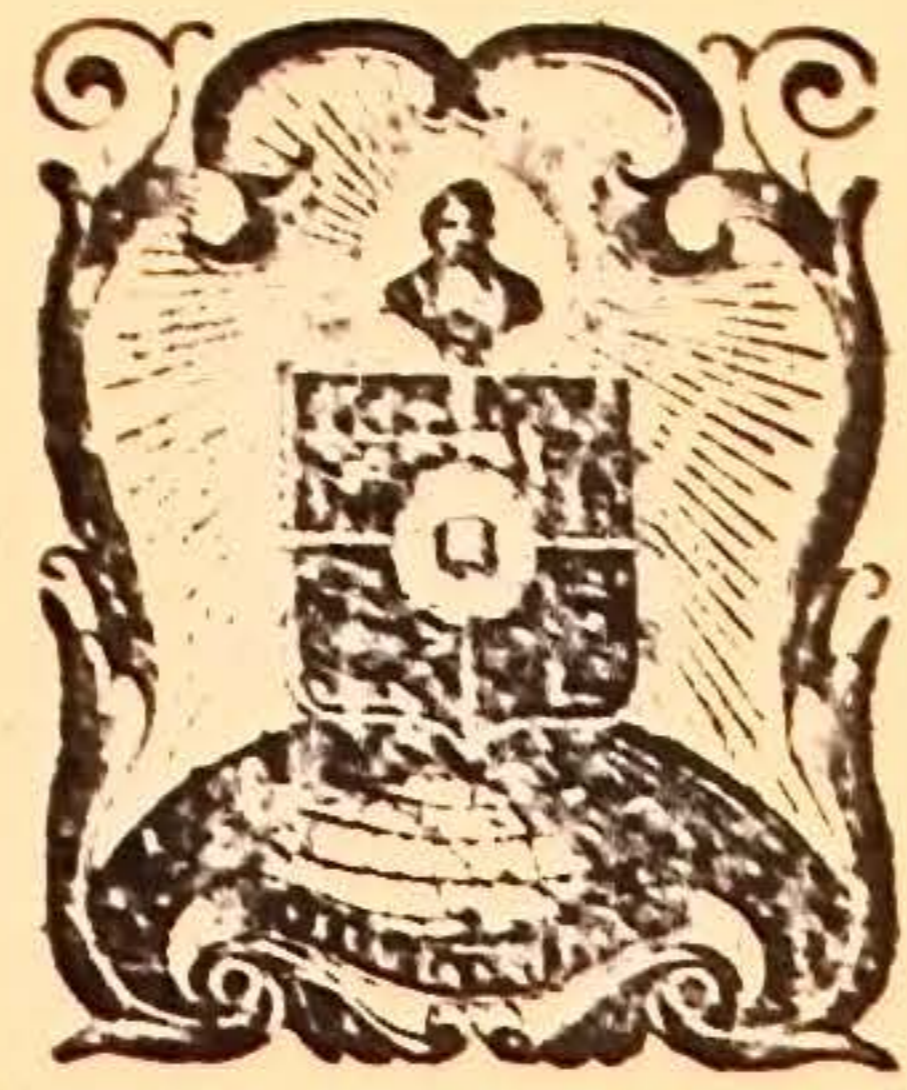


THE SPIRITUALISTIC

FREE

PRESS;



JOURNAL OF THE

GREAT ORGANIZATION.

A NEWSPAPER ISSUED FORTNIGHTLY,

WHICH WILL CONTAIN SPIRITUAL AND TEMPORAL FACTS, AND DESCRIBE THE PRINCIPLES AND DOCTRINES OF THE GREAT ORGANIZATION.

No. 5, Vol. 1.

SATURDAY, MAY 5, 1860.

PRICE 1D.

NOTICE.

In consequence of having a greater quantity of correspondence than usual, some of which having been received too late for our last issue, and being desirous to furnish as much matter of public interest and instruction as possible: and seeing that the letters we have on hand are of great importance to the cause, we are this time compelled to discontinue for the present our articles on the causes of infidelity, which we shall again resume as soon as space will admit; and having learnt that our paper can contain much more matter, and closer type and smaller margins, for the same cost, we shall in future see that the type is smaller without being leaded, the column wider, and the margins smaller, so that, with this alteration, at least, the amount of extra matter will be equal to nearly two of the present columns.

Correspondence

MR. CAMM TO MR. DARE, THE LEICESTER TOWN MISSIONARY.

(Continued from our last.)

TO THE EDITOR OF THE "SPIRITUALISTIC FREE PRESS."

Sir,—As Mr. Dare, the Town Missionary of Leicester, seems to have ceased to assist the members of the Great Organization in spreading the truths of divine revelation, even though in ridicule, I cannot but briefly lay before your readers, and the public generally, the lesson which they may have learnt from the correspondence which has taken place

1.—Mr. Dare does not deny or contradict that ancient ecclesiastical history testifies and proves divine revelation which declares, that all MSS and ancient copies of the scriptures now in existence have been corrupted both designedly and ignorantly, and by the mutilations of the hand of time; so that it is now impossible to give the ancient prophets or apostolic writings in their purity, either in this or any other language.

2.—He has assisted me to prove divine revelation, which declares that there is not an original copy of the ancient prophets or apostolic writings now in existence, and that a base corruption from the original now appears in the English language, called the Old and New Testament.

3.—He does not attempt to prove, except by sophistry, scoffing, and jeering, that angels are not now, as of old, revealing God's will to man, so as to fulfil ancient prophecy, and to bring about his eternal purposes; or that modern prophecy contradicts ancient; or that it has not been fulfilled in every minute, as far as time has elapsed; but, on the contrary, he has studiously endeavoured to draw away the minds of the people from these facts.

