afterwards. He told his son who attended on him, that he left the workhouse because he had not sufficient food, and was insulted by the inmates, and he wanted to see his friends and old home again.

A case similar to the above nearly took place last week. An old man sixty-eight years old, had been sent to the workhouse in the beginning of the winter. He went in looking well and healthy, but he came out ghastly and emaciated. He had been submitted to a slow process of murder, and came out to prevent the consummation. He had been confined in a hot room, with a number of other old men for eight or ten hours each day picking oakum. This treatment and being pined to death, has nearly completed the desired effect. When the old man, after six or seven hours toil, reached home, no one would find him a bed for the night, or assist him, though he applied to the overseer, and several other persons, and he would, in all probability, have been compelled to sleep in a hovel, and thus probably have shared the fate of the other old man, had not a stranger seen him, and paid for his lodgings at an inn. Yet strange to say, this same village of about two hundred souls can boast of six ministers, and consequently, the amount of psalm singing and pious twaddle is enormous. In some savage countries, when the natives grow old and incapable of being useful, they are left by their tribe and friends to perish in the woods, or to be devoured by wild beasts. But in England, our highly favoured land, where bibles and ministers are as plentiful as blackberries, a more cruel and refined system of barbarity is practiced. When its poor are grown old and useless, they are torn from their friends and home, with its associations to pass the remnant of their existence among strangers, to be insulted, half starved, or perhaps fed on carrion and offal. The farm labourer, who has been used to fresh air and exercise all his life, is at last dragged to a union and compelled to work at an employment the very opposite to which he has been used to all his life. The tenor of his life is broken in his old age; and like an old tree transplanted into a strange soil, he droops and dies with the change.

I should like to know what is done with the money earned at picking oakum by the very hearts blood of those old men, and who has the fingering of it. If only half of the shocking treatment to the inmates of that workhouse be true, it equals that of the French bastille in cruelty. What is the use of those guardians, who treat with contempt,

or will scarcely listen to the complaints of those persons who have the courage to make them? I understand perfectly well how it is with some of those guardians. The less expense, the less consumption of food, the more the inmates are oppressed and made to work, the better it will suit them. Conscience, now a days, dwells more in the breeches pocket than in the bosom.

We want a change in the world. We want less of turning up the eyes to heaven, and more turning them down to observe the woes of our fellow-men; less spiritual cant, and more genuine piety; less talking of miseries, and more efforts to relieve them. The rich sit by a large fire in winter, and cannot imagine how the poor can feel cold; they live sumptuously, and forget that thousands around them are starving. They read the florid accounts by missionaries of niggers and cannibals, and give money to convert and clothe them, while our own poor are left to pine for bread. Why is it so? Is it because, in the one instance, their charity is ostentatiously displayed on the subscription list, and in the other it passes unnoticed. Let us hope that there are brighter days in the future for the aged poor. That, instead of being subjected to the horrors of a workhouse, they will be allowed to retain their humble home, and be supplied with the few required necessities of life, and thus have a chance of passing their last days in happiness and peace.

I am, sir, yours truly,

HUMANITAS.

Broughton Sulney,  
April 15th, 1861.

TO THE MEMBERS AND FRIENDS OF THE GREAT ORGANIZATION.

As much has been revealed, written, and spread abroad amongst the members, instructing them how their ordinance meetings in houses should be conducted, declaring that the revealed ordinance, hymns, and passages from the works of the Great Organization would in all cases be sufficient for a divine ordinance meeting for worship in the houses, and that extemporary speaking or prayer should not be permitted at such meetings amongst the members of the Great Organization, for it is extemporary speaking and prayer which has caused the many dissenting forms of religion which now exist; for persons who speak or praise extemporally speak and preach their own ideas and remarks founded on their own imagination; and all such persons have different ideas and express them accordingly, and thus, through these conflicting doctrines which are so taught, contention, with brawling discussions, frequently occur, and people leave one sect, thinking to have their ideas better suited in another. But the members of the Great Organization have a revealed code of ordinance for their guide, so that all who can read can offer the same prayers and exhortations, and sing the same praises; and these prayers and exhortations express nearly all the wants which feeble humanity require, and which with the extracts from other works, are sufficient to form a service of an hour and a quarter's length, so that, by attending to these directions, all extemporary speaking and clashing of principles by so doing, are done away with; so that the members have no necessity to go to this place or that for the sake of eloquent speech or delivery, thereby worshipping man instead of God. Such practises divine revelation has repeatedly and strictly forbidden, and those persons, though members, who will not adhere to the revelations which forbids such practises cannot be considered or looked upon as faithful members. Any member is at liberty and it is his duty to write an article to be read at ordi-

nance meetings, so long as such article is in strict accordance with divine revelation, carefully keeping all the objects and results of our glorious cause in view; and before such article is publicly read at an ordinance meeting let it be submitted to the consideration of a party of the members in the locality where such article is to be read, and if any doubt exists in their minds that the article is not in strict accordance with revelation, or that it clashes with any of the principles of the cause, and they cannot decide it, let such article be submitted to the test of divine revelation, which would sanction or reject it as the case might be; and as ours is a great cause, too much caution cannot be observed as to the manner by which the ordinance meetings are conducted, and too much care cannot be observed as to the matter read at such meetings, when such matter is not a selection from some of the works; for the explaining or interpretation of divine revelation according to the ideas of men is not good in the sight of God, for the interpretations of man are from the human mind or imagination, and scarce any two thoroughly understand them alike, or would place the same interpretation upon the one passage. Therefore, by separate people giving different interpretations, wrong constructions are liable to be spread abroad as to the meaning of the revelations, for they are so revealed that they cannot be fully understood until they are fulfilled. This we have proved both on public and private matters in numerous instances. Therefore, divine revelation directs that every member or believer should read the revelations as they stand, and await and watch the progress of events, and they may rest assured that they will see every revelation literally fulfilled, though not according to their anticipations; and these are facts which we can prove, and every other person who has had revelation on private matters can do the same. And trusting that all our members will see, understand and observe the truth and justice of the above remarks which are gleaned from divine revelation, both at the onset of our cause and at a recent date, so that peace, harmony, and love may exist amongst them.

As the above is my duty, I subscribe myself,

J. G. H. BROWN, Medium.

Great Alfred Street, Nottm.

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Printed and Published for the Nottingham Spiritual Circle by S. E. HACKETT, 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.