FREE



PRESS;

AND GENERAL RECORD, OR, SUCCESSIVE REVIEW:

OR, THE JOURNAL OF THE GREAT ORGANIZATION.

SHEWING 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 FORTNICHTLY.

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

No. 7. Vol. II.

accordance ion, carefully ke and results

in view; and is publicly read

ting let it be sol isideration of bers in the ticle is to be read exists in their

e is not in strice revelation, or t any of the prin

nd they cannot d ticle be submitte

vine revelation,

on or reject it as

e; and as ours oo much caution

ed as to the man ordinance meet

l, and too much served as to the m

such meetings, a

s not a selection vorks; for the expl

retation of divine

ding to the ideas

od in the sight of pretations of man

man mind or imagin

rce any two thoroas

them alike, or wo ne interpretation up

ple giving different wrong constructi

be spread abroad as

of the revelations.

evealed that they

understood until This we have prot

lic and private matte

instances Therefor

tion directs that en

peliever should redd

s they stand, audani ne progress of erest

y rest assured that the

ery revelation literal

ugh not according

sage.

Therefore,

SATURDAY, MAY 18, 1861.

PRICE 1D.

THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE.

(Continued from our last). I could I could name several gentlemen and ladies, with their addresses, who have had lades, with their addresses, who have had their missions from me, and which were written by other persons, as described in our last, but as prudence and delicacy for-bids the mentioning of the names in public, I shall not here define them, but am preared both to furnish names and addre pared both to lurnish names and addresses of all persons who I may hereunder have cause to mention. The first lady of note cause to mention. The first lady of note who received her mission, was a lady residing a short distance from London, and in this mission her past life was so minutely detailed in reference to her losses and anxieties through those who ought to have studied her interest and welfare, and so startling were the facts related, that when she wrote her letter of acknowledgment to me, explaining her past career, both myself and the man who wrote for me was astonished and struck with amazement at the truths so revealed on the past life of a stranger. This occurred in 1855, and her letter of acknowledgment is now in my possession; but it would fill a volume were I to give a list of all the missions on the past and future for different individuals and that date; therefore, as our space here is limited, I shall merely call attention to a few facts which the reader can prove, she wrote her letter of acknowledgment to ner is limited, I shall merely call attention to a few facts which the reader can prove, should such proof be required. Let them enquire, either by letter or otherwise, to following gentlemen:—Mr. C. Gregory, 11, Medina terrace, West Cowes, Isle of Wight;

pations; and these r Mr. G. Norwell, 22, Carley street, Leicester; Mr. J. Woodward, Flecknoe, near Rugby, Warwickshire; Mr. J. Lole, Bedworth, near Nuneaton, Warwickshire; Mr. G. Edmands, druggist, in the same place, and a number of others whom space will we can prove, andere n who has had rere ate matters can do: trusting that all Il see, understand not admit to enumerate, and who all reside at a distance. These persons have not at a distance. These persons have not only had their own missions and those of truth and justice of ks which are gless their families, but have also applied for the missions of numerous other persons whom I never knew or heard of before, and any of revelation, both st cause and at a rec these gentlemen will bear testimony to the truth of what I have stated above, and peace, harmony, ist amongst them. further particulars if requested to do so. Most of them are now members of the Cirove is my duty, Ist cle, which circumstance, revelation, either

7. H. Brown, Medie treet. Notim

dvertisements.

IRITUAL WORK J. G. H. BROWN. a neat coloured wrapper, pages, price one penny. CTRINES OF ORGANIZATION. INES OF CHRIST the present sectarian of every denomination wards to believers, bing future works,

Great Millenning ad at the repositor, from Mr. J. G. H. street, Nottingham, and treet, Nottingham, and the street, Nottingham, and teet, Manchester.

Hehed for the Nottington, in the North Nor

members, it was agreed that they should go and get their tea in haste, and return in time for doing what he wanted before the evening service commenced, which was not till half-past six. Accordingly they came; his guardian angel was obtained, and his mission, or past, present, and future life was revealed; and after explaining the minutes of his past experience, strange and wonderful to say, the mission when revealed related the very conversation which they had held that afternoon while over the tea table, at least three-quarters of a mile from where such mission was after-wards revealed. One of these gentlemen, who is now a member, and who brought this young man, who through what he had heard, and knowing that he was a stranger to me, became a member there and then, and the gentlemen alluded to, at that time was in-volved in the building trade, suffering much anxiety and loss, as it was on the eve of the anxiety and loss, as it was on the eve of the panie of 1857-8, and his money, which was his dues, having to come through other hands to him, and fearing that these persons were in critical circumstances, although they appeared to live in affluence in newly erected villa residences in the neighbour hood of Shakespeare street, Nottingham, but both they and the gentlemen in question were at that time perfect strangers to me, though the said gentleman had visited me a time or two, and had asked for revelation and had proved its truth, but on this particular occasion he enquired as to whether he was safe in the hands of the parties through whom his money had to come, and after asking if such question was in accord-ance with divine will, he received a revelation to the effect that he must be cautious for he would shortly find that these pers were in precarious circumstances. answer seemed to arouse his curiosity, but nothing more was said, neither were the names of the parties mentioned to me, but names of the parties mentioned to me, our a few days after this the same genuleman called on me and stated that he had leut some persons some of my works, and that they approved of them, and one of them particularly wished him to obtain his mission. I was at home alone on that day when the gentleman came, but after giving me the name and age of the individual, his guardian angel, past and future mission was obtained. The past life was minutely mas obtained. The past life was minutely detailed, and his present prospects were described, but the future was gloomy, for amongst other cautions and warnings it told him to rest assured that their affairs were in their mission or otherwise, apprised them of long beforehand. Another member of the Circle, named Hitchcock, residing near amongst other cattons and waitings it total him to rest assured that their affairs were so complicated, that in a few weeks he would be involved in a panic, in which he would sink never again to rise to affluence. Belper, joined the Circle and the cause through the truths he proved to emanate from divine revelation through me: but I Irom divine revelation through me: but I will leave that gentleman to speak to the truth of my statement for himself, which I have no doubt he will at any time be ready and willing to do. But it may be said I am going too far a field for people to prove what I say, and so we will come nearer-even to Nottingham, in which vicinity I have always resided as a Medium, and in which place the men now live who wrote all my correspondence, all the missions, and saw all my letters, any or all of whom can At this the gentleman appeared startled, and told me that those were the very men of whom he had asked the question and whom he was informed, as shewn above, that they would shortly be in precarious circumstances. My wife came home before the gentleman left, and he read the mission to her, and when she heard the name and address she knew them well, for his wife and my correspondence, and the missions, and new all my letters, any or all of whom can bear testimony to the truth of my state-ments; some of them are members of the Circle, others are members of the Commuher had been old acquaintances and known each other from childhood, but they were perfect strangers to me. A few days after my wife and a friend visited his wife, who nity, while others again have no connection with our cause at all, but they have all had then ill from her accouchment, and my was then ill from her accouchment, and my wife a friend and her were great companions. While there the subject of the mission came up, and he told my wife he had had his mission from me, and read it to her, and confessed that the past was all true, but that the present or the future could not be true for they were doing so well. Did she not think the mission might be for some their missions revealed, as well as other revelations on private subjects, and they can all vouch for the truth of the revelations can all vouch for the truth of the texts.

given on their past lives, and can now prove some which was then given on the future. In one instance, when living in Walker street, and ordinance meetings were held at my house afternoon and evening, a young man, not a member, was brought to me by one else of the same name, as there were many men of his name; at any rate he could not believe that part which threatened two members with an intention of having his future mission revealed through me, but bis sinking in the panic; but she told him it was asked for and given for him, and no one else, and time would have to prove it.