4.—He does not attempt to prove that the doctrines as taught in our hymns, cited by him in the "South Midland Free Press," of 11th February last, are not those which were taught by Christ and his apostles, and which shew that the doctrines on the same subjects, as taught and disseminated by himself and all other denominations, are false and delusive, and blasphemous libels against the divine attributes of God, and that such false doctrines are the result of the corruptions of the Scriptures.

The doctrines here referred to are as follows:

1.—That all mankind must suffer for the sins committed in the flesh, according to the following passages of scripture, which are not corrupted, Job xxxiv. 10. 11. Psalm lxxii. 12. Proverbs xxiv. 12. Jeremiah xvii. 10. Jeremiah xxxii. 19. Roman ii. 6. Roman xiv. 12. 1 Corinthians iii. 8. 2 Corinthians v. 10. Galations vi. 5. 7. Revelation ii. 23 &c.

2.—These sufferings take place after death in the spheres of immortality, through which all mankind pass progressively, until they are thoroughly cleansed and fitted by the

blood of Christ, for the end for which he died, that is, "to save, ransom or redeem them from eternal death." Thus as Christ "died for all," so "all" after purification in the spirit, reach everlasting happiness and rest.

3.—That mankind have for ages been kept in ignorance and superstitious fear of an individual monster devil, to divide the Almighty power of God, which is contrary to all those passages of scripture which declare God to be the "One Almighty, Omnipotent, Omnipresent, and Omniscient God," and besides him there is no God to divide his Almighty power.

4.—That mankind have for ages been kept in superstitious fear of eternal torment in fire and brimstone, which is contrary to all the above cited passages of scripture, as well as being inconsistent with reason, justice, or any of the attributes of a just and merciful God.

These are the doctrines taught by divine revelation, which Mr. Dare endeavoured to turn to ridicule, but which when called upon to prove them to be wrong, by proving himself to be right, he shrunk from the task, retired from the field of discussion, and now remains silent.

As to the questions further put to him by me on the 13th of March last, he also remains silent upon; a further proof of the hypocrisy of the teachers and preachers of the latter times, and also a further proof that the prophecy of the Apostle Paul (1 Tim. ix. 1, 2) is literally fulfilled in them, that they should teach the doctrines of devils, making merchandise of the people, telling lies in hypocrisy.

O Sir, when will the great masses of the people open their eyes and understandings, and judge of these things for themselves, and not to be led by self-interested men, who are living out of them in idleness? But is not the prophecy of Amos (viii. 11, 12) literally fulfilled in these times? Is it not the fashion of the day for the people to run about from place to place, hither and thither, after great orators and eloquent speaking, no matter what the sentiments of the orator may be? Truly then they are not content with the word of the Lord, and the simple doctrines of Christ and his apostles, which may be traced in the Bible they possess, notwithstanding its corruption, much less will they investigate the truths of divine revelation. But Christ's word must likewise be fulfilled, which declared that, as it was in the days of Noah, so should it be at his second coming. If however, the result of this correspondence has in any way been the means of enlightening the minds of any, so as to lead them to think and act for themselves, and to embrace the truth, I shall be amply repaid for the pains I have taken in behalf of my fellow creatures.

I am, sir,

Your obedient servant,

J. CAMM.

REMARKS OF THE EDITOR

On the letter from "One who Knows," in reply to Ph. D. our Manchester correspondent, whose letter appeared in our impression of Saturday, 7th April.

In the first paragraph of the self-styled 'Expelled One's' letter, which is hereunder given, he endeavours to falsify or misconstrue the assertions of Ph. D., for he states that Ph. D.'s words were, that these shores will but narrowly escape, and yet ask how it could be conquered without an invasion, when Ph. D.'s argument was that if there was no danger, from what had we to escape, and this any one may see who will refer to his letter of the above-named date; and in reference to the Circle and the Nottingham Members waiting for Ph. D.'s explanation, and so proving their ignorance, we beg to state that we possess the revelations the same as Ph. D., and knowing that Mr. W. B., possesses them likewise, we did not think it worth our while to give any explanation, as he if he had any sense might have read the works, and seen for himself; but we thank Ph. D. for his explanation, and there is no revelation in our works which sets forth aerial spirit revelations as truth, tho' the comment of the medium on Franklin's revelation sets it forth as truthful because he at the time, and even now, believes it to be such, but he is only a man and his judgment therefore is liable to err,

but in all the works the revelations are distinguished from the comments, by being headed as revelation, and set in different type. Here follows the letter of the self styled "Expelled One."

TO PH. D., MANCHESTER.

