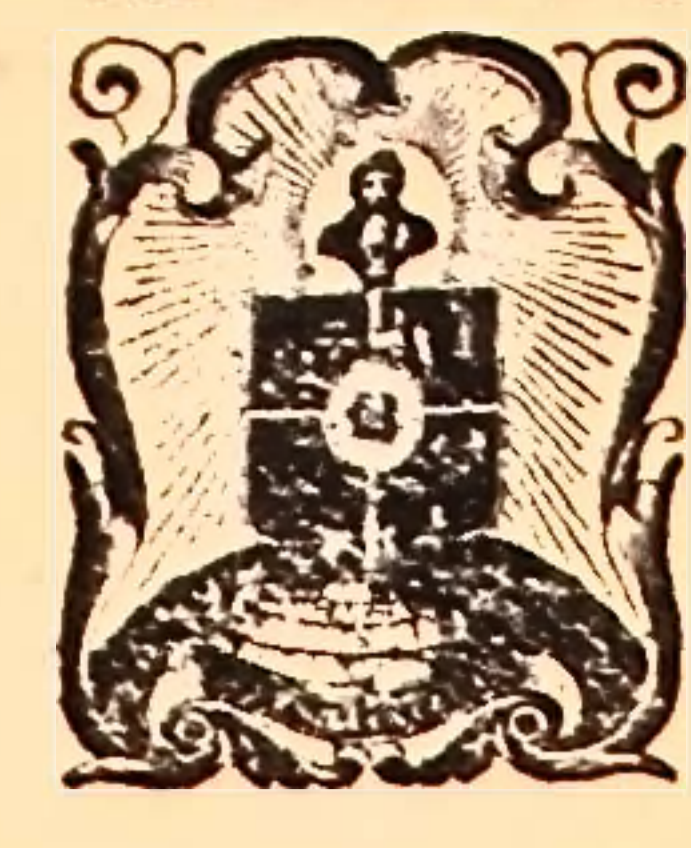


FREE PRESS;

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. 1, Vol. II.

SATURDAY, FEBRUARY 23, 1861.

PRICE 1D.

THE STATE OF THE WEATHER; OR MODERN PROPHECY ON THE EVE OF FULFILLMENT.

The public press in many parts of the country is now calling the attention of the people to the fact of the trees and shrubs being in bud and blossom, and all persons are aware that we this winter have had the severest weather ever known, but before that severe weather set in buds and blossoms were visible, and what is most strange and remarkable, they have withstood the frost, and but few have been injured; for since the thaw, the bud of almost every specie of tree and shrub have become visible, and have progressed in growth, until the public newspapers are notifying the fact. In a paragraph contained in the *Nottingham Daily Express* of Monday Feb. 11th, 1861, the mildness of the season, and the progress of vegetation, though yet in the winter months is plainly described, for the editor says—"The lark has commenced its sweet and lingering notes, and floating flutteringly high in the air, sings its song of praise. The snow drop—the first pale blossom of the unripened year, begins to show its modest blooms. The crocus and other bulbs are pushing forth their leaves. The honeysuckle has made a considerable start; the buds of all the fruit-bearing shrubs are bursting in warning to the gardener to finish his winter pruning, and all seems to give promise of an early spring."

The editor of the above paragraph might have gone much further and have stated that crocuses and other bulbs were in actual blossom, while primroses, garden daises, gill-flowers, roses, and other shrubs are likewise in blossom, and on every hedgerow and every tree the buds are almost ready to burst into leaf; while lilacs and elders are even now in leaf; and yet it is only now the 23rd of February, a month, within a few days, before the expiration of winter, in fact so visible are the manifestations of bud and blossom that even the very enemies to prophecy are becoming struck with the early budding and blossoming and the rapid progress of vegetation generally, though they laugh to scorn the idea of blossoming in the winter months, and especially when they beheld the severe weather before alluded to, still they now begin to say that it is truly wonderful, and there must be something in it, but they are resolved to watch the progress of vegetation, rather than investigate revelation; and so wait for the realization of the sign foretold before they will believe it. Both our friends and enemies to our cause have walked out into the rural districts for the purpose of seeing how the blossoming or the budding is progressing, and on their way they have gathered handfuls of sprigs from shrubs with leaves, and wild flowers of different kinds, indiscriminately gathered, and have brought them into the town, and visited me, and acknowledged that the prophecy is being fulfilled, and in other districts I can hear of the same things being manifest, and thus proving that vegetation has sprung to the bud and blossom in the winter months.

When the trees shall blossom in the winter months
And the winter's morn looks grey,
Thou shalt know that the coming summer
Will produce the day
When my wrath shall fall upon the earth.

And in the 9th prophecy, of a few days later date, there is a verse at its head which states, thus—

"The winter time is coming,
When Englishmen shall see
The trees in winter blooming,
Though yet from troubles free.
A storm in winter season
Will surely then appear,
Bringing justice, truth and reason,
That the great events are near."

Now if the present budding and blooming, is the sign spoken of, the two events as above stated must immediately follow, and if our readers will refer to the explanation of the 5th and 9th prophecy, as given in the "Book of Life," they will find that in the first named, the sign is there specified to have already transpired, or being fulfilled in prelude, but that it shall occur again with more intensity, and again in page 91, in the "Book of Life," it declares how these signs shall transpire, with the order of their succession. Revelation 7, paragraph 7 of 9th prophecy, page 91, "Book of Life," it is thus declared—"This storm, though terrific as it crosses this island, in the winter season, will not be manifest to all, still it shall leave traces that shall ever be remembered, and will occur immediately on the passing of domestic strife in a quarter or locality of this nation, which shall create great alarm and excitement, and the first sign spoken of shall manifest itself publicly in every direction, and the public press will notify the same, and that modern prophecy had long predicted this phenomenon, so that the people will thereby investigate, therefore let the warnings be observed."

It will be seen by the above that the first sign is the blooming of the trees, while the next is the passing of the outbreak of domestic strife, in one locality of this kingdom, which shall cause much wonder and alarm, and on the immediate passing of this strife the storm, which, though it will be terrible, will not be manifest to all, though it shall nevertheless leave traces that will ever be remembered. Therefore we advise our readers and friends to watch the progress of events, and whether they do so or not the public newspapers will notify the budding and blossoming, and declare that modern prophecy had long since foretold it, but to persons who have once become members of our cause, and professed believers in divine revelation, we warn them to be aware as to how far they may carry their doubts and mistrust in the divine truths revealed, and no longer wait for a sign, as though they desired God to purchase their faith and their services, by gratifying their curiosity, if a sign is foretold and they wait to see its fulfilment before they believe, of what use would their faith be if an event is foretold and we see it come to pass, neither faith nor belief in the event prophesied is necessary, and this is not all, for let me assure all those members who have been enrolled, and who still keep themselves aloof by cherishing doubts, fears, and mistrust of the divine cause to which they have pledged themselves, that divine revelation has made a solemn declaration concerning them, and however it may grieve my human mind, I shall feel myself as at the head of the cause, justified in strictly observing the commands given in divine revelation, and although other revelations have mercifully called these estranged members to return and re-unite with their brethren under circumstances which no honest, just, or reasonable minded person could object to, yet as they have rejected this call and are still waiting for signs, to have their faith purchased for the gratification of their curiosity, they may rest assured that after the passing of such sign, and they trembling for their position, will hasten to rejoin their brethren of the Great Organization, through