And now, as a proof of the truth of divine as the meeting was rather long and tea-time was at hand, and he was engaged to tea with the friends who brought him, and who

revelation, in a very few weeks from the date of the mission, these persons, with all their affluence and grandeur, were made bank-rupts, their effects seized and sold, and they themselves were reduced to compara-tive beggary, and one has since left the town, and has suffered much privation. What has become of the other I have never heard, but it is evident that it was his duplicity which reduced them both, for they were partners, and he was a shrewd, crafty man, and said he would have his mission, but would see his partner's first, but when he saw that he was conscious-stricken, and fearing exposure, he would never have his mission obtained. Now these circumstances mission obtained. Now these circumstances are facts which we can testify with names, addresses, days and dates of the occurrences. So contrary to their expectation or belief, and to him who asked the question, the revelation was literally fulfilled, as numbers revelation was literally fulfilled, as numbers of persons can prove, and I believe the gentleman in question now retains a copy of the mission and other revelations referring to the same circumstance. Numerous other individuals in Natival Numerous other individuals in Nottingham and its vicinity could give similar proofs to their own ful-filments of revelation as well as the above, niments of revelation as well as the above, and writings, with the day and date when such revelations were given, are still retained, and the names of the persons, with their addresses, can be given if required, by applying to me. Therefore, with hundreds of facts of this kind, both made public and not made public, of what use are the arguments of sceptics, unbelievers, or quibblers. I have said no more than what I can substantiate, though I could give hundreds of other instances of fulfilments if space would admit, but this is not necessary, as public events in the afiairs of nations are even now proving the truths of divine revelation withproving the truths of divine revelation with-out me publishing a word in its behalf: but our readers must remember that at the outset of my mediumship I had not such faith or belief in revelation then as I have now, or the three series on the war with Russia would have contained revelations Russia would have contained revelations more startling and pointed than they do now, but in giving my experience I must give it truthfully, and shew that through the worldly fears of those by whom I was surrounded, coupled with my own fears and unbelief, revelations were omitted which I dare not then publish in my name, and thus the poem in the first series which begins thus—'As disunion now is reigning,' &c., &c., is an abridgment from the original, through our fears, and I may say mine, though revelation gave directions as to how the lines should appear in public at the out-set, and as they now appear in the first series on the war with Russia; but having more faith and belief now than I had at that time, and seeing the subjects referred to in the lines about to be inserted are on eve of fulfilment, I shall here give th as they were revealed as far back as October. 1853, a copy of which has been in the possession of persons ever since. The lines were thus revealed :-

Though ye proud and haughty Britons
May attempt to save your Isle,
Yet thy towers, thy halls, thy cities,
All shall seem one burning pile.

As disunion now is reigning
Amongst the rich and lowly poor,
Such will assist the foe in gaining
Foothold on your much loved shore.

Hoards of Frenchmen, proud and haughty, Eye this nation as their prey, Drive the people with much slaughter, Making captives every day.

When the blood-stained soil is reeking, Wet and warm with human gore, Ravaged towns in vain they're keeping, Starving people oh deplore!

List proud England, do not wonder,
'Tis decreed thee from the skies,
The bonds which thou hast torn asunder
Dooms that thou shalt sacrifice.

When thy nobles loud are calling For assistance across the waves, And their stately mansions falling, They'll cry quickly, 'come and save.

Then the sons of far Columbia

Fly to save their mother land,
And bursts the foeman's bonds asunder,
Join their brethren hand in hand.

But lo! the monarch's throne has fallen, Kings no longer here shall reign; The bloodstains on its crown are calling, Vengeance for the victims slain.

Then from every public building, Gently waving in the breeze, The starry spangled banner flowing, Mistress over land and seas.

The above lines are from the original, as they were revealed, with the exception of a few unimportant words which could not be made out in the MSS. But leaving my experience for the present, I shall conclude this portion of the article, but will continue

(To be continued in our next.)



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 inser-ted in the next succeeding issue.

THE BIBLE AND ITS CORRUPTIONS TES-TED BY MODERN DIVINE REVELATION.

(Continued from No. 6, Vol. 2.)

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

Sir,—The closing scene in the Mosaic account of the plagues of Egypt is the most stupenduous miracle of the whole, the opensupendoous miracle of the whole, the opening of the Red Sea, and the passage of the
Israelites through it, and the destruction of
Pharaoh and his host by the returning waters.
I have repeatedly asserted that miracles such
as is here recorded are repudiated altogether.
The deliverance of the Israelites from the bondage of their Egyptian rulers needed not the wide-spread desolation and destruction which is said to have overwhelmed the whole which is said to have effected this object. No na-tural laws were required to be set aside, or superceded by others more powerful or bet-ter suited for the time being, effects produced by laws that in their operation were above the ordinary course of those of nature, were not needed, and therefore must have been not needed, and therefore must have been deemed superfluous. And there is another objection to be taken against this history, because it represents the character of God in the most odious light, not only as regards Pharach and the sufferings of his subjects, said to be caused through his own stubbornness, through his heart being hardened; but God is made to appear as not only reproit. said to be caused through his own stubborn-ness, through his heart being hardened; but God is made to appear as not only permit-ting, but positively commanding and favour-ing the base deception and robbery practised on the Egyptians by the Israelites, related in the 12th chapter of Exodus, verses 35 and 36,—"And the children of Israel did and 36,—"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment; and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them

such things as they required, and they spoiled the Egyptians."