PH. D., after quoting the words, "And even the shores of this miniature kingdom shall but narrowly escape," asks the question, "But how can they conquer England without invading her?" So we are to be "invaded," and "conquered," and yet our shores are to escape. My friends will judge of what sort of English this is from one who would rob me of the name of "Englishman." As regards the spirit of Franklin, the writer looks upon it in much the same light as Ph. D. But as it had been made such an handle of by the world, and spoken of by the medium, and afterwards by others of the Circle in such an unwarrantable manner, as being untrustworthy, he thought it a duty to expose and bring them out upon the question, and the result was, they declared that Franklin's spirit was not to be relied upon; and our works prove it, said they, knowing as they did, at the same time, that the works prove that Franklin's spirit is to be relied upon. Therefore, the writer would ask Ph. D. why he did not call them apostates and enemies to the cause as well as me? As regards the word "supersede," the writer has given his opinion of that in the "Nottingham Telegraph" of April 7th. But though this too appears to him to be a discrepancy, which my friends explanation does not altogether clear up, he does not on that account reject the truths communicated through the medium. My remarks upon this word does "greatly exhibit" my "power of imagination," "for no one else would have imagined that supersede might mean precede," says my friend, when he knew well enough that my meaning was that the Angel Gabriel understood the word to mean precede. But if it was so easy understood, why need he have given such an elaborate explanation? And a convincing proof that our Nottingham friends did not understand it was, that they had to wait until they had received Ph. D.'s interpretation before answering me in the "Nottingham Telegraph," and therefore it must "greatly exhibit" their power of imagination as well as mine. But the fact was nobody understood it to mean precede, after its apparent discrepancy was pointed out, and therefore everybody ought rather to thank me for eliciting so comprehensive, though complicated an explanation, and not to exult in trying to make those look contemptible who, for truth's sake, make such enquiries. As Ph. D. has not attempted to dispute all the charges the letter of March 3rd contained, it is not my intention to reiterate them, but rather to express my acquiescence of his confutations of some of them, which were also answered to my satisfaction by Messrs. Stretton and Camm, whose integrity, sincerity, and self-sacrifice are unimpeachable. In conclusion, it would be hypocrisy for me to deny that the principles generally are deeply rooted in my mind, and that nothing but thorough conviction will ever efface them, not being yet satisfied that spiritualism is the "work of the devil," or that one exists, and those who think so let them say,

Why come not spirits from the realms of glory,
To visit earth as in the days of old,
The times of ancient writ and sacred story?
Is heaven more distant? or has earth grown cold?

As enquirers generally elicit enlightenment upon things that we should remain in ignorance of, they are entitled to be treated with respect, and though you may doubt my sincerity, or my faith, because it may yet be my wish to express myself upon what little is yet difficult for me to reconcile, for doing which allow me to subscribe myself,

Yours truly,

AN EXPELLED ONE.

April 16th, 1860.

Not "An Expelled One," but a "Deserter."—Editor.

ANCIENT AND MODERN PROPHECY.

Ph. D., Manchester.

When I propose to make a few remarks upon prophecy, I beg my reader to understand that I do not intend to explain either ancient or modern prophecy, but that I shall accept and quote ancient prophecy, as it is generally understood by the students of this most wonderful part of the word of God, in order to compare it with the statements of modern revelation. In order to understand prophecy, it is necessary to keep in mind that the events of nature are progressing and developing in a continuous circular motion, and that the same event, with very slight alterations, may occur again and again in the consecutive ages. We must therefore allow sufficient scope to the words of prophecy, for the same prophetic phrase or expression may be fulfilled again and again in consecutive ages. The word Anti-Christ, for instance, represents any person or state that is in opposition to Christ; and in this way the Pope of Rome is generally styled the great Anti-Christ, whilst there are numbers of persons to whom the expression applies just as well. Thus, modern revelation tells us that Russia is the great Anti-Christian power, which will continue for a time, and times, and half-a-time. But exactly the same time does also represent the duration of the power of the Pope, according to Daniel and St. John. Daniel vii. 25, says: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time." And St. John xiii. 5. "And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months." It would lead us too far out of the way to shew why these verses are generally referred to the Pope by Protestant searchers, but any one who wishes to see such reasons may find a full description of the Roman church, and of the his ory of popedom, in Daniel vii. 8, 20, 21, 24, 25, &c., and in the Revelation of St. John xiii. 5, 6, 7, &c., &c. Let us confine our examination to the times. By the language of prophecy, a time means a prophetic year, or a time of 360 worldly years, and a month means 30 years. Thus may we find, that Daniel's one time, and times, or two times, and the dividing of time, or half a time, mean $3\frac{1}{2}$ prophetic years, or a space of 1,260 worldly years. And St. John's 42 months mean the same length of time, if reduced to worldly years. Let us see which way this may be applied to the church of Rome. In the year 606 A.C., the Emperor of Constantinople, Phocas, made a grant of ecclesiastical supremacy to Bishop Boniface III. of Rome, and conferred upon him the title of "Bishop of Bishops." And to keep a conspicuous mark of the ascendancy of this anti-Christian power, a pillar was erected in the Forum of Rome, upon which the whole transaction is inscribed. But the prophet was told, Daniel xii. 4, to "shut up the words, and seal the book, even to the time of the end;" and to fulfil these words, it pleased Divine providence to keep the inscription of this pillar hidden from the eyes of the world until the beginning of this century, when, in the year 1813, the earth in which the base of the pillar was buried, was removed, and thus the inscription was disclosed and the book unsealed. The little horn, as the prophet says, shall have power for 1260 worldly years; and this little horn, or the Bishop of Rome, was created Vecumenical, or Universal Bishop, in the year 606 A.C. These two numbers added together bring us down to the year 1866. Thus Daniel and St. John tell us that the anti-christian power of the Pope shall cease in 1866; and modern prophecy tells us the same thing, namely, that all anti-christian power will be overthrown in 1866. Modern prophecy also says, that Christ will re-appear in 1866, and the same says Daniel vii. 26-27. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

Ph. D., Manchester.—Since the letter of the Spiritual Circle in your last edition mentions my relations to "One who knows," I have to give a few explanations. It is certainly true that I had a good deal of conversation and correspondence with him, but I never supposed that his words had any other purpose but the unravelling of truth. I had the fullest confidence in his integrity, and, up to the present day, I am scarcely justified to entertain any suspicions against him as far as I am personally concerned. But when he chose the channel of the public press for giving vent to his dissatisfaction, I at once gave up all correspondence with him, and I answered his charges publicly as he had made them. I think it my duty to make this statement, in order to show that the remarks of the Circle about me did in no way emanate from communications received from me, and that there is no personal motive for discontinuing my correspondence with "One who knows."

CORRESPONDENCE BETWEEN MESSRS. PIKE AND CAMM CONTINUED,

Quorndon, Dec. 1, 1859.