the fear of their fulfilments, which they will anticipate and believe in; but mark, they have fulfilled former modern revelations, and have not seen their error till too late, and therefore the Lord hath declared through his angel, at the conclusion of the 9th prophecy in the "Warning Message," and in the explanation on page 93 of the "Book of Life," that the scoffers and unbelievers, or those who reject the divine counsels which God has been pleased to diffuse amongst them, or who repudiate or assist in the repudiation thereof, and those who are waiting for signs or wonders, shall not be permitted to be sheltered 'neath the glorious banners of his host, but that they shall be cut off or perish in such sign or calamity, or be numbered in the ranks of the disobedient and oppressors, and shall suffer accordingly as, in justice, it has been portrayed. There are numerous revelations throughout the works of the Great Organization, which contains the above important warnings, and if a discerning public will look around them at the aspects which are manifesting themselves, they will assuredly have just cause to fear a full realization of all which has been portrayed—watch the strife and preparations for strife, in every nation in Europe, and see how strangely yet truthfully the revelation given in 1853 and 1854, in reference to the purging and purification of America, are being fulfilled, wherein it is stated that this nation must be purified of its evils, by war, bloodshed, and famine, to fit it for its high and mighty mission, so that it might do honour to its starry covered banner, which was originally intended as the emblematic symbol of the universe, and now contention, strife, and separation from the chief state, is the order of the day. Again, let us look at home, and recall to our minds the many disasters, phenomena, and mishaps which have fallen upon this nation, the last summer's sun was scarcely visible, being enveloped with dense clouds, and when in the meridian heights its heat was not felt, but hail and sleet descended, with howling winds and crushing storms, the harvest was destroyed to a great extent, while earthquakes, heavy floods, and inundations were experienced in many parts of this land, and much destruction of life and property by land and sea, have been experienced by railway accidents, fire, and other disasters, and now, in our own land, is not trade almost at a stand still, so that the working population is driven to want, destitution, and misery for want of employment, until immediate relief was compelled to be distributed amongst them, by those in power and affluence, and are not even now the trees and shrubs in bud and blossom, so that surely we have just cause to fear that the signs of the end are fast passing.

Therefore when domestic strife has passed, the storm shall occur during the present passing winter, we can then fearlessly proclaim that the first sign has passed, and that invasion by foreign foes may be anticipated in the ensuing or next autumn; and though we have no doubt that these assertions may be ridiculed, and scoffed at by the unbelievers, yet we shall heed not what may be said, but will refer such scoffers and unbelievers to the above warnings, and then further leave them to their own reflections, and in the meantime we shall humbly exhort all earnest truth-seekers whose desire is to study their future welfare to calmly read the revelations sent forth, and watch the progress of events, and prove all things, and hold fast that which is good, and do not condemn things which they do not understand, nor speak ill of anything because they have heard others speak ill of it, but read and investigate for themselves, and do not let other people be the judges of what they read, but let them judge for themselves, and if these precautions are observed by ev-

ery clear minded, honest, and just-thinking person, they will soon discover that the scriptures are corrupt, and the cause of their corruption, and that the clergy are aware of their corruption, and who corrupted them, and that they are both contradictory, oppressive, immoral, and absurd, and that they encourage vice, and yet strange to say, the pure word of God is still contained in them, and when an enlightened people have once satisfied themselves on these important points, they will no longer listen to the hypocritical formalities, and delusions, as practiced by sectarian professors of every sect, who unblushingly set forth the Bible as the pure word of God, though many of them know to the contrary, and thus when they have shaken off the shackles of superstition, priestcraft, and delusion, arising from early taught notions, they will fearlessly investigate divine revelation, and proclaim its truths, and denounce oppression, expose hypocrisy, priestcraft, delusion, and fraud, and believe in God as an unchangeable God, being the same yesterday, to-day, and for ever, and that He has the same means of making known His will to the people now, as in all past ages, and that He is again sending His divine promises and warnings to the people of the earth, in divine revelation, the promises of glorious rewards to His faithful believers and servants, while the warnings of woes are addressed to the unbelievers and scoffers of the divine commands, He in His mercy and justice is causing to be diffused amongst them, and rest assured that as God is unchangeable, and as His words revealed through His ancient prophets all come to pass, so will the divine revelations which is now being spread abroad, be fully realized. Therefore as we have shewn above that we believe the last signs of the end are fast passing, we sincerely warn all who are waiting for signs to be aware that unless they see their error, and believe before the signs manifest themselves, that when they have passed it will be too late, and they will not be permitted to be numbered with the faithful members, neither will they be permitted under the banners of His host, which shall wave in triumph over the heads of His chosen people throughout all coming tribulations, so unbelievers and scoffers be aware.

Editorial Correspondence.

NOTICE.—All letters intended for insertion in this journal, must be forwarded to the Editor by the Thursday morning's post immediately following the last date of issue, and no later: and unless this notice be observed, no letters can be inserted in the next succeeding issue.

To the Editor of the Spiritualistic Free Press.

Sir.—Allow me through the columns of your journal to notify some singular facts which have come under my own observation, for truly there never was a period when disasters, and misery were more prevalent than now, amongst the working population of England, chiefly arising through the scarcity of labour and low wages, and a deficiency of harvest, and thus coupled with wars and strife both on the continent, in the British colonies, and in America, where floods, earthquakes, howling winds, and crushing storms, have completed great destruction, both of life and property, by sea and land, and on account of these disasters, our clergy are wont to lay the evil consequences to God and the weather, when if they would read that Bible which they profess to believe in, notwithstanding its corruption, they would find that they have just cause to tremble for blaspheming God as they do, for being, with the weather, the cause of the oppression, calamities, and

... which now cause, for it is they themselves, with the wealthy classes of the nation, who oppress and injure the people, and this is the case in every land, and it is oppression and fraud by the rulers and teachers which has brought down the vengeance of Heaven upon the earth, in all ages, so that much distressed Britain will prove, and which have succeeded in now denouncing during the last few years, that the oppression, fraud, and hypocrisy which now exists amongst the rulers and teachers towards the people, that calamities have fallen, and shall still fall, upon the tyrants and oppressors, and upon the lands which they inhabit, and so purify the earth from evils, and have and many of these things come and are coming to pass. Have not wars, pestilence, and famine reigned in many lands, and have not earthquakes, storms, winds, and floods, visited the earth and seas in divers places, carrying with them the vengeance of heaven on their track, and has England escaped free? To answer this question, look back on the history of nations for the last few years, and then view the state of England during the last year, witness the sickness and distress amongst the people, the great floods, the lengthy gloom, the cold and almost sunless summer, in which snow and hail fell, and the summer's heat was not felt when the sun was even at its meridian, and then note the destruction of the crops by heavy floods, and inundations of towns and villages, and you will find that much of the harvest was never gathered, and that some is yet uncut. Are not all these things dire calamities sent upon earth by God, through the oppression, hypocrisy, fraud, and blasphemy which exists. To shew that my assertions are borne out, let your readers peruse the following paragraph, extracted from the *Daily Telegraph* of Feb. 9th, 1861.