Here we have it plainly and positively stated that God commanded and favoured deception and robberty, and that he commanded and decount they are the states of the ed and favoured the oppression of one nation by another, that he not only permitted, but that he commanded and favoured the Israelthat he commanded and favoured the state it their mean, base, and heartless robbery of their neighbours' choicest goods, and that too at a time when they were in the direst distress, as hath already been alluded to and commented on in a former article, and not only does it stamp the name

of Israelites with an indelible mark of baseness, but also their leader and conductor, Moses; for it was onthis worder advice that they acted as they did, that is assuming that the account is true soft let it be borne in mind that these comments are directed against the history set it, flow stands in the book of Exodus, and not against the Israelites thomselves, who as I hope as a nation when ever guilty of such an act as they are charged with, and also were not the Egytims equally the work of God's hands, as well as the Israelites, and although it was his pleasure to select the Israelites as a people amongst whom was to be preserved, the laws and ordinances revealed for the purpose of the advancement, imprevement, and happiness of mankind, yet there is no reason to conclude that other nations were not equally precious in the sight of God. Thus the bible represents a God, whom on the other hand is described as loving, just and merciful—well might many bible readers rise upfrom a perusal of a history such as is embodied in the account of the plagues of Egypand say,—"I cannot understand it—there is something in it I cannot comprehend." Well might they say this, and amidst the confliction of opinion and confusion of thought, feet there is something in it I cannot of thought, feet there is something in it I cannot of thought, feet there is something that is not right about it. But from deference to the advice and opinions of their spiritual teachers they dare not openly call in question any portion of that book, which is designated as the word of God, no matter how inconsistent or contradictory it may appear to them. Oh, how christian teachers will stand up and talk most eloquently and reverentially of the contents of the book. They will dilate by the hour in glowof Israelites with an indelible mark of baseteachers will stank up and tank most condensely and reverentially of the contents of the book. They will dilate by the hour in glowing terms, and in fervent language on the beauties of its diction, and of its precepts, forgetting or pretending to forget, that at the same time so defective is some of its forgetting or pretending to forget, that at the same time so defective is some of its moral teachings and in some parts so obscene is the wording of it that many portions of scripture are unfit to be read by any one of refined mind. I am, sir, well aware that it is denied by many that any iamorality is in any way countenanced in the bible; but what can be said of the passage above quoted from the 12th chap, of Exodus, for surely it was as wicked and unjust on the part of the Israelites to covet and procure by deceptive conduct the jewels and raiment of the Egyptians, as it is to do the same thing at the present day: and although the 10th commandment had not then been published to the world, yet it is presumed they were not so ignorant as not to know that they were doing wrong in thus acting; and if the people themselves were not aware of it, surely their leaders, Moses and Aaron, must have known better. And yet with the 10th commandment, commanding us not to covet the goods of our neighbour in the 20th chapter of this same book of Exodus, we read in the 12th chapter that the Lord favoured the people in breaking this same commandment; or this same book of Exodus, we read in the 12th chapter that the Lord favoured the people in breaking this same commandment; and as there is nothing stated in the account that would in any way justify such a proceeding, it only makes the thing appear the more glaringly inconsistent and contradictory: and this is the reason of our objection to these passages. But it might be urged that they only acted in obedience to divine command, as it is stated in Ex. iii. 21, 22.—"And I will give this people favour in the sight of the Egyptians; and it shall come to pass that, when ye go, ye shall not go empty. But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment, and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians." But if such a command was ever given, Moses must have felt it was an unjust one! and as he is in some iestantiation. the Egyptians." But if such a command was ever given, Moses must have felt it was an unjust one! and as he is in some iestances represented as remonstrating with the Lord, when the commands given were not in quison with his feelings, we should have expected him to be subject to this command also, but he did nothing of the kind, or at least there is no account of his having done so, and I can only treat the subject as I find it recorded. But, whichever way it was, there recorded. But, whichever way it was, there is contradiction and inconsistency in the account; and a cereful examination of this remarkable history will prove the truth of modern divine revelation, which declares the history to be mysterious, fabulous, and ab-

CHARLES GREGORY,
West Cowes, Isle of Wight.

(To be continued.) Errata in my last -1st col., 2nd page, mid-die line, for 'sleepify' read 'stupify.', [Please to be careful not to interline so much in future.--ED.]

To the Billor of the Spiritualistic Free Press and General Record

Sir,-In my last communication to the Spiritualistic Free Press,' I called attention to the falsehood used by our opponents to injure our cause in the eyes of a praying people, and no doubt it was done to keep that people from investigating the heavenly

truths taught by the members of the Great truths taught by the members of the Great Organization; but we have only to refer our readers to our works, to prove that paryer is not condemned, but encouraged therein; in fact, we could only obtain the divine instruction we do receive, by prayer and supplication, as our works point out. But those who have only partially read them, see something that does not suit their minds, and cease to investigate, and therefore condemn us as persons who do not believe in Christ, or in the efficacy of prayer. I endeavoured, to show in my last that we not only offer prayers, but expect that we not only offer prayers, but expect and believe that God has, and will continue and believe that God has, and will continue to answer them, and we deny also that our works teach men not to believe in Christ, or that the faithful members of the Organization set forth such things as any part of our creed. Yea, we believe far more of the doctrines Christ taught than many who oppose us. We believe in the efficacy of Christ's blood—we believe that it avails for all, while they believe that the blessings of the stemment only nearly but a few plants. the atonement only reach but a few thou-sands of the human family, and all the rest sands of the numan family, and all the rest are doomed to eternal flames, in a lake of fire and brimstone, and that the smoke of their torment ascended up for ever and ever; so that instead of believing that Christ did not exist, or that his death was of no avail, we believe far more concerning of no avail, we believe far more concerning the Redeemer than they, and therefore before we are condemned, we ought at least to be arraigued before the bar of justice, and judged accordingly. But many dare not read our works lest they should be contaminated with our belief; now if what not read our works lest they should be contaminated with our belief; now if what we set forth is not founded on truth and justice, why should the bigots be fearful of reading. It is evident that they cannot read without seeing the justice and truth our cause is founded on, and it disturbs their conscience, which they have succeeded in stifling, and thus to keep this tormenter still, they pretend that they dare not read any further, whilst those who continue to investigate, their understandings become enlightened, and truth after truth strikes deep into their hearts, and at its approach all early taught errors sink into obliviou, and their chains drop off and give the slave that freedom of thought and action which to him at one time appeared so much like that freedom of thought and action which to him at one time appeared so much like infidelity, but once freed from his bonds he dives into things which he has hithered been taught to believe was delusion and error, emanating from what they believe to be the source of all evil, viz., the devil. Now let us apply the scripture test in these matters, If we seek for good fruit on a bad tree we are told that we shall not find it. tree we are told that we shall not find it,—
so with man; it is by their fruits that we
know the good from the evil. This test
equally applies to spirits or angels, for by
their teachings shall we know, and by the
truths they foretel whether they be evil or
good. But if we are taught as some suppose by the devil, allow me to ask what
object he can gain by teaching us to fear
God, and asking him to give us his holy
spirit? Will he obtain any advantage over
us by telling us to do all the good we can
to our fellow man? Can we believe that
this monster would assist us to heal our
afflicted bodies, enlighten our minds on
spiritual matters, and teaching every man
to make his house his church, and telling
them to be a people prepared for the Lord? them to be a people prepared for the Lord? It is ridiculous to suppose that a corrupt fountain would send forth pure water, or that good could come from an evil source, without being mingled with something that is evil; there would certainly be some signs of evil amongst the good that night emanate from an evil source. But if the devil do teach such things as we believe and teach, certainly he does not deserve the teach, certainly in does not deserve the character he bears amongst mankind, or he has strangely altered these last few years, and if he has so much reformed his char-acter, who knows but he may yet become good. Such ideas of a Teing whom we are taught to shun as the fount of all evil are preposterous, and show the weakness of the minds of those who declare that the truths we teach are from the devil and not from God. One thing is certain, that is, that the fruits are God-like, and if they are from the dovil, he must be trying to become God like himself, and therefore he must no bonger be called a roaring lion, seeking whom he may devour; and mankind must cease to charge him with being the instigator of all their evil acts, and bear the blame themselves without a murmur, and must look to that corrupt part of their own body which is described as being deceitful above all thinks and desperately wicked; and therefore, instead of laying all the evils on the back of his Satanic Majesty, they must