To Mr. Camm.

Sir—My letter to you was private; nor did I attach so much importance to it as to keep a copy.

You try hard to goad me into controversy, but you will not succeed. If I thought you were a sincere truth-seeker, I would spare no pains to try to bring you to a

better mind, but reasoning is out of the question with a man who believes himself as much divinely inspired as the prophets and apostles of old. Such arrogance and blasphemy are best encountered with the silent rebuke and contempt that they deserve.

I purposely avoided touching upon the various assumptions and questions contained in your former letter, because I would not be lured into controversy with you.

You must not therefore take my silence as either admitting or contradicting anything you have chosen to say.

For the same reason I return your second letter just received unanswered, but not unanswerable. Such a medley of blasphemy and nonsense, ignorance and conceit I do not remember to have seen before. To answer it would be simply like "casting pearls before swine." I confess I do not tremble at all for the good old bible—the pure truth of God. It has stood many assaults. It is strong enough yet to withstand the impudent pretensions and the puny violence of such opponents as J. G. H. B. and yourself. Respectfully assuring you that any further communication will be returned unanswered and probably unread,

I am still

Your well wisher,

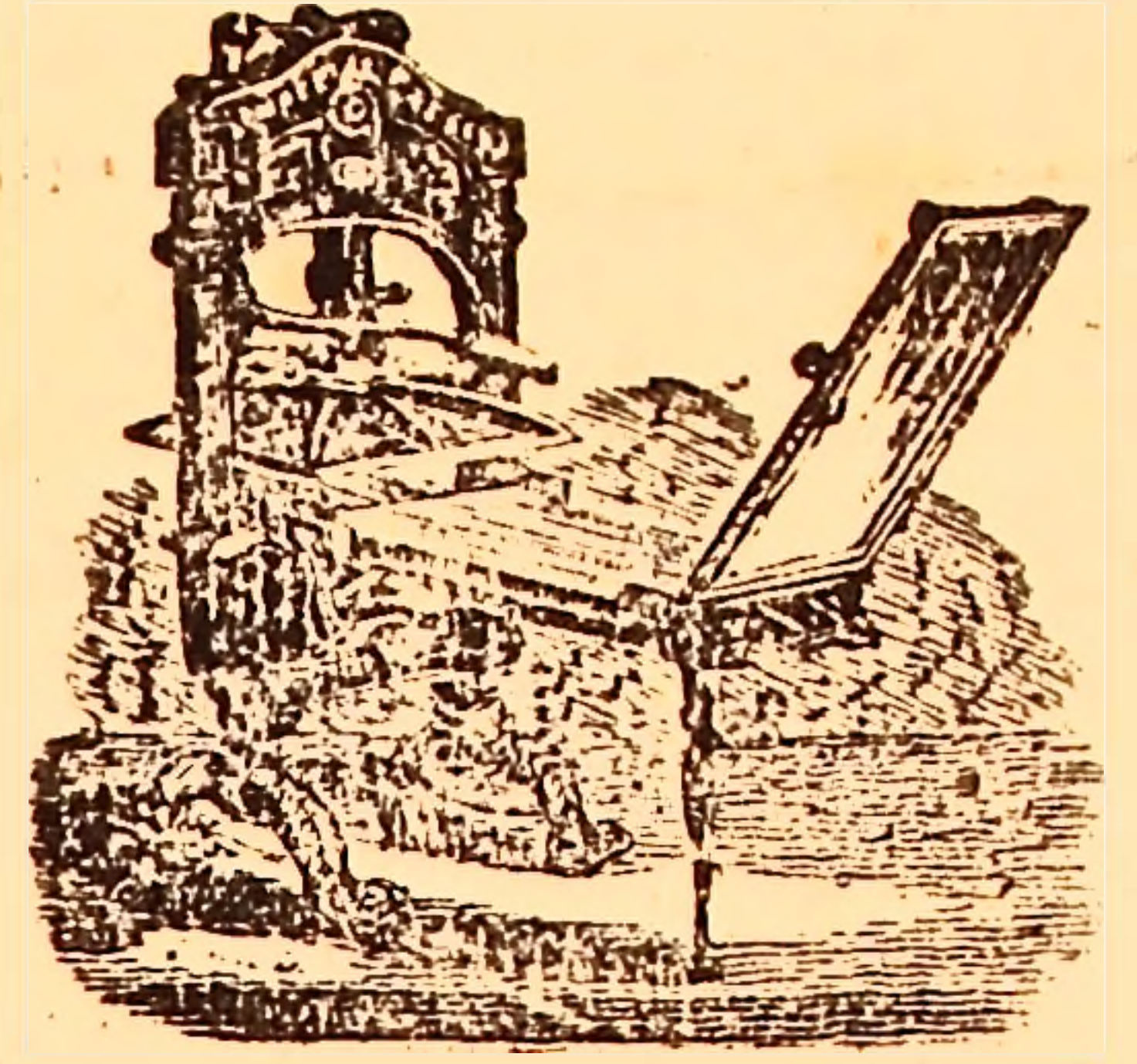
J. C. PIKE.

FALSE REPORTS AND DISGRACEFUL CALUMNY ON A MEMBER OF THE CIRCLE, AND THE GREAT ORGANIZATION.