"HARVEST IN THE NORTH AND EAST RIDING OF THE COUNTY OF YORK.—A correspondent writing from Scarbro', on the 6th inst., says—During the last week the weather has been all the husbandman could desire. The recent winds have dried up the corn thereby enabling the farmers to gather the remainder of the harvest, it will be startling to some of our readers to learn that thousands of acres of corn, wheat, oats, and beans, have been carried during the last few days, and a good deal of rakings remain to be gathered. While crossing the wolds to-day (Feb. 6th) I saw a 20 acres of peas still in the field. The farmers in this district will not soon forget the year 1860."

Sir, as the above facts prove the disastrous state of the weather last autumn and winter, you may perhaps think it worthy of a space in your journal, as it may be interesting to others of your readers, and trusting that I am not infringing too much on your space, or I could call your attention to the budding and blossoming of trees and shrubs which even the present weather does not seem to injure, though the frost is intensely sharp, but I will defer it to some future occasion, and beg to remain,

Yours respectfully,

A BELIEVER AND OBSERVER.

ARE THERE SEERS AND PROPHETS, OR WHAT IS FORTUNE TELLING.

To the Editor of the *Spiritualistic Free Press*.

Sir,—Seers and prophets of the Lord are frequently mentioned in sacred writ, where they are set forth as men of God, and to whom, even kings and princes look for their guide, there are also seers and prophets in these days, if God has not changed, but as in days of old, we find two classes of prophets, the true, and the false, so in these days there are two classes of prophets; in the early ages, the true prophets of the Lord gave revelations, which could always be depended upon as truth, but the false prophets gave information to suit the ambitious lusts of men in power, and so gain, by their pretended knowledge, though their prophecies proved false, as shewn in the history of king Ahab, who fed 400 of these false prophets at his table, until he discovered their deception, and proved it by his death. So, sir, it is in these days, the true prophets of the Lord give revelations from heaven, which denounces every specie of vice and wickedness, truthfully proclaiming the oppression, hypocrisy, and deception, which exists amongst the people, and for these denunciations the true prophets are despised by the people, in these days, even, as in the days of old, and would be persecuted, and put to death, if the law would sanction it, but as they cannot be put to death, or incarcerated, they suffer the scorn, and indignation of those who are opposed to the denunciation of such evils, and yet these people will encourage, and support that class of persons, who are called fortune tell-

ers, but who are in reality the false prophets, and who, by expedients I have proved will resort to any means to extort money from the gossamer and credulous, and when once in their power, will threaten to inflict injury upon them, by means of what they call diabolical magic, and profess to inquire the contents of conjurers, who will pay them by the same magical means as the Radford case lately investigated will prove, and through these impostures, the good and truthful seers, or foretellers of events are classed with the vile impostures, as above named. But, sir, although they look upon you as a fortune teller, and a deceiver, by the means of magic, and other satanic agencies, if they would read your valuable work, entitled the "Warning Message," they would find that you have boldly, fearlessly, and publicly denounced all such professed magical imposture as fraudulent delusions, which in itself, coupled with your important prophetic warnings, and marvellous unravelling of mysteries, is sufficient to prove that your calling is of higher and nobler origin than the common class of fortune telling, and that you not only disbelieve in magic, but that you publicly denounce it, and expose the pretensions of its professors. I have been prompted to make these remarks through what I have heard in reference to the Radford fortune telling case, and to your profession and practice, knowing that the assertions I have heard concerning you were false, so trusting that I am not infringing too much on your space,

I remain, yours, very respectfully,

T. S. G.,

A LOVER OF TRUTH,

New Lenton, Notts., Feby. 16, 1861.

To the Editor of the *Spiritualistic Free Press*.

Sir,—Supposing that Mr. Lole might be at Nottingham to-day, I have sent him the "British Ensign" newspaper, in which is an attack on the Spiritualistic Circle, and for your further information, I have been assured by the friend from whom I received it that the article emanated from a Dr. Campbell, and if so, it appears that the Dr. being too much of a coward himself, has set the poor Editor to work to fire a bomb from his big gun at our cause, and sir, (to carry on the Doctor's metaphor,) you may be called upon to return a volley; a pop gun, with paper bullet, will be sufficient to silence it, for in the first place the title of Doctor never was, nor ever will be recognized in the church, or kingdom, of God. But the Doctor has not shewn the Editor our errors, nor pointed out our doctrines, but he has directed him to fire a random shot, which if he is an intelligent man he will not do until he sees what he is going to fire at. For a long time previous to the first advent of Christ to the earth, the Jewish church had legislated without divine, or immediate revelation, and it is the same now, with respect to the Gentile church, and consequently the same character applies to both; the Jews had their doctors, chief priests, and scribes, and so have the Gentiles, and they were just the same opposed to immediate divine revelation sent from God, by Christ, as they are now. In Luke 2nd, we find Jesus disputing with the doctors in the temple at twelve years of age; but to show more positively that they opposed His religion, we will turn to the 19th c., 47th v., "And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him." Now it is evident that the doctor formed the senior orders of that class, denominated chief priests, and so they do now. But any one who reads the scriptures, must know that Jesus condemned all those churches, who used distinctive titles, he says, "Be not ye called rabbi, call no man master on earth, the kings of the Gentiles exercise lordship over them, but it shall not be so among you."—Luke xxii, 25. But as these traditional titles will soon be extinct, I shall not dwell longer on the subject, but leave you, sir, to fight in the battle between divine revelation, and human tradition, not doubting but you will come off a conqueror, and should the Editor of the "Ensign" be induced to discharge his big gun at divine revelation, the members of the Circle will know how to deal with it—from, sir,

Yours, with due respect,

T. F. HOLMES.

Brandon, Suffolk.

THE BIBLE AND ITS CORRUPTIONS TESTED BY MODERN DIVINE REVELATION.

(Continued from No. 26.)