> T. C. STRETTON, Lincoln Terrace

Great Alfred Street, Nottingham.
(To be Continued.)

their ways.

blame themselves, and endeavour to mend

To the Editor of the Spiritualistic Free Press and General Record.
Sir,—That Christ is not the Almighty and the eternal God as held forth in the

and the eternal God as held forth in the general churches, as may be seen by the following passages of scripture and modera divine revelation, as will be here under-shewn. In John viii., 17 & 18, it appears very distinct that Christ is a separate person from God the Father, as it is stated in son from God the Father, as it is stated in his own argument,—' It is written in your law that the testimony of two men is true. I am one who bear witness of myself, and the father that sent me beareth witness of me.' Christ not only never said that himself was God, but on the contrary spoke of the Father who sent him as God, and the only God. This is life eternal that they might know the only true God, and Jesus Christ whom thou hast sent.—John xvii, 3. Jesus also says that his Father is greater than him, without the least qualification.— Jesus also says that his Father is greater than him, without the least qualification.—John xiv, 28. When Christ said 'Why callest thou me good, there is none good but one, that is God,'—Matt. xix, 17,—what does he mean but the Father is superior? and he declares that he is not he author of the doctrine he taught, for he says, 'My doctrine is not mine, but his that sent me, (John vii, 16 & 17,) as my Father hath taught me I speak these things.' So you will understand by this that he had been instructed by his Father. 'The Father hath given to the Son authority; as the living Father hath sent me, and I live by the Father.' Here you will see that he has not the attribute of solf-existence; the attribute of omnipotence neither does he has not the attribute of solf-existence; the attribute of omnipotence neither does he possess, for he says, 'I can of myself do nothing.' He also disclaims having the attribute Omniscience,—'But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but my Father only.' And it is affirmed of Christ that when all things shall be subdued under him, then shall the Son also himself he subject must him the rut all subdued under him, then shall the Son also himself be subject unto him that put all things under him, that God might be all-in-all.—I Cor. xv. 28. There is two places on record in which he is charged wrongfully; one is that he made himself God, and the other that he made himself God, and the following that the same that you the bankly and positively denies the imputation; hear what he saith to the charge of assuming to be equal with God, in the 5th chapter of John,—'The Son can of himself, do nothing.' In two places in the same chapter, the 19th and the 30th verses, he appeals to the Jows in this manner.—Your own scriptures call Moses a god, and your magistrates gods, I am not ner,— four own scriptures call Moses a god, and your magistrates gods, I am not surely inferior to them, yet I did not call myself God, but only Son of God. Here is the quotation in full from John the evangelist,—"If he called them gods unto whom the word of God was sent, and the whom the word of God was sent, and the scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest because I said I am the Son of God. You will perceive in this text that he asserts his precisience, in that he saith he was sent into the world, as much as he did when he said that the force A broken me I am I and I said. the world, as intent as ne did when he said that 'before Abraham was I am,' and 'David in spirit calling him Lord in spirit, while after the flesh he was his son.' Now my readers I think you will be able to see from these passages of scripture that Christ is neither self-independently existent, nor all-powerful, nor all-knowing, and I will next shew you hat he is not extra where meets have erul, nor all-knowing, and I will next shew you that he is not every where present, but is in heaven, from whence we look for him according to what he hath said, that we should see the Son of man coming in the clouds of heaven, with power and great glory, and the holy angels with him; and as you will recollect what the apostles had said to them by the angels when he asid to them by the angels, when he ascended, 'That he should so come again in like manner,' and whom Peter saith, The heavens must retain till the times of 'The heavens must retain till the times of the restitution of all things.' And Stephen, as he was being stoned to death, said that he saw heaven open, and the Son of man standing on the right hand of God. And Paul to the Hebrews said that he was sat down on the right hand of the Majesty or high. Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast; and as these and numerous other texts might be quoted that shews he is not on earth, and fexts that say. Lo, I am with you always, even to the end, &c., must you always, even to the end, we, must be in the same way understood as those that say that God is omnipresent. Thus saith the Lord, 'Where such words are used it must mean God's presence, and not any angel's nor Jesus Christ's, as the revelation on the following question will shew:

—The last chapter of Matthew, two last verses,—'Lo, I am with you,' &c. I will here give the revelation in full:—"Behold! this passage also contains misconstrued additions, for Christ's words were these,

Go ye forth into all nations, and preach the gospel, haptising all who truly repent

in my name, as the sons of God spirit teaching all to observe and add the things which I have commanded the things which I have commanded, spread, and remember that I am with and those who shall follow in the six the end, when my kingdom shall be lished. Thus saith the Lord, from wangels receive their power, and by who universe is governed." By this I you will perceive it is the Father's presence, and not the Son's. I now a another revelation on the preceding we in the same chapter, the last of May in which it is stated that all power a, unto me in heaven and in earth One. unto me in heaven and in earth. Ques-unto me in heaven and in earth. Ques-Answer.—" Behold! I am command-declare that the events are not here al deciare that the events are no here all corded as they occurred, and I am, manded also to declare that when Ch first appeared to his apostles, doubt em amongst them, until he manifested vincing proofs, by touch and sight, as be hereafter revealed, where also he decided to the control of the be hereafter revealed, where also he de-to his apostles that the rulers of tho-had no power over him, but that powe given to him both in beaven and on a This I am commanded from on his declare." This will plainly shew you all things are not recorded as they occurred, and that the apostles truly do till he shewed them convincing posts, that the rulers of the earth had now power over him, but that power was g him both in heaven and on earth, but num both in neaven and on earth, but, all power as the passages state: neither he God, or it need not have been said, was given him.' Therefore, all and truth-seeking people can be led to set way of happiness and peace, and a brought from darkness to light, and in brought from darkness to light, and incignorance to knowledge, and from mysen, delusion and falsehood, to truth and ngh ousness in this world and peace and largueness in the world to come; and site the have been purified from the evils of the world, they will, through Christ, be brought to eternal bliss in the realms of glory.

Now Delus Darkent J. Hirencorr.

Near Belper, Derbyshire.