Mr. T. C. Stretton, lace-dresser, now residing at Basford, Notts, having since 1856 been a member of the Nottingham Spiritual Circle, who, being at the head of the Great Organization, and through whose principles, which are the same as they which Christ and his apostles taught, which consist of denouncing oppression, and exposing hypocrisy, priestcraft, and delusion, in addition to which the Organization expose the corruption of the Scriptures, and prove that the clergy are aware of their corruption, and because Mr. Stretton has embraced these noble principles, and, being a man of great business connections in the town, he, through his professions and faith, has brought down upon him the displeasure and abuse, with the calumny of evil-minded men, all of whom who thus abuse Mr. Stretton are utterly opposed to justice, truth, honesty, or reason, and have not shrunk from setting forth the most dastardly falsehoods for the vile purpose of defaming the character of this most injured man, who, being now engaged in some unpleasant business in connection with his trade and other persons' concerns, the particulars of which are not necessary to mention, some evil-minded persons who are enemies to Mr. Stretton, and who oppose the doctrines of the Great Organization, and who know of Mr. Stretton's connections with the Organization, have, on purpose to slander the Organization and falsify Mr. Stretton's character, and to make the members of the Circle appear as fraudulent knaves and their medium as an impostor, have set it about as a current report that the cause of Mr. Stretton's present difficulty is, that much of his money which ought to be in his present business is locked up through his responsibilities for printing the works of the Great Organization, but this we are prepared to prove is a palpable and a malicious falsehood, and can bring startling proofs and corroborations of our assertions, and now declare to Mr. Stretton and his enemies, and to the world, that he, the said Mr. Stretton, is not under any responsibility, not even to the amount of *one penny*, as the bills and receipts will prove, and all the works printed were paid for by the voluntary contributions of persons residing in different parts of the kingdom—whose letters, with their names and addresses, with the amounts they have contributed, are still in our possession, and which at any time will confute the assertions of the enemies of Mr. Stretton; true, at one time he contributed to the cause equally and proportionately with the other members of the Circle, but since the issue of the "Universal Magazine" he has not contributed to any of the works published, though the "Book of Life," the three series of the "Light to the World," and many other things, including "The Spiritualistic Free Press," which is now publishing, and to none of which has he contributed *one penny*. Therefore, he cannot and will not say that his money is locked up in the printing for the Great Organization; and we shall not heed those of his enemies

who say to the contrary, knowing that all they can say or do will not materially injure him or the cause for which he is despised; but we heartily wish that they who calumniate and vilify, or falsify his name, would take pattern by Mr. Stretton's honesty and Christian-like spirit, and manifest conduct, and there would be less oppression, less slander, less duplicity, and less fraud and dishonesty than there now is in the world, and more love, charity, forgiveness, peace, and harmony. This, from our experience, we can caudly avow, and subscribe ourselves,

THE NOTTINGHAM SPIRITUAL CIRCLE.
April 25th, 1860.



THE

Spiritualistic Free Press,

SATURDAY, MAY 5, 1860.

THE GREAT ORGANIZATION:—WHAT ITS MEMBERS ARE TAUGHT TO OBEY AND PROPAGATE, AND HOW THE UNFAITHFUL ARE REBUKED IN DIVINE REVELATION.

Truly a prophet has no honour in his own country. Such are the words of an old, but truthful proverb, and how literally these words are fulfilled in the case of the Nottingham medium, will be seen by the perusal of this article. The Organization was established by divine revelations, as given through the medium, Mr. Brown, and the first members were enrolled on the 4th day of May, 1857, since which period, notwithstanding the great opposition which has beset us on every side, 390 members are now enrolled; and though some of them, and some of the Circle, through disobedience, negligence, and want of faith, have estranged themselves, and falsified their pledges, yet the cause is still progressing; though in Nottingham, by a number of the members, divine instruction and revelation are unheeded and neglected, the ordinance meetings have fallen off, the thanksgivings have been unattended, and the observance of holy days, according to divine revelation, have been neglected, so that only one meeting a week can now be held; and this has arisen through false reports and calumny, and want of proper investigation, until the displeasure of heaven has been pronounced upon this branch of the cause, or local district, by divine revelation, as will be seen by the following, which was revealed in the presence of three members of the Circle, at their meeting on Friday evening, April 20, 1860.

REVELATION.

"Lo and behold! as divine revelation given through me, the angel and messenger of divine grace and the Most High God, has, in this town or district, been disregarded and unheeded, both by members of the Circle, and by members of the Community; so that, notwithstanding the divine calls made upon them for worship or assemblages, these calls have been unheeded, the meetings

neglected, and the thanksgivings as commanded to be observed on holy days, have been disregarded, neglected, and forsaken. Therefore, the people of this locality, viz., the town, shall remain as a spectacle of God's displeasure to the members residing in each of the other present local stations; and as the day, as appointed on former occasions, is near at hand, when the annual anniversary shall be held, behold! I am commanded to declare that, in this, the central position or principal station for the Circle and Community in days hereafter, here, on this memorable year, no anniversary shall be held, and no banner displayed, though the members residing in other localities, and in this district adjoining the precincts of the town, and in the county, shall receive instructions to celebrate that day, which will be appointed and affixed at your next circle meeting. Therefore, let those who are obedient continue in obedience, and exhort their estranged brethren to prepare themselves for that day when the general thanksgiving shall be held, as before directed, in each and every locality where members reside, and thou wilt then see that the divine instruction given prior to the last anniversary of the Organization has been fulfilled, in which it stated that the steps then to be taken would be the last of the kind necessary. Now, therefore, be prepared, and remember that great and marvellous events are at hand, and that the Lord God will not overlook, forego, or omit the performance of all his divine promises. Here all instructions end for the present. Such are my commands from on high."

The above solemn and important revelation will shew to the world, and to the faithless members both of the Circle and the Community residing in Nottingham, what their want of faith and disobedience have brought down upon the cause in this the principal locality, the members residing in which are to remain as spectacles of disobedience in the eyes of the members in each of the other local districts; for here, where the Organization was founded, and where the prophet or medium resides, and through whom divine revelations have emanated in continual succession, from October, 1853, to the present time, no anniversary is to be held, and no banner is to be displayed; and this is to denote the displeasure of God to the members in all the other localities, so that it may be truly said that "A prophet hath no honour in his own country," or amongst his neighbours, for he is calumniated, falsified, and slandered, and the faithless members listen to such slander, and readily believe all they hear, and will not investigate, but content themselves with condemning, because others condemn, and hence their estrangement and the above important *Revelation*; but as our enemies and some of the estranged ones are now acknowledging their errors, and are shewing contrition for what they have said and done, we hope soon to receive them back to the fold, and shall be glad to hold out the hand of friendship, and give them a hearty welcome, with true charity and forgiveness, trusting to dwell together hereafter in harmony and love.

THE VISITING OF THE TWELVE LOCAL STATIONS PREPARATORY TO THE FORMATION OF THE TWELVE TRIBES OF THE GREAT ORGANIZATION AS DESCRIBED IN THE "BOOK OF LIFE."

In pursuance with divine revelation, as received by the Nottingham Spiritual Circle, in which the twelve banners, with their numbers and motto affixed thereon, were ordered to be made, and the twelve members of the Circle commanded to take their banners with their number, and visit each locality successively, we here announce that the first, second, third, and fourth localities or stations, viz., Nottingham, York, Lincoln, and Tattersall, have already been visited by members of the Circle, and that in each of the above towns the banners have been publicly displayed, lectures given, and prophetic warnings of the coming calamities read, and the people exhorted to flee from the coming wrath, and to shrink from the oppression hypocrisy, priestcraft, and delusion under which they have so long laboured through the corruption of the Scriptures, and although we are not in a position to give an account of the result of their visit to York, Lincoln, and Tattersall in our present number, yet, in our next, we shall be able to give full particulars. As soon as the members return from Tattersall, Norwich, and Cambridge, will be next visited; after which London, Swindon, Hereford, Shrewsbury, Chester, and Lancaster will be successively visited, and the same lectures and warnings will be read in each place, and the banners publicly displayed; and, as our readers may have an opportunity of knowing the nature of the lecture given in each locality, we shall, on the visiting of the twelfth locality, publish the lecture, with the result of the two meetings in each place; therefore trusting that our members and friends will use all their efforts in lending their aid in the furtherance of this great object, by contributing to the funds for defraying the expenses of the members visiting each locality, that they may be thus enabled to open the eyes and understandings of their fellow-creatures, by exposing to them the delusions under which they have laboured, and proclaiming the truths of divine revelation, which exhorts the people to shrink from the worldly delusions, make their houses their churches, and be a people prepared for the Lord, who, with his chosen people, the faithful members of the Great Organization, are the elect, gathered together by the angels of the Lord.

NOTICE TO THE MEMBERS OF THE GREAT ORGANIZATION RESIDING FROM NOTTINGHAM IN DISTANT LOCALITIES.

The fourth annual anniversary of the Great Organization established at Nottingham in the month of May, 1857, will be commemorated on the 14th of May, 1860, when the enrolled members of this community will assemble in each locality for the purpose of holding divine worship, with prayers, hymns, and exhortations. Morning service half-past ten; evening, seven o'clock. A Tea Party will be held in the afternoon, and, at the close of the evening service, a collection will be made in aid of the General Spiritual Dispensary's funds. In each of the localities the meetings will be held at the following houses, viz., Mr. J. Hurst's, King-street, Loughboro'; Mr. G. Norwell's, 22, Carley-street, Leicester; Mr. J. Woodward's, Post-office, Flecknoe, Warwickshire; Mr. J. Lole's, Bedworth, Warwickshire; Mr. Gregory's, Medinaterace, West Cowes, Isle of Wight, and other branch establishments, viz., Brandon, Suffolk, Manchester, Sutton in Ashfield, Notts, at all of which places public announcements will be made, as ordered in Divine Revelation revealed to the Nottingham Spiritual Circle, April 23rd, 1860.

NOTICE TO THE ENROLLED MEMBERS IN NOTTINGHAM AND ITS IMMEDIATE VICINITY.

In consequence of the negligence and disobedience of some of the members of the Circle, and of the enrolled members of the community residing

in and near Nottingham divine revelation has prohibited any anniversary from being held, or any banner from being displayed in this locality; but that the conduct of the members here shall remain as a spectacle of God's displeasure to the eyes of the members in the other localities, as may be seen in the revelation in another column of this journal; therefore, the faithful and obedient members of the community, with two members of the Circle, have resolved on holding a meeting on the 14th instant for Divine worship at Old Basford, either at the house of Mr. Strotton or of Mr. W. Brown, and that they intend to sacrifice that day to the glory of God, with prayers, hymns, and thanksgivings; and, accordingly, earnestly invite all the enrolled members whose desire is to serve God in sincerity of heart, to attend at one of the above houses on the above day, and to use their efforts in bringing their friends who are desirous of obtaining truth, that they may hear, see, and judge for themselves; there will be two meetings—morning, half-past ten; evening, seven o'clock. Therefore, all friends to the cause, and faithful members who can make it convenient, are requested to attend, and to bring their estranged brethren with them if they possibly can, so that the faithful and obedient may manifest their sincerity of heart and purpose outside the precincts of the town—earnestly praying that their devotions may be accepted of God, and that his displeasure may no longer be manifest to the members of this the principal locality.

NOTICES TO CORRESPONDENTS.

G. N., and E. R., Bedworth.—If twelve respectable householders, and men of business, residing in Bedworth, would draw up a memorial to the Post-master-General, St. Martin's-le-Grand, London, stating the great inconvenience arising through no post delivery on a Sunday morning in Bedworth, and show that letters of importance, in cases of life and death, are delayed from Saturday morning, until a late hour on Monday morning, so that when received they are too late for the purpose for which they were intended; and, as Bedworth is a market town, where considerable business is conducted, if proper steps were taken in the right direction, the Post-master of Bedworth would be compelled to lay aside his over-mocked religious motives, and deliver his letters on a Sunday morning the same as post-masters in all other provincial towns.

J. B., Manchester.—The verses you mention, from the 14th to the 17th of the 3rd chapter of Genesis, are equal in absurdity to the rest of the Bible history of creation which modern Divine Revelation has declared to be a ridiculous absurdity and delusion, having no divine principle or fact for its foundation; for, if God was the author of all things, and knew the end of all things from the beginning—seeing and knowing the secrets of all hearts. Who made the serpent? Who sent him to the woman? Who permitted him to beguile woman, and allowed the woman to eat what he, God himself, had forbidden to be eat; and where would be the justice in cursing the woman, her husband, and the earth, and all future generations for a sin which he God, being the author of all things instigated and permitted? Of his purported words to the serpent we shall say nothing, except that we think the translators meant a worm instead of a serpent, since the worm has always eaten dirt, while the serpent always aspires to flesh or fowl, and this one fact shows the absurdity of the whole passage referred to.

J. H., Manchester.—Your long letter of flattery and applause in showing up our medium as the greatest seer in the world, before arriving at the objects of your aim, savours much of hypocrisy and deception for the mere gratification of yourself. The medium cannot find time to answer questions, pay postage, find paper and envelopes for nothing. No matter, however charitably he may be inclined, he could not afford this, neither can you say conscientiously that it would be just or reasonable if he could.

J. S., Birmingham.—We, like you, think the article by Mr. Howitt in the "Spiritual Monthly Magazine" on Mr. Harris's spirit, powers, and

orations is lauding him too high, and is calculated to make a man ambitious and vain. True he may be a great medium or a great poet, but it is untrue that the Trinity of the Godhead has been manifested in him by his three stages of spiritualism—since we do not believe in the Trinity of the Godhead at all. We believe in one God only, who said, I am the Lord thy God, thou shalt have none other Gods but me. We do not believe in the Holy Ghost as a separate being, or as one of the Godhead, though we believe in the holy spirit of God, the divine influence of which is manifest everywhere and in every thing. We do not believe in Christ as one of the Gods, or as a part of the Godhead, or as one of the Trinity or three Gods in one; nor do we believe in him as the only begotten Son of God. We believe him to be a Divine Spirit commissioned from God to the earth, to take up human nature and thereby make manifest the divine character of the God who sent him, by submissively enduring all the trammels and tribulations of worldly life, without any display of violence even to those who injured him, and that he was ordained to this end to fulfil the words of the ancient prophets, who declared that he should come to the earth to die for the salvation of all mankind, and hence we believe in him as the Redeemer of the world, and that all mankind through his blood after purification in the spirit shall reach everlasting happiness and rest, as proved by the scriptures and the New Testament, wherein Christ never said that he himself was the Great God, but that God had sent him; therefore, believing in an all-supreme God as we do, we do not believe in the existence of an individual Devil, who is said to be able to divide the power of God, but believe that all owes its origin to the one Great Almighty God, author and creator of all, who has said I form the light, and I create darkness—I make peace and I create evil—I the Lord do all these things.—See Isaiah, 45th chapter.

W. V. B., Nottingham.—Although you state in your letter, as published in another column, that your sole objects were to arrive at truth, and that you still believed in the doctrines promulgated by the Organization, we think that to defame the character of the cause, the Circle, and the Medium as you did in your letters in the Nottingham Telegraph, by branding the Circle as deceivers, and their Medium as an impostor, a swindler, and an embezzler, yours was a very curious way of arriving at truth, and one which you now wish you had left alone, but we heartily forgive you, and invite your return, and let the past be buried in oblivion, and serve God in future with sincerity of heart.

J. H. S., Mansfield.—As you have inquired about the truth of the Mormon doctrines, we will here give the Revelation from the angel Gabriel respecting the assertions of the spirit of Joseph Smith in reference to the truths or errors of the Mormon doctrines and principles, and numerous revelations from his spirit are published and contained in a pamphlet with revelations from the spirit of Swedenborg on his works and principles, and this pamphlet may be had post free for six stamps from the published address. This is the revelation in answer to your question:—

“Behold! I am commanded to declare, that the spirit of this man has spoken by permission only, and therefore no exaggeration was permitted to emanate from him, though omissions of many acts of hypocrisy and disobedience are made in the course of his statements. Still, the world and his followers may rest assured that his hypocrisy could be truthfully enlarged sevenfold above the statements he has been commanded to make. But Him who ruleth the actions of man in mortal life, and in the spheres of immortality, knoweth that the statements which are contained in each of his declarations, are sufficient in themselves to show to the world that this sect is an hypocritical abomination, and which will shortly, with all others which now exist, be overthrown and trodden to the dust. And I am also commanded to declare that the great and mighty Author of all things, visible and invisible, knoweth the actions and secret thoughts of all men, and chooses them for his mighty purposes accordingly. Hence,

knowing that the period was fast approaching, when the chosen people of the Lord should be gathered together, it was necessary that the minds of men should be prepared to receive Divine revelation. And, knowing also that the ambition and simplicity of this man, if left to the dictates of his own worldly desires, would consent to endeavour to spread doctrines, and establish laws and creeds for the sake of ambition and a worldly name, he was therefore chosen; and, by attempting to forestall the Divine will of God, he was permitted to allure and deceive the people, until his career was ended, as described; and his followers will likewise suffer misery and degradation. Still, this man feared God and received nightly visions, prior to receiving the Heavenly gift of revelation, when he was entrusted, by Divine permission, with sacred and holy communications on future events, until his faith, through ambition, sunk, and with it he ignominiously sunk also. And I am further commanded to declare that the time has now come when the people of the earth should be shown their errors, and warned of the things which will shortly come to pass. Therefore, let all men endeavour to act with charity, justice, brotherly love, and affection towards each other; fearing God, and glorifying His holy name, with hands and eyes uplifted, that they may look with calmness, fortitude, and compassion upon the terrible calamities which shall fall upon the earth, and the misery of those who scoff and ridicule at His holy and heavenly warnings. Therefore, with these words, I command you that further revelations must be inserted, ere the conclusion of this work, the nature of which will be shown by me, when called upon, at the proper space, a few pages hence.”

J. W., Stockport.—We are well aware that our enemies and opposers of our cause, and especially the religious communities and their teachers, are ever ready to calumniate and degrade our members and our cause, and to assert the most palpable falsehoods by declaring that we condemn all sects and parties, whether virtuous or wicked, and that every denomination except ourselves are wrong and will be punished for their wrongs; but this we blankly deny, and our works will prove that we do not condemn virtues in any way, but on the contrary, we believe that, no matter whatever sect or denomination persons may belong to, if they live up to their professions, void of hypocrisy and deception, firmly believing what they profess to be right, that such persons are true Christians, and are not responsible to God for the wrongs they have been taught by others, and which they have imbibed from early tuition, but after such persons have heard the pure truth explained to them, and their errors pointed out, should they, through bigotry and prejudice, turn a deaf ear, and scoff and jeer at the truth so made known unto them, and wilfully continue in their former errors, they will then be held responsible and suffer for their neglect and disobedience; therefore, to prove that we do not condemn persons, sects, or parties, but systems only, we here give a celestial revelation on the subject:—

“Behold! I am commanded to declare, that although I have received commands to declare to the world that every sect and denomination of religion which now exists is an abomination to God, yet I am also commanded to declare, that the things which their different followers openly profess, are, in themselves, pleasing to Him who is all love, justice, and mercy; but the gross hypocrisy under which these professions are made, are, in themselves, displeasing and offensive to the Most High. And the rulers and authors of these sects and denominations have caused the greatest of evils to exist amongst men; and it is their abominations which have brought down the vengeance of Heaven upon the earth, and which they who continue in hypocrisy shall suffer. While those who live with true faith and sincerity, inwardly and secretly living and feeling that which they outwardly profess, shall be sheltered under the protection of that God who knoweth the secret thoughts and actions of all.”

T. S., Derby.—You are not the only individual who will not believe that the Scriptures are corrupt, but both yourself and others must under-

stand that neither your unbelief nor ridicule, nor your boasted knowledge of the Greek and Hebrew languages will not alter the truths of Divine revelation, or prove that English ecclesiastical church history, or, that Bagster's comprehensive Bible is untrue, nor will your unbelief prove that we knew that church history and Bagster's Bible proved the corruption of the Scriptures before we received Divine revelation upon the subject; but we are prepared to prove that Divine revelation was given more than a year before we knew of ecclesiastical history or Bagster's Bible pointing out the corruption of the Scriptures, and it was through the publication of this revelation, which may be found at the opening of the “Scriptural Magazine,” and which shows how the Scriptures were corrupted that we became acquainted with the above facts, because a gentleman who saw the revelation in the magazine in question possessed Bagster's Bible and communicated to us the fact, and that gentleman, through the revelation confirming the statements he had seen in church history and Bagster's Bible, has since become a member of our Spiritual Circle. Here, then, is the revelation, doubt it if you like:—

“Behold! I, Gabriel, am commanded from on high to declare to the world, that there is not an original copy of the ancient Prophets', or Apostolic writings now in existence, they having been recopied from the Hebrew, Greek, and Latin tongues, by persons who were interested in destroying their pure meaning, by inserting laws and doctrines hypocritical and oppressive to man, and displeasing to God, destroying the original documents of the Prophets and Apostles, and thus handing down to the rising generations spurious documents, which now do not retain the doctrines which the men who then had the power inserted. And after passing through the many channels to this country, in each successive stage of progress it has undergone alteration and revision; therefore a base corruption from the original now appears in the English language, called the Old and New Testament, the absurdities and incoherent connections of which are made to appear a mass of fabulous mystery, and the sacred truths of these assertions shall, in a short time hence, be made manifest to all mankind.”

J. L., London.—You are mistaken if you think that we set forth that all people who are poor will be numbered amongst the chosen people of God; for, be assured there are oppressors and hypocrites as well amongst the poor as the rich, for even the oppressed have become oppressors, until hypocrisy and deception has become the order of the day throughout all classes of society; tyranny and hypocrisy are the sole causes of all evils that exist, and the following startling revelation will show that oppression and hypocrisy exist in all from the king downwards to the lowest stages of human life. Therefore, I give you the revelation, which may be both instructive to you and other readers, and will show that poverty will be no excuse for injuring or oppressing our neighbours. Therefore, we would advise you to read our works carefully before you come to any conclusion as to what are our principles or what we set forth, and no longer listen to hearsay, prejudice, or slander:—

“Revelation.—Behold! once more I, Gabriel, the angel of the Lord of Hosts, am commanded to reveal unto thee the things which thou must spread abroad to the people of the earth; therefore, send ye forth the things to the people, calling them together, prophesying unto them, saying:—Behold! oh ye inhabitants of the earth, thus saith the Lord God Almighty! Inasmuch as kings and kingdoms, princes and rulers, in all ages, have suffered, yet even hitherto thenceforward my people have continued to cry beneath their oppression, and now, therefore, behold! Thus saith the Lord! even as I have declared through my prophets in past ages, so do I now declare by my angels through the prophets of the present day, that, not only kings and kingdoms,

(To be continued in our next.)