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

Sir,—There is another point in the history of the deluge which needs attention, as it is eminently calculated to mislead the understanding if

left uncontradicted. In the 9th of Genesis, vs. 12 to 16 it reads thus, "And God said, this is the token of the covenant which I make between me and you and every living creature that is with you for perpetual generations: I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." On reading the above passage of scripture the question that very naturally presents itself is this, was there no rainbow previous to the flood? and also, does the Almighty require to see the rainbow to remind Him of His promise never to despoil the world by a deluge again? Now with regard to the first question, what has been laid down as a foundation for all future discussions on these scriptural subjects applies in its full force in this instance? that is, that the laws governing the universe, and consequently those relating to the action of light were the same from the beginning and did not undergo any change at the time Noah and his family were saved; consequently, it follows that there were always rainbows to be seen before the deluge as well as after it whenever the position of the sun's rays and the falling rain favoured the production of this phenomenon, and has no reference whatever to the flood, or to any promise respecting it. The account of the rainbow as represented to us in the book of Genesis is to be considered in the light of a fable, the invention of man. If the rainbow had been created for the special purpose of being the evidence of God's promise not to drown the world again, it would surely not be produced on such occasions as on the falling spray from a waterfall, or fountain, or even from a wet mop twirled while the spectator has his back to the shining sun; no, it would be reserved for important—for momentous occasions; it would be seen only amidst dreadful storms, when accompanied by deluges of rain, at such times as when in reality the rainbow is scarcely ever seen at all, for the reason that the face of the heavens being covered with stormy clouds the sun does not appear, and it most usually happens that when the storm has passed and the fear of its effects and duration are subsided, then the rainbow appears. But when does the rainbow appear the most often, and when its presence as a warning of the promise is not called for? its appearance most usually accompanies the fertilizing summer shower, and even then generally not until the shower has passed, and the assumed danger departed; therefore, we are justified in asserting that there is no evidence in nature or history whatever, that the rainbow was instituted subsequent to the flood, and for the purpose described in the scriptural account. Now, with regard to the second question, does the Almighty God of heaven require to see a rainbow to remind Him of His promise? who forms the rainbow? does the rainbow form itself? is it possible that God would in default of its appearance at the proper time, forget His promise, if He ever made one to that effect? surely no; God cannot forget anything, nor does He require to be reminded of a promise given under any circumstances whatever. Therefore the whole account of the rainbow, as connected with the deluge, and God's promise concerning its appearance, may be classed as one of the many fables which have accumulated around the early history of man, as recorded in the scriptures. Now, although the present account of the origin of the rainbow, and the promise in connection with it, as stated in Genesis, is by us considered as fabulous, yet there may have been a promise made by God to Noah, to this effect, that while the rainbow was to be seen in after time, and in subsequent ages, no other deluge would occur, and this would be tantamount to promising that a deluge of that character would never take place on this earth again; for the rainbow being an effect produced through the operation of the laws of light, which were in being from the creation, and ever will be, as this world will last for ever, with its governing laws unchanged, and unchangeable, so also rainbows will for ever appear, whenever the sun shines on falling rain.

Before dismissing the history of the deluge, a few observations on the general character of the narrative is deemed necessary. The scriptural account assumes that after a time, God made the discovery, that the operation of His hands—the very highest of His work, after being pronounced good—had become so defective, as to render a radical cure necessary, and not only that, but it states that the discovery grieved Him at His heart. Now there is no passage in the whole scripture, that debases and misrepresents God more than this, and it is of such a character, and such plausible reasons are given for God's grief, that it is so eminently calculated to fix itself on the minds of the young and simple, and thus tend early to form a foundation for false and erroneous notions of God's love, wisdom, and power, and this is one of the reasons for our opposition to this history, as it is at present recorded. The scriptural account assumes the fact of the deluge as operating universally; this has been proved to be impossible, for reasons given. It assumes, that to save the trouble of creating again all the different animals, some of each sort were directed to be preserved in the ark, whether they were obnoxious to man, or otherwise. This view has been shewn to be so impracticable, as to be beyond the bounds of possibility, and therefore it is in like manner dismissed as untenable. The next objection we have to the history of the deluge, is the reason given for its operation, which is, that it was in consequence of the wickedness of man; this reason is proved by the account itself to be insufficient, as it states there that notwithstanding the flood, the nature of man was still the same, and therefore the assumed remedy was useless. It has been shewn that the origin of the rainbow, as stated in the scriptures is fabulous. And to sum up the whole, it is evident that the revelation on the subject, as given above, shews the matter in the true light, and which view is supported by the clearest evidence, and is in harmony with the laws of nature.

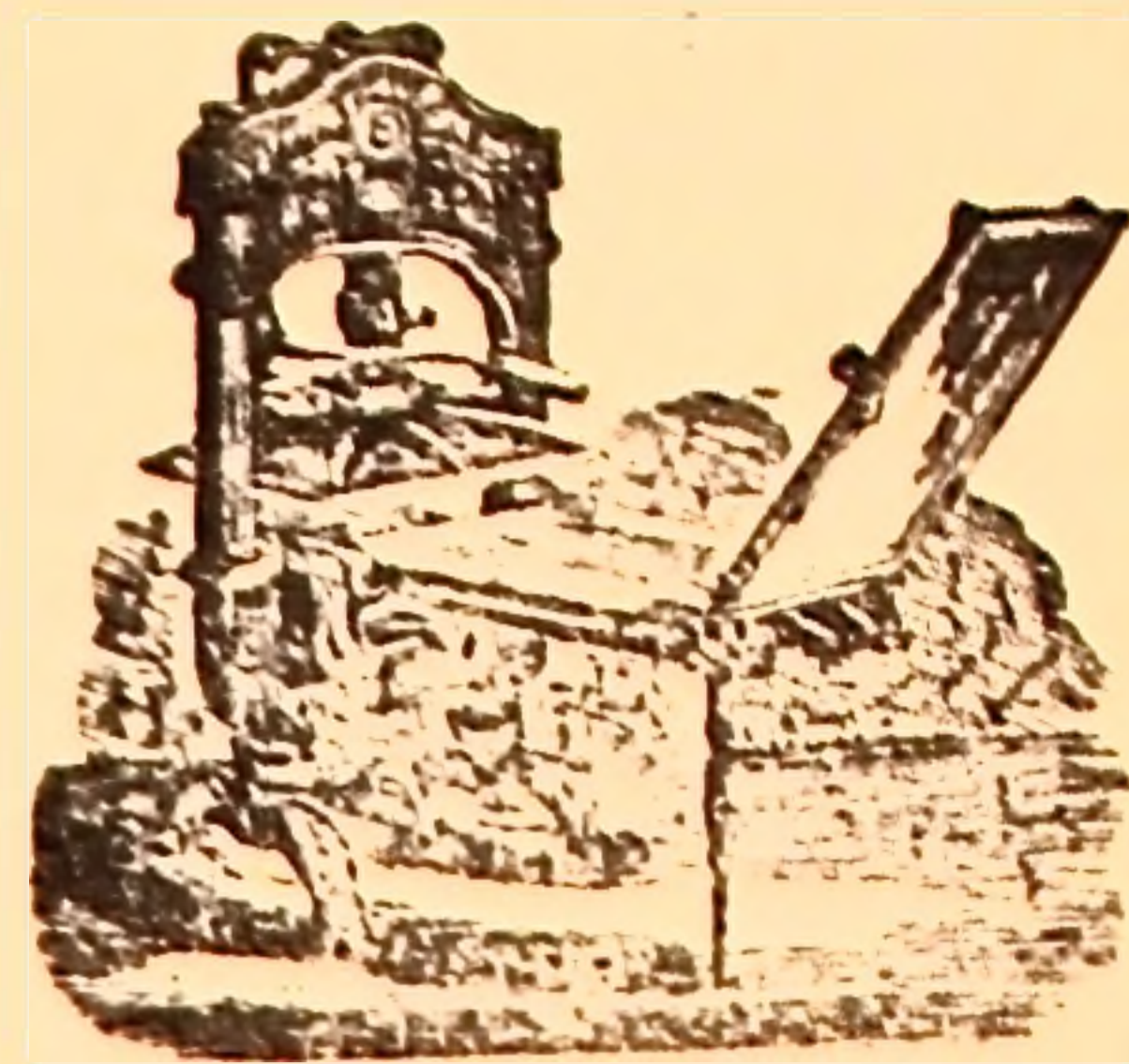
CHARLES GREGORY,

West Cowes, Isle of Wight.