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

Sir,—I beg to hand you a reply to the secularist who came to oppose us dung our readings in the New Market Plac. Nottingham. If you can find space without the security of the -I beg to hand you a reply to th

Deists, Atheists, and Infidels, when I wan Infidel I mean one who rejects christianic altogether, but I shall not disagree via them about a name, but some of my renarismay apply to all the three classes made Fellow Townsmen and Members of the great Human Family.—It will be remadered by some persons present that a the three closes of our meeting last Sunday morning, a person announced a meeting to be held in the Market Place for the purpose shewing that secularism was the only means. shewing that secularism was the only mean that would or could alleviate the suffaring of the working classes, and that this mus-be done without the help of government God, or we should not see it realized; all further stated that the day had gone by is revelation. To the first assertion, less to state that we have no faith in government. or especially in secularism, ever raising me out of the depths of misery and degradate into which they have been sunk or will as thue to sink for a short time longer, well they are brought to see that the word of God cannot fail, and thus prove that the time for revelation is not yet gone by, but that it even now exists, and will continue to exist, until mankind are emancipals from every evil that afflicts them for I fearlessly declare that every other means have failed and will fail to bring about the better time many are anxiously looking to but do not know how to accomplish it. As now we are told by that individual tha sectarianism alone can accomplish this great object. I will certainly give secularism it due. It has done much to shew the peo ple that the book on which they build their faith is corrupt, unjust, untrue, and oppressive. But they have erred—they haveour demned much that is true, much that is good, and much that is the word of God And because man has corrupted that book and inserted much that is not the word and inserted much that is not the word. and inserted much that is not the word God, secularism condemns the whole, so thus endeavours to destroy or overthrea the truth with the error. Now what would you think of a man who was possessed of a number of Bauk of Eugland notes, say con-

th dri

e its proper work, if its name

deviate the condition of the

only benefits the few. It is only relief to a few individuals w

ent money to pay for that ber

and strike at the root of the evila property struggling against monop manably becomes a help to keep struggling becomes to capital. If we are consistent to the struggling becomes the struggling becomes the struggling and struggling an

will benefit all mankind—

bed he examines those notes her he can those notes, that fifty of them are prise of man, and because he one man and useless, he them used and useless, he ole of them, and thus be-ole useless he destroys those would you not think that would you not think that it insane, or was at least a secularist, but his with the secularist, by Just 90 it is with the secularist, if Just 90 it is with the bible contains error find tuth, he would cast it all is firth it in the fire. But at this burn to need of divine revelation, the fire with the need of divine revelation, and the need thoroughly distinguish the need of need that the need of need the need of need to need the need of need to need the need of need to need the need to ne on thoughty truths, fruth, especially spiritual truths, fruth, are the least likely to larist ruth, since if they do not the coreme Ruler and Governor Supreme Ruler and Governor Supreme Ruler and Governor super they cannot possibly believe super the suprementation, since to them there is rereal His mind and will to us, or reveal His mind and will to us, do need it is impossible for secularists seeds on the than that the day is retained for first fir be plainly told us that they had be longer to attempt to overthrow the for the writers of the essays amule, for taken the work out of their bed taken the left them time to the design of the statement of the sta and therefore had left them time to something better; therefore this acknowledgment that the day for sk scknowledgment that the day for the spaced, and therefore need the comment. Now what conclusion the samine at from the present state (similar the spaced of the spaced in the church and out of it is secularism amongst the masse it is escularism amongst the masse the secularism amongst the present the secularism and the secularism is escaped to exteriorism the present are destroying the foundation common and the secularism is tructure is reared. The people with his structure is reared. The people with the secularism is the secularism and estroyed by these two closes of the secularism is the secularism and th of salvation in this work and the sar destroyed by these two classes are destroyed by these two classes densits, and what have they to offer pace of the hopes they have blasted, as have they to give in return to the transport of the transport o searth, and gross darkness the people future hopes are destroyed, and nothing to them but a gloomy future—a future before future of annihilation; as we may look for truth in vain with as aid of divine revelation, for gloometel is the future presented to our vices. The thought the grave is our end, and that we cease suit bights all our future hopes. he gare is our end, and that we cease instabilities all our future hopes. We moved a support the second of the sec be welk the richest pressing on, tramping under the weak, the richest pressing on, tramp the rights of his fellow man in the d wall the energy and life is crushed on him, and he has to end his days in leads, the dangeon, or in the lur whalm. But our opponent is a profe-walnist, and therefore cannot believ thre rewards or punishment; yet, washing of death, he showed plainly t an he is not a secularist in the full I be word, for he plainly showed they with the word, for he plainly showed they with the when contemplating death, for the words were the truth what need to be the contemplating the words when the words were the words when the words when the words were the words when the words when the words were the words were the words were the words when the words were the word e fature if he has no existence ath? As a secularist he ought to in some different cause for doi
lers as we would others should do
there be no God, no devil, no an mere be no God, no devil, no an mit, no future reward or punishme mafter, what are we to fear deat scularists can assign no better d'uing virtuously and righteously give their secularism up, and endern divine revelation, for it givething worth living for, and sendent in the secularism up. whing worth living lot, and some the dying for. But secularism I hame implies,—it is only applic immediate wants, and the pla d of co-operation to obtain kno to obtain unadulterated food

in my name, as the sons of spirit teaching all to observe an the things which I have company and those who shalf follow in 11 the end, when my kingdom in 11 the end, when my kingdom the Lord, angels receive their power, and buniverse is governed." By 11 you will perveive it is the p., you will perceive it is the p presence, and not the Son's. another revelation on the pre in the same chapter, the las in which it is stated that all in which it is stated that all power unto me in heaven and in earth — Are the above Christ's ow Answer, — 'Behold! I am declare that the events are neg corded as they occurred, and manded also to declare that it first appeared to his apostles, do amongst them, until he many vincing proofs, by touch and in be hereafter revealed, where also be hereafter revealed, where also be to his apostles that the rulers of that no power over him, but that po given to him both in heaven and. This I am commanded from a declare." This will plainly show all things are not recorded as it occurred, and that the apostles multiple heaven the showest than the showest the showest than occurred, and that the apostles inhibitial he shewed them convincing per that the rulers of the earth had power over him, but that power him both in heaven and on earth all power as the passages state; as he God, or it need not have been was given him. Therefore, all truth-secking people can be led to truth-secking people can be led to truth-secking people can be led to wave of huppiness and process. mast we arrive at from the present state of seelarism in the church and out of it? Here is secularism amongst the masses, giving up the task they had taken upon themselves of overthrowing the present systems of sectatranism, because a number of elegys are destroying the foundation on which this structure is reared. The people's bepset of salvation in this world and in the base of the hopes they have blasted, or what have they to offer in the place of the hopes they have blasted, or what have they to give in return to the people. Truly we may say darkness covers the earth, and gross darkness the people; their future hopes are destroyed, and nothing sift to them but a gloomy future—a future of editivion—a future of annihilation; and then we may look for truth in vain without the aid of divine revelation, for gloomy indeed in the future presented to our view publicles were classes. The thought that the grave is our end, and that we cease to east blights all our future hopes. What eccouragement is there for virtue, or morality? we may as well live as we are living,—one on the flesh and blood of soother, the strongest trampling under foot the weak, the richest pressing on, trampling truth-seeking people can be ied to me way of happiness and peace and way of happiness and peace and brought from darkness to light, as ignorance to knowledge, and from une delusion and falsehood, to truth act; onsness in this world and peace arise ness in the world to come; and there have been purified from the ends of world, they will, through Christ, being to eternal bliss in the realmed of gory the control of the contro

Near Belper, Derbysbire.