(To be Continued.)

Errata in my last:—

On 22nd line from top, for "soft," read "salt" and on 12th line from bottom, for "overpowered and killed," read "easily overpowered and killed."



THE SPIRITUALISTIC

Free Press & General Record

SATURDAY, FEB. 23, 1861.

WE READ THE REVELATIONS, BUT DO NOT BELIEVE THEM BECAUSE WE HAVE SEEN OR HEARD OF NO FILMENTS.

Such are the arguments of the sceptics, unbelievers, and enemies of modern divine revelation, and they will not read, and investigate for themselves, but would rather listen to the voice of calumny and prejudice, and condemn everything which they hear others condemn, and whether their condemnation be right or wrong they care not, so long as their arguments please those with whom they are conversing, especially if such persons are in a better position or condition than themselves, hence, it is that the clergy, and affluent, or persons in easy circumstances, are aware that divine revelation denounces all species of fraud, deception, delusion, and hypocrisy, by exposing the evils resulting from them, and their causes, and thus their interests are opposed to revelation, consequently, they condemn, denounce, and ignore it, and treat with contempt those who propagate it; thus, the poorer classes follow the example of the rich and affluent, and because they condemn divine revelation, the poorer classes will condemn it also, and think it is right, because the rich and affluent tell them so, and without ever thinking, reading, or judging for themselves, they repudiate, ignore, and ridicule everything which they do not understand, and which is not set forth by men in high stations of life, or the wealthy, and affluent of the Nation; so to talk of revelation amongst the masses of the people is almost useless, for they one and all will tell you they do not believe in it, and if you ask them why, they will tell you the learned and great don't believe in it, and say that it has long since ceased to exist, besides, say they, you talk of revelation and prophecy, but we have seen no fulfilments, nor heard of any modern prophecies coming to pass, or that anything predicted have been fulfilled, and why is it that they have not heard of fulfilments, and of things predicted, having come to pass? it is because they have been too prejudiced to read or investigate the events predicted, or to watch the progress of events as they have passed, but find it easier to condemn and ridicule, than to investigate, and convince themselves, so as to believe in the truths of modern divine revelation; but to those who are still crying out we have seen no fulfilments, we refer them to the following important facts, and then let them deny their truth if they can, and then I will ask them a few plain questions, by calling to

their mind a few sterling facts, relative to the war with Russia, and revelations which have been made public since, the whole of which may be seen in the works published by me. It will be remembered that in the month of October, 1853, no hostile operations had occurred between the Turkish and Russian army, and the government organs of that period affirmed that no hostilities would occur, and therefore, on referring them to the revelations, let me ask—was the dispute between Turkey and Russia really settled without recourse to arms? Again, was not England compelled by the people to render assistance to the Turkish people? Was not the cabinet of Great Britain held up to ridicule? And was it not proved to have aided Russia in her designs against Turkey? Or was Cronstadt or Sebastopol ever really captured by the Allied Fleets or the Allied Armies? Did ever Austria or Prussia combine with the allied powers of France and England? Or did not the Emperor Nicholas die before the expiration of the time stated in the revelation in answer to that question as stated in the second series? Or did not the Emperor Alexander continue to prosecute the war with as much vigour as his father? Or has any power yet materially impeded or reduced the power of Russia? Or was the fall of the southern part of Sebastopol of any real avail to the Allied Powers or detriment to Russia? Or was not the sacrifice of life both by land and sea, and the destruction of property as great as declared in the revelations both by pestilence, famine, warfare, and storms? Does anything which occurred during the war contradict any one of the assertions given in the revelations? Has any comparative or permanent peace blossomed to exist? As answers to these questions, it must be affirmed that the disturbance between Russia and Turkey, and recourse to arms really did occur, and England was through the voice of her people compelled to assist, and her ministers were ridiculed, and proved treacherous, nor was Cronstadt ever captured by the Allied Fleets—or Sebastopol by their armies, as only a portion of the latter place surrendered; nor did Austria or Prussia join the alliance, although the newspapers frequently affirmed that such was the case, while the sufferings of the troops, and of the naval force, will long be remembered in consequence of the great hurricane by sea, and warfare, famine, and disease on land. The news of the death of the Emperor Nicholas arrived in England long before the winter season of the ensuing year had departed, as the revelation declared; so likewise did the Emperor Alexander continue to prosecute the war with more vigour than it had hitherto been conducted; neither is the power of Russia materially decreased or injured, but has been declared to be greatly benefited through the abrupt peace; nor has there been any real peace in Europe, as the affairs of France, Spain, Italy, and Austria prove. Let those who doubt these assertions read the third series on the war with Russia, which may be had post free for 6d., from the published address. And again, has not modern prophecy foretold in July, 1859, that ere a few months should

elapse, vengeance would burst over the despotic powers of Europe, and a mighty volcano would explode, and immediately after did not the most terrific war ever known rage in Italy, between France, Austria, and Sardinia; so also the darkening of the sun by dense clouds, which should enwrap the earth with gloom, was foretold in 1856, stating that the summer's heat should not be felt, though the sun had reached its meridian heights, and hail and sleet should fall; modern prophecy also foretold great disasters, in the destruction of property, and that winds and waters should assist in the destruction. Let those who doubt, refer to the last summer, which was almost sunless, when hail, sleet, and snow fell in summer and when lands, villages, and towns, were inundated by floods, and howling winds tore up huge trees by the roots, and overthrew buildings of long standing; surely these things are fulfillments, which cannot be doubted. Again, modern prophecy predicted that much destruction of life and property, both by land and sea, should occur, and do not the papers daily prove that such disasters have occurred. And again, modern divine revelation foretold that the trees and shrubs should bud and blossom in the winter months, and that domestic strife should occur in one locality of this kingdom, which should cause much anxiety and alarm, and now look at the aspects of vegetation which are springing to the bud in every direction, notwithstanding that we have had the most severe winter ever known, and which has not yet expired; and did not the rioting amongst the several hundred convicts at Chatham, create excitement and alarm, when the authorities hoisted the alarm signal for assistance. Many more fulfillments could be specified, but the above are sufficient to convince every unprejudiced mind of the truthfulness of divine revelation; but to those who will not read or investigate argument or reason, are alike useless; but our arguments here are not addressed to those who are void of reason, or who are opposed to honest investigation, and who would rather scoff, jeer, and ridicule any subject, sooner than trouble themselves with investigation, fearing lest conviction of their error might possess their minds, so that they would be either compelled to smother conscience, or lose the popular estimation of their friends and acquaintances, to such persons we do not feel disposed to waste our time to argue with them, because reason, understanding, and justice, are foreign to their natural views of the present system in which they have been reared; therefore, we grieve for them, but must leave them to the fate which divine revelation has portrayed for them, which is, that they will not see their error until too late, and so will suffer justly for their disobedience, but to all earnest truth-seekers we earnestly commend our arguments, and the truths of divine revelation to their impartial investigation, feeling assured that by calmly reading, and studying the works of the Great Organization, and watching the progress of events as they occur, that they will no longer doubt in their truthfulness, but will see the truth, justice, and righteousness, on which they are founded, and so after being satisfied of the glorious

truths, they will firmly embrace them, and turn a deaf ear to the scoffs and jeers which they have heard, and still hear heaped upon them, and look with pity, compassion, and charity, on those who scoff and jeer, grieving at their melancholy condition, knowing that it has arisen with all other evils, through the prejudice, bigotry, and early tuition, from which oppression, hypocrisy, delusion, and fraud have resulted, and is still practised amongst all classes of society, and though it may not be believed, we can nevertheless prove that the corrupt state of the scripture is the sole great cause.—Ed. S. F. P.

THE CHRISTIAN LAWS OF ENGLAND,
THROUGH WHICH THE PEOPLE
CAN NEITHER LIVE, BEG, STEAL,
STARVE, OR DIE.

In this boasted land of liberty and freedom, where charity and benevolence is so much talked of, it will be found by not very careful study, that the words liberty and freedom are a mere mockery of these holy names, while charity and benevolence savours much of the same mockery, and hence it is that oppression is so great, notwithstanding the boasted liberty, that the people of this Nation are not permitted to live honestly by labour, or to beg when in sheer poverty, if they steal, they are persecuted with the greatest rigour, and again, they are not allowed even to starve in peace, nor to commit suicide, without being interfered with by the law. It may be asked how these assertions can be substantiated, and we unhesitatingly affirm, that if, as is frequently the case, a respectable tradesman through illness, accident, or misfortune, gets reduced to poverty, and destitution, so that his family is on the point of starving, and a few friends contribute together, and sets him up with a basket, and a small stock, or what is called a swag, by which, with perseverance, he finds he can get an honest living for himself, and family, until some fine day a gentleman in blue pounces upon him, and demands to see his license, for this he is not prepared, nor did he know that for the articles he sold such a document was necessary, the gentleman policeman accordingly seizes his stock, and takes the hawker into custody, drag him before the nearest magistrate, where his little stock is confiscated, and he committed to the County Jail for a month at least, for defrauding the revenue by selling without a license, and thus his family is left destitute, and when his term of imprisonment is expired he is with out a home, deprived by law of the means of getting an honest living, and dare not steal, and so driven to the last extremity, he resorts to begging, and soon again falls into the hands of the police, taken before a magistrate, and committed to prison for a month as a rogue and vagabond; after again being set at liberty, he wanders about destitute, and deprived of every mode of living honest in a free christian country, till at length weary with walking, and exhausted with hunger, and night approaches, he crawls to some stack or hovel for shelter, and there lays down his wretched and worn out form to court sleep; to rest he knew it would not be possible, and while there he is discovered by the night watchman, again arrested, taken before the magistrate, and once more committed to imprisonment under the vagrant act. After his imprisonment is expired he is again turned out upon the wide world destitute, penniless, hungry, and cold, until his mind raves, and he becomes bewildered with his past sufferings and future prospects, until, in his melancholy mood, he promiscu-

ously reaches a lonely spot by the water side, the dreadful thought of self-destruction then crosses his mind; and anxious to rid himself of his wretched position and a trouddled world, he looks carefully around, and with one desperate effort, he plunges in; but no sooner has he reached the water, than shouts are heard, and assistance drags him unwillingly to the banks, where, after a little exertion, he is restored to life and consciousness. He again finds himself in the hands of the police, and is conducted before the magistrates, when he is again ordered to be confined as a person of unsound mind unfit to be at large, and thus he is left alone to brood over his wrongs, till he becomes sad, melancholy, and deranged, looking with idiotic gaze on all around him, till at length he is found in a lunatic asylum, where, under the coercion and imaginary or real harsh treatment of the keepers, he pines, droops, and at last dies a victim of oppression, and a slave to the professed christian laws. And as this sketch is but a faint outline of numerous instances of the administration of our christian laws, yet it proves that Englishmen according to law, cannot live honest by their labour, must not steal, and dare not beg, and are imprisoned for being destitute, and lastly, they are not permitted to end their own wretched lives without first satisfying the demands of the law, which prevents them, till madness put an end to their existence. This state of things is now visible in all parts of the country, workmen are not allowed to live by their labour, nor the bye-laws of the towns will not allow them to beg, and the people, though starving, cannot be driven to steal; though the authorities use all their endeavours to drive them to the commission of crime, still the poor people resist, and submit to every specie of oppression, cruelty, and degradation, but will not break the law, even though themselves, and their families are starving. Let our christian ministers, and our benevolent magistrates, and affluent townspeople read this article, and then ask themselves whether its assertions are truths or falsehoods, and say will they permit the people to live by honest labour, or will they pay them wages without stoppages, so that their wives and families can be kept above want? These questions are addressed especially to the hosiery branch of trade, while all other trades are equally oppressive, so that the poor cannot live by work, dare not beg, and will not steal, and are punished for being poor, or for attempting to end their miserable lives. And yet we call England a land of freedom, and its people a christian people, governed by christian laws; but we would have those in power be aware, and study divine revelation, and watch the progress of events, and they will learn that the days of oppression, cruelty, and hypocrisy, are fast drawing to a close, when the oppressor will suffer for his oppression, and the hypocrites will suffer for their hypocrisy.

For the Lord hears the cries which ascend from each Nation;

His anger is kindled the tyrants shall find,
For the wrongs they have heaped on His helpless creation,

Their power shall be scattered like chaff in the wind.

Can Brittons say Lord thy decrees have been heeded,

Thy people are happy, contented, and free,
We give to the poor wheresoere it be needed,

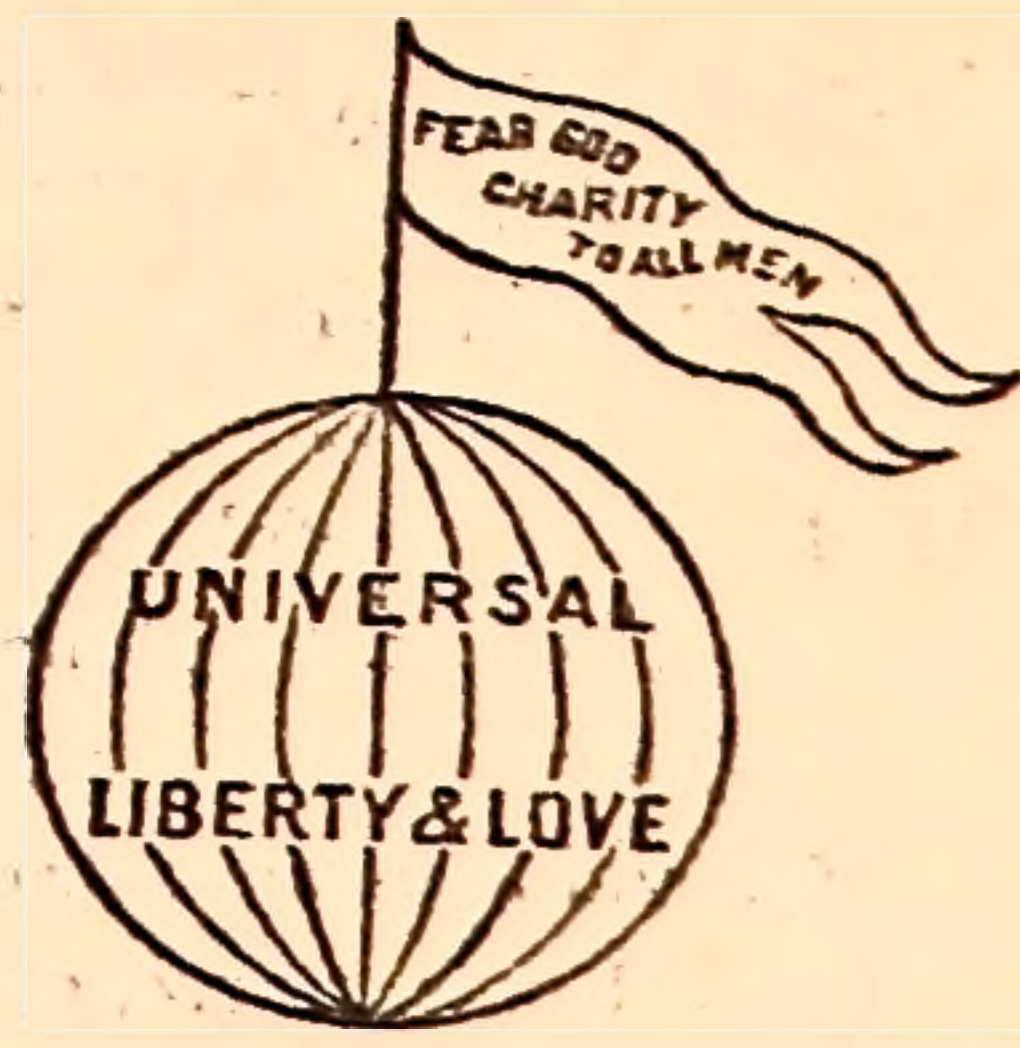
To relieve their distress, and glorify Thee?
Their wants all condemn thee, thy riches acknowledge,

Thy laws are all grinding, thy people are slaves,
Thy chains of oppression which holds them in bondage,

Deprives them of rest, till they sleep in their graves.

The above extract from a spiritual poem is quite appropriate to the above subject,

and to the present state of the times, and the conditions of the people.—Ed. S. F. P.



THE GENERAL RECORD,

And Successive Review;

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

WE now continue the Record of the Community from part 12 of vol. I, in which we shewed all particulars as to the amount of funds contributed from each Locality, and the number of members enrolled, and we shall hereunder shew how and for what purposes such funds have been expended. We showed in our last number the amount which each of the banners cost, with the flagstaffs belonging to them, and which we here again shew was £12 3s. for materials and printing. The next outlay consisted in the expenditure of five shillings for printing bills announcing meetings for worship in Nottm., again, as the first locality was ordered in revelation to be visited by its ruler, with the banner flying on the earliest period in January, 1860, I was commanded to have a quantity of bills printed announcing the time and places of meeting in all the twelve localities, accordingly 600 bills for this purpose cost 9s., as the receipts proves; after the first locality, the other eleven localities were visited, at an outlay from the funds of the cause of £8 12s., each member taking with them a quantity of slips, some of which have before been distributed, but the whole costing £1 15s. printing, those who visited York, Lincoln, and Tattersall, had slips printed at their own expense, at Bedworth, other slips were also printed and given away, but the expenses for printing them was defrayed by contributions, so that it will be seen that the funds expended up to the time of the first visit of the twelve localities amounts to £23 4s., since that period up to January 14th, 1861, the total amount of funds expended for printing, visiting the localities, and expenses of carriage for members to the Circle meetings, and money sent to a member of the Circle on missionary duties, including all, reaches £66 14s., there are other small items, but as I have kept no account of a direct character of them, and the above is sufficient to shew that all has been expended, which has been received; I cannot give the account clearer, the accounts received from the different localities for thanksgivings has never been properly entered, but as every corresponding agent in each locality know the amount they have sent, they will also know that it would not amount to the surpluses above what has been received otherwise, as shewn in the above account. In the printing account I have not charged for the "Passing Signs of the End," "The Time Past and Present," or the "Doctrines of Christ, and the Organization Contrasted," as some of these were paid for by the members; but on the 14th of February, 1861, having realized the whole of the £30 appealed for, I paid off all bills owing to the printer, so that our cause and the printer now stands perfectly clear, and from thenceforward I will see, or have the accounts on all matters of cash regularly kept, or otherwise I shall expect the Circle to see it done, for I feel too much responsibility upon me to have to trust to memory, as I feel convinced that I have paid much more money away than I can account for, to say nothing of the extra gas, coal, wear, and tear of things for the use of parties for the cause, for which I have not received or reckoned anything from June, 1859, up to the present time, and I humbly request every member of the Circle of the Organization who have any doubt as to the truthfulness of the above account, to come and examine the books and receipts, so that they may see all monies received, and all which has been expended, as far as the books and receipts will allow, and as they will possess their eye sight, which as they are aware I do not, may with perseverance be enabled to make out a more correct account, which, however, I am convinced would not shew so much received, and would prove that more has been paid than I can account for; therefore, assuring the members that the next account of the Organization will be more definite and plain, I shall defer further

account till our next issue, and in the meantime continue the account of the General Spiritual Dispensary, as the account of the General Spiritual Dispensary has already been published in the public press, proving that the expenditure connected with the Dispensary far exceeded the income, although I was accused of embezzlement, but it was proved that the sales of medicines effected, produced the extra money named, and that they who conduct the Dispensary, give all their labours gratuitously for the service of God, and for the benefit of their fellow creatures. The income from subscribers since that period, amounts to as follows:—

| | £ | s. | d. |
|---------------------------|---|----|----|
| From February 16th, 1860. | | | |
| Mr. J. Lole | 1 | 0 | 0 |
| „ G. Edmonds | 1 | 0 | 0 |
| „ W. Bagnall..... | 1 | 1 | 0 |
| „ J. Camm..... | 1 | 0 | 0 |
| „ T. C. Stretton | 2 | 0 | 0 |
| „ J. Hitchcock | 1 | 0 | 0 |
| „ J. Stonehouse..... | 0 | 5 | 0 |
| „ W. Newman | 0 | 10 | 0 |
| „ H. Cox | 0 | 5 | 0 |

Total amount of cash received during the period from the disturbance, to the end of 1860, which has been accounted for since the disturbance as published, amounts to £7 18s. 4d., this account is up to the end of December, 1860, making the total received of contributions and sales, amount to £15 19s. 4d., from the 1st of January, 1861, to the 13th February, 1861, the amount received for medicines sold, amounts to £1 1s. 5d., collection at thanksgiving of the Dispensary anniversary in Nottingham, on February 12th, 1861 is 12s. 6d., at the time of writing this account nothing for thanksgivings for the Dispensary has been received from the other localities, thus, it will be seen that the total amount received for the sales of medicines, with 2s. 6d. donation from Manchester, and for the thanksgiving in Nottingham, amounts in all to £1 16s. 7d., so that the full money received in contributions and sales since the period named, up to February the 15th, 1861, amounts to £17 15s. 11d., the total sum of money paid for drugs for the use of the Dispensary, since the account published in the newspapers, up to February 15th, 1861, amounts to £8 19s. 4d., paid for herbs and roots, during the same period £4 9s. 4d., thus making the total sum paid for herbs, roots, and drugs for the Dispensary, amount to £11 8s. 8d., and two additional pounds received from subscribers who had withdrawn through the calumnious report circulated in the newspapers, makes the total received in contributions and sales, amount to £19 15s. 11d.

Having shewn the income derived from all sources by the Dispensary, I will now shew the amount of expenditure from July, 1859, up to the present time. It will be seen above that the amount expended in drugs, herbs, roots, &c, up to February 15, 1861, £11 8s. 8d., add to this the joiners' accounts for drawers, shelving, and fitting for the Dispensary, £5 1s. 6d., paid August 18th, 1859, also for cupboards, shelves, and drawers for Dispensary, use of books, &c, £2 9s., July 20, 1860, paid to Mr. Camm for spirits £5 9s. also spirits from Mr. Camm, Sept., 29, 1860, paid £4 4s., for printing £1 12s. 6d., and thus it will be seen that the total sum expended in the Dispensary for all uses connected therewith, amounts to £30 4s. 8d, and thus it will be seen that the expenditure exceeds the income of the Dispensary as contributed and accounted for by £12 8s. 9d., which shews that the greatest economy is observed, and that every bunch of herbs and every pennyworth of tincture is accounted for, and that nothing is deducted for labour. And in addition to all the above outgoings from the Dispensary stock, there has been during the period named several persons have been furnished with medicine free of charge, by recommendations, and since the month of January, 1861, medicine to the amount of 6s. value has been given away up to February 7th, of the other recommendations mentioned there is no account, except the recommendations themselves on file, and in addition to this there is now owing for medicine £1 3s. 5d. which is sure to be paid as more than that amount has been owed by the same party on former occasions, still it helps with the gratuitous medicine to keep the Dispensary stock low, and often impedes the purchase of drugs when required to supply patients; but I am happy to say that independent of all the obstacles and drawbacks the Dispensary has had to contend with, it is now in a good and substantial condition, a good stock of herbs, roots, and barks, are on hand, with a good supply of drugs, and a valuable supply of spiritual tinctures of

all descriptions, so that I have no hesitation in saying that the Dispensary is prosperous, and in a good working condition, and vast numbers of persons who have received benefit from the prescriptions and medicines, free of charge or fee, have given publicity to their names and address, both in the General Record, and in the Spiritualistic Free Press, and all persons can have prescriptions for the cure or relief of all diseases to which the human frame is subject, by sending their proper name, age, and nature of disease, with a stamp, directed envelope, and plain sheet of paper for reply, addressed prepaid to Mr. J. G. H. Brown, Great Alfred street Nottingham, and no charge or fee for prescriptions are required or received, and recommendations can be had by application to the subscribers, through which medicines will be given free of charge to any applicant who will enquire of the subscribers, whose names and addresses can be obtained on enquiry, but the applicants must reside in the same locality as the subscribers, whose names and addresses are as follows:—

- Mr. T. C. Stretton, Old Basford, Nottinghamshire.
 Mrs. S. Nix, Union Street, Carrington, Nottinghamshire.
 Mr. T. Hutchinson, Rye Hill Cottages, Meadows, Nottingham.
 Mr. T. Harvey, Meadows, Nottingham.
 Mr. W. Bagnell, 15, Tenby Street, Birmingham.
 Mr. J. Lole, Bedworth, Warwickshire.
 Mr. J. Stonehouse, Colton-in-the Elms, near Burton upon Trent.
 Mr. J. Camm, Quorndon, near Loughborough.
 Mr. G. Edmonds, Druggist, Bedworth, Warwickshire.

Having thus far shewn the rise, progress, and objects of the Community up to December, 1860, and likewise having shewn all the particulars connected with the General Spiritual Dispensary up to February, 1861, and have given the income and expenditure of both causes, the Dispensary up to February the 15th, 1861, and trusting that the said accounts will amuse, instruct, and interest our members and friends, I shall defer any further account or remarks till our next issue, when the General Record will be continued.

J. G. H. BROWN.

Great Alfred Street,
Nottingham.

NOTICE.

THE FIRST VOLUME OF THE GENERAL RECORD containing twelve Parts, sixteen pages, is now ready, the whole of which will be presented gratis to every new enrolled member, while the volume will be neatly bound and sold to non-members, post free 2s., or in numbers 1s. 3d., post free 1s. 5d. This work shews the origin and order of the formation of the Spiritual Circle, with the rise, progress, and objects of the Great Organization, with a full account of the funds contributed, how the funds have been expended, and all matters of interest connected with the cause, so that every member is made aware of how the cause is progressing, with its total strength and resources, and the 12th part, now ready, will be forwarded immediately to all members residing in the distant localities. While the second volume of the Record and Spiritualistic Free Press will continue the Successive Review of all events connected with the Great Organization, and every member of the cause is respectfully requested to purchase every number of the new volume of the Spiritualistic Free Press, price one penny, and the Community's Record and Successive Review will be embraced in it gratuitously, as the paper itself is enlarged so as to contain extra matter of almost

equal to the Record, without any additional charge to subscribers, but additional expense will be incurred in the cost of printing.

Not being aware of the quantity of matter required, we were misguided in our calculation for the enlargement, but shall be better prepared for the next issue.

Notices to Correspondents.

Our Correspondent, Brandon.—Mr. J. Lole was at my house on the 12th instant, and received the paper, namely, the "British Ensign" you sent him, and which contains one of the most ridiculous and groundless letters ever written on any subject, it contains mere scandal and ridicule upon things which it is evident the writer was ignorant of, and not an attempt was made to prove any of his assertions, or accusations, nor did he attempt to shew that the scriptures were not corrupt, although he so loudly proclaimed them to be the pure word of God without corruption, condemning everything else, and every other persons opinion contrary to his own. I replied to the letter on the Spiritual Circle, and I think I made the writer or the Editor ashamed of himself, by challenging them, the bishops, or the clergy, to prove themselves right, and our cause wrong if they can—in language so plain and pointed that my meaning could not be mistaken, and though with my letter I enclosed a copy of the "Spiritualistic Free Press" with four stamps, to the Editor of the "British Ensign," requesting him to insert my letter, and forward me three copies of his Journal, yet, the Editor has not had the honesty, or the candour about him, to either send the papers, or to return the stamps, though time has been given for his paper to be issued, and thus it shews that he is either ashamed of the letter, or otherwise that he is too cowardly to reply, or too bigoted to examine both sides of the question.—Ed. S. F. P.

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