To the Editor of the Spiritualistic Free In General Record.

Sir,—I beg to hand you a reply is secularist who came to oppose us are our readings in the New Market In Nottingham. If you can find space ar Free Press for it, it may be useful to a who may have to meet with the same sition in other places, while obeying commands of heaven, by shewing the ple how the book they build ther has been corrupted, and at the same showing what is corrupt and which not. I chose to call them in not. I chose to call them ri name they please to give themselse under the name of Secularism va Deists, Athoists, and Infidels, wheal Infidel I mean one who rejects chots altogether, but I shall not disagnate them about a name, but some of my read may apply to all the three classes are Fellow Townsmen and Members of its

great Human Family.—It will be not bered by some persons present that a the close of our meeting last Sunday or ing, a person announced a meeting held in the Market Place for the pure shewing that secularism was the color that would or could alleviate the safet of the working classes, and that has be done without the help of government God, or we should not see it resized, further stated that the day had goes? revelation. To the first assertion to state that we have no faith in got or especially in secularism, eversa of out of the depths of misery and depths time for revelation is not yet gen that it even now exists, and will to exist, until mankind are ensifrom every evil that afflicts the fearlessly declare that every chief have failed and will fail to bring should better time many are anxiously as but do not know how to accomplish now we are told by that mask it sectarianism alone can accomplish they object. I will certainly give seculars due. It has done much to show the ple that the book on which they had airly is corrupt, unjust, untrue, salvy airly. But they have erred—they his demond much that is true, may not the player of the player of the player of the player of they have erred—they his demond much that is true, may not the player of the pla sees? It has been tried and trieu again.

It is only benefits the few. It is only a temperary relief to a few individuals who have sufficient money to pay for that benefit; it is does not strike at the root of the evil; it is other meant system; it is "See not atrike at the root of the evil; it is soly a prop to the present system; it is sonopoly struggling against monopoly, and warnably becomes a help to keep up the Present struggle—to make every thing secumb to capital. If we are to have southern the security of th demand much that is true, much and much that is the word good, and much that is the word that And because man has corrupted that And because man has corrupted and inserted much that is now the wind secularism condems the whole the secularism condems the wind secularism condems the wind secularism to destroy or overtime. sproot every ovil, overthrow every oppres-ire system, and set up a universal system that will benefit all mankind—that will

ad but when he examines those notes, raise the poor from their poverty, deliver bit when no examines those notes, but when he examines the discourage with a many process mentions of man, and because he appropriate the many and because he are the process of the many and thus better the whole of them, and thus better the many and the m the slave from his slavery, the oppressed from under the oppressor, the priest ridden from the thraldrom of priesteraft, the secfrom the thraldrom of priesteraft, the sec-tarian from his materialem, and unite secularist from his materialem, and unite all mankind in one universal bond-of bro-therhood. Now this is what divine revela-tion foretels, and this is what the Great Organization will attain to, under the guid-ance of the Supreme Ruler of the universe. Now if secularism cannot accomplish this, and talls us to lay aside revelation, and get that which is within our reach, and cannot portion is usoless he destroys those that is useful; would you not think that the same as insure, or was at least a list man. Just so it is with the accularist, sense is finds the bible contains error migled with truth, he would cast it all say, or burn it in the fire. But at this say, or burn it in the fire. But at this way, or burn it in the fire. But at this way, or burn it in the fire. But at this way, or burn it in the fire. But at this way, or burn it in the fire. But at this way, or burn it in the fire. But at this way, or burn it in the fire. But at this way, or burn it in the fire way in the fire way. and talls us to lay aside revelation, and get that which is within our reach, and cannot hold out to its followers nothing better than a temporary relief from their miseries, and that only to those who can afford to pay for it. It is a proof that the day for secularism is passed, and not the day for revelation, and the sooner the accularists give up their secularism the butter, and investigate the truths of modern divine revelation, and embrace the principles and doctrines taught by the members of the Great Organization. In reference to doing it without God, allow me to say that my belief is that it will never be done by man, and if we reject the what man the control of the Universe, they cannot possibly believe in divine revelation, since to them there is no God to reveal. His mind and will to us. is Ged to reveal His mind and will to us, all therefore it is impossible for secularists as believe any other than that the day is pased for divine revelation. But according been secularists, shyin accounts the day, has pased for secularism, and therefore the day has just arrived for divine revelation, for the speaker plainly told us that they had sened any longer to attempt to overthrow the bible, for the writers of the essays and

parties had taken the work out of their hads, and therefore had loft them time to attend to something better; therefore this is a frank acknowledgment that the day for

sectarism is passed, and therefore needs but little comment. Now what conclusion must we arrive at from the present state of sectarism in the church and out of it?

nomity? we may as well live as we are liming—one on the flesh and blood of another, the strongest trampling under foot the weak, the richest pressing on trampling the rights of his fellow man in the dust, until the energy and life is crushed out of him, and he has to end his days in the bestile, the dungeon, or in the lunatic saylum. But our opponent is a professed scularist, and therefore cannot believe in future rewards or punishment; yet, when

scularist, and therefore cannot veneve at feurer rewards or punishment; yet, when speaking of death, he showed plainly to me that he is not a secularist in the full sense of the word, for he plainly showed the white

teather when contemplating death, for if teather when contemplating death, for if teather when teach the truth what need is there to beg of men to-live virtuously, and they need they nee

not to injure others, and then they need not fear death? What cause has man to

ear death? What cause has a man to fear he future if he has no existence after

the future if he has no existence after death? As a secularist he ought to have been on different cause for doing to shers as we would others should do to us. If there be no God, no devil, no angel or spirit, no future reward or punishment, no hereafter, what are we to fear death for? If secularists can assign no better reason for living virtuously and righteously than a Preparation for death, I think they ought to give their secularism up, and embrace modern divine revelation, for it gives us benefing worth living for, and something worth dying for. But secularism is what in amo implies,—it is only applicable to be immediate wants, and the plans produced of co-operation to obtain knowledge, 4 to obtain unadulterated food, is we believe its proper work, if its name implies withing. But what has co-operation done

we its proper work, if its name implies hing. But what has co-operation done

arthing. But what has co-operation alleviate the condition of the working alleviate the condition of the working alleviate the few. It is only a tem-

allow me to say that my belief is that it will never be done by man, and if we reject the help of God in the matter, it will never be power to help us and direct us we shall find that we are fighting against God, for I firmly believe that every effort of man has failed and will fail to alleviate the sufferings and oppression of the working population, and unless guided and directed by Heaven, and unless gained and directed by lictven, it will never be accomplished, and thus the present system would go on and on, until there would be but two classes, the extrethere would be but two classes, the extre-mely rich and the extremely poor. But the Secularist may say that we do know that a Supreme Ruler of the universe does exist, but that man is blind indeed that cannot see a controlling power, a design and the work of a designer in almost everything that surrounds him, and this will become more and more evident, until secularism with all other isms are swept from the earth, for modera divine revisition fortels such for modern divine revelation foretels such mighty changes being near at hand, that when they come to pass the greatest aceptics will be compelled not only to acknowlege the existence of a Supreme Ruler and Governor, but that he holds almighty power in his hands, and accomplisheth what seemeth to him good amongst the nations of the carth, and in his own good time will when his decrees are fulfilled concerning us deliver us from every evit. But many men are so ambitions that they want to do it themselves without the help even of God, and therefare to teach us our dependence for modern divine revelation foretels such themselves without the help every of God, and therefore to teach us our dependence on him has allowed us to reach the present pitch of oppression, and shown us by the failure of all our schemes, our inability to govern ourselves, and hence he has permitted us to have and to appoint kings and rallers over us, and thereby suffer until we shall no longer cry out for earthly kings to reign over us, but shall willingly accept him whom he hath appointed to ultimately rule, reign, and govern'us, even that Jesus whom secularists condemn as an impostor. But the day has now passed for secularism inasmuch as it hath no ground to stand upon, for divine revelation, and does not leave a vestage of their former foundation, for until divine revelation was again restored secularism had good and firm ground for its unbelief in the and firm ground for its unbelief in the scriptures not emonating from God, for true it is that there is much that is absurd, ridiculous, oppressive, and obscene in them, and up to the time that divine revelation declared that the scriptures were corrupt, and that the clergy knew that they rupt, and that the clergy knew that they were corrupt, acepticism was justifiable, secularism was then having its day, but as soon as divine revelation pointed out this fact, and also showed up the corruptions and pointed them out, so soon secularism's day was over, or had done its work, for every objection that secularism justly made to the account of the corruption of the corruptions and the corruptions are secularism to the corruption of objection that secularism justly made to the scriptures divine revelation removed, by pointing out all that was ridiculous, oppressive, obscene, or mysterious, as being the work of man, and not the word of God, and thus it is that as soon as divine revelation began to rise so secularism began to fall, and now her day is passed and the dawn of a brighter day appears for secularism was a brighter day appears, for secularism must begin to fall with every other ism on the face of the earth, and divine revelation exist

face of the earth, and divine revelation exist and be built on the ruins thereof.

It is not to be understood that I wish to condemn the individual who is trying to establish secularism, but it is the system I intend to contend against, and I admire the way in which he has taken in coming at another time to do it, and not causing any contention in the Market Place, for it will be admired the stable of the give both time and opportunity to ealmly think over what has been advanced. I shall be happy at any time, when time and convenience admit to reply to any charge he may bring against our cause, or to endea-your to show the superiority of the Great

Organization, its principles and precepts, over that of Secularism, and shall prefer the method that individual has introduced of doing it at appears meetings, so that no contention may arise, and thus deprive the police of the power to interfere with us, not as I think they have any particular desire to do so, but they must maintain peace and order, or their situation may be endangered.

T. C. STRETTON.

The Fallacy of Condemning the Principles of the Great Organization without first reading its works, as sheen by the following Letter, ent to me by Mn. J. Choss, who, it will be remembered, inserted a calumnious letter in the "Derby Gazette," a reply to which, as written by me, appeared in the "Spiritualistic Free Press" of Saturday, April 20th, 1861. Mr. Cross however has now sent an honest and candid confession of his error to me for inserted did confession of his error to me for inser-tion in our present issue, and which is as follows:

King Street, Duffield,

Nr. Derby, (April 8th).

To Mr. Brown, Author and Pounder of the "Great Organization Society."

Organization Society."

Sir—You will unquestionably be surprised to receive anything from me, but, although I wrote a letter against your Organization Society" some time since, my sontiments are far different now than at that time. I have partly perused your work entitled "A Message from the World of Spirits," and the contents have convined

Spirits," and the contents have convinced me there is some pure truth in it. And, moreover, I am convinced no mortal could dere to state such things if false or untrue. I am glad to inform you, since Mr. Hitchcock, of Belper, has been to Duffield, and I will honestly admit the powerful and logical arguments brought forward are amply sufficient to convince anyone that the man was speaking plain and unanswerable facts! was speaking plain and unanswerable facts! I now beg to retract, sir, what I have stated in my letter in the "Derby Gazette," for had I seen or read the contents of your famous production, viz., "The Message from the World of Spirits," I am sure I should have never insorted my letter at all. Consequently, I wish you to insert this in your journal; and, sir, I hope you will now repeat again that I am an "Hyporite,—bigot, &c;" for of all abominations, surely once can subsass villany or hypocrity!

onoc can suspass villany or hypocrisy!

Mr. Hitchcock, your friend and staunch advocate, who, I believe, is a perfect gentleman, does all he can to open the eyes of

theman, does an he can to open the eyes or the poor people in reference to their pos-ition, viz., their bondage and slavery!!! The full insertion of this letter in your own paper will oblige, your (although once enemy) now your well-wisher, J. C. CROSS.

King Street, Duffield, Near Derby.

P.S.—When I come to Nottingham I should be happy to have an interview with you upon this important subject.—J. C. C.

THE SPIRITUALISTIC

Free Bress & General Record SATURDAY, MAY 18, 1861.

A ROGUE IN A FIX; OR, A SLAN-DERER EXPOSING HIMSELF BY THE VERY FALSEHOODS HE UTTERS ON OTHERS.

MR. GEORGE DAVID BURTON, of No. 32, Barker Gate, Nottingham, has made himself look conspicuously ridiculous in the eyes even of his former friends by endeavouring to scandalise by the most glaring falsehoods, the characters of Mr J. G. H. Brown, the medium, and the twelve members of the Nottingham Spiritual Circle, and to support his calumnious falsehoods, the only witnesses he could set forth to establish the truths of what he stated was, first a dead man, and secondly a blind and lame man, both of whom he knew could not be called upon to give evidence for or against his assertions, which in reference to the dead man, are the basest of falsehoods ever invented by the most atrocious liar which ever existed. While, in all the lines which are imitative of poetry, only two words of truth are contained, which are those stating that I am blind and decrepid, and this I never attempt

ed to deny. But to shew up his talent or learning as a poet, sending his name forth to the world in print -his ignorance and baseness is readily discovered, proving that his objects are nothing more than spite and malice; and that the people may more clearly see what kind of a specimen of humanity this Mr. George Burton is, I will refer them to the article in this journal, containing my experience as a medium, which coupled with the following trash of lines, which he no doubt thinks poetry, will sufficiently explain his objects, and the fix he feels himself in through his maliceful, spiteful pretensions and propagations, thinking to injure me and the cause, which he has already proved it impossible to do. He has circulated the following specimen of trash, with a false heading and a slang-named air; thus:-

THE GREAT ORGANIZATION

Air.—"Fullkina and his Dinah."

Venue 1.

In a street not far from here there lives a blind man, who to ewindle the public tries all that he can, By pretending to tell what will soon come to pass, As revealed unto him through a large lump of glass.

CHORUS.—Rio, tol, li, da.

What a serious crime it is to be a poor blind man, and what a great chance a blind man has when watched by twelve men whose in-terests would be to discover swindling or fraud, if there was any, and watched also by nearly 500 persons, who are members, and who for four full years have watched the conduct of this blind man, and are all now ready to give proofs of his honesty; while in the two next lines of the verse he professes to ridicule me for looking through a large lump of glass, while this is one of the very means by which he himself imposes on the public, by fortune-telling, as he himself confesses, and many can prove; therefore he is cutting a pretty figure by ridiculing a thing by which he himself lives.

Verse 2.

A prophet he's called by his own congregation,
And his people he calls the Great Organization,
He says if they'll only rely on his word,
In five years they shall live on this carth with the
Lord.

That I am a prophet there are few who dispute, as my works which are spread far and wide through the three kingdoms prove, and people write to me as such from all parts, so that more than my people gives me the name, and it is evident that he is aware of the existence of the Great Organization for he being jealous of it has tried to raise one himself, but his desire to obtain money prevents him from concealing his avarice and roguery, and so his attempts to establish a cause of respectability has hitherto failed, and we thank him for mentioning Christ coming to reign upon the earth, though this is spreading our cause and doing our belief good unwillingly to himself. VERSE 8.

In 1859 there was to have been great disease, And mid winter would see bud and blossom on the trees,
And when they did not come, he said, 'Never fear,
We shall have them before mid winter next year.

In 1859 and '60 it is well known there was much disease prevalent and this our worthy poet has not attempted to deny, because the newspapers would confute him, neither has he attempted to deny the truth of the prophecy in reference to the blooming of the trees in three different winters, but he has attempted to misconstrue the language and to impute falsehood to me, but this the Circle will defy him to prove, so I heed it not. VERSE 4.

He gammoned the flats of his Circle all round,
Until he obtained from them more than ten pounds,
To buy herbs for the poor to keep them in good

health, But the poor did not want it so he kept it himself,

How clever must be a blind and helpless man to gammon or deceive twelve learned, intelligent, and respectable men year after year, especially when their time, their talent, their energy and their money has to be devoted to the cause, without any remuneration in return. Can it be possible that such men year after year would spend their time and money, and go forth proclaiming the things which emanate through me, on purpose to assist me in propagating what they know to delusion, which if there was anything they are the very men who would be interested in detecting it; but the ten pounds was obtained, though not from the Circle, and much more was obtained at the same time, and this circumstance grieves Mr. Burton, because he could gammon nobody to find him even one pound. What a pity Mr. Burton did not know when he wrote this bright gem of poetry, that I through the same source,call it gammon if he will-have since received more than forty-five pounds, and expended it, and the Circle and members were as equally satisfied with my spending that as they were with my expending the ten pounds he refers to. They all can prove that his assertions of my keeping it myself is a base false-hood of his own invention.

VERSE 5.

Now one of his members went to him one day, And Jack and Jack Peters both of them did pray. That Jack might be able to see in the glass What the other Jack's luckwas before it came to pass.

Now this to persons ignorant of the whole affair may appear amusing, although it, at the same time, must appear ridiculous, for Jack Peters as he calls him was certainly a member of our cause, though not a faithful one, for through what such men as Mr. Burton and others said Jack Peters turned a sceptic, and only a few weeks before he died, said he should live to see our cause turn out a Johannah's cause or a Joe Smith's, but he never obtained a revelation from me on any subject for himself in his life, and I defy Mr. Burton to produce any such thing, or a proof of such, though revelation said that the disobedient should be cut off in the midst of their troubles. So poor Jack Peters fulfilled the revelation by dropping down dead

The next verse treating on the same sublime subjects needs no further remarks, though we can defy Mr. Burton to prove a single word, while the 7th verse contains as much falsehood and calumny as the 6th, and its subject was taken from a paragraph in the " Nottingham Daily Express," and therefore the 6th and 7th verses are unworthy of insertion, nevertheless I will give

VERSE 6.

"I see" says the list " a great uprise for you,
That plenty of money and nothing to do,
Your business will flourish, and you and your wife
For ten years to come shall live free from strife.

VERBE 7.

And much more of the same sort of trash he did say
Unto poor Jack Peters on that very day,
When three days after, round the town the news
aprend.

apread.
That poor Jack Peters had just dropped down dead.

The next verse, is a further specimen of his calumny on persons who contain more wisdom and understanding in one of their fingers than George Burton ever did or ever will possess in his whole carcass, for he is both fool and rogue, and has not sense to conceal either.

Now although he did this poor man so deceive,
He yet can find tools who in him do believe,
Who pay him their pence for hatching such lies,
The poor ignorant wretches when will they be wise?

Ignorant wretches!—What does

this impudent fellow think of his

own ignorance?

VERSE 9.

This blind man is lame, decrepid, and old,
A great thief and liar he has been I'm told;
What I have said is true, and much more I could
give,
He is the greatest impostor that ever did live.

This verse contains the two only true words in the whole of this

precious composition which are true, and which states that I am blind and decrepid, and this I have never denied, never being aware that it was a crime, and for Mr. Burton to come and abuse and upbraid me with it, only shews his malice and ignorance by begrudging me what he thinks are comforts, which with all his cunning, craft, duplicity, biology, mesmerism, and fortune-telling, he cannot obtain, and this grieves him to the heart, and hence his ravings, as may be seen from what I have shewn respecting him in my experience and in the present but Mr. Burton may rest assured that he, with all his mummeries on magic and biology and crystal-seeing in his way, came too late, and he cannot now gain foothold, and he has neither sense nor expansion of mind enough to aim at anything higher, but is content to dive into the depths of fabulous mysteries, that he may learn the best arts of fraud and delusion, and thereby prey upon the unwary and ignorant, from the poorest of whom he would extract their last sixpence, even if they were wanting for bread. A recent member of his inner Circle, which is purported to be a portion of his society, but which I do not understand, nor have no wish to do so, but this member of Mr Burton's, whose name is----who resides in Snenton road, Nottm., four doors from Eyre street, has given me an account of Mr. Burton and his Circle, which he is prepared to substantiate, and he has given me his name and address for that purpose, and further states that Mr. Burton told him that the angel Gabriel had declared that he, Mr. W., was ordained from heaven as a member of the inner Circle, but Mr. Burton having got into his debt several shillings, and could not get it repaid; he went two or three times to Mr. Burton's house to ask for his money, and was at last coolly told by Mr. Burton to leave his house, with other insults, and that he should strike his name out of the Circle. This young man appeared much exasperated at Burton's craft and duplicity, saying that the society all paid Mr. Burton for his accommodation, and guaranteed to render me any assistance in exposing Mr. B. But I am not doing this out of revenge or for retaliation, my only motives are to warn the public against his craft and duplicity; but we nevertheless remember the words as revealed in our code of divine ordinance, which teaches us to look with charity and compassion even upon our enemies, and to pray to God to enlighten the understandings of those who are opposed to his divine will and ordinance, and who knows not the greatness of their transgressions; and this we keep in mind. And though we despise and treat with contempt their base conduct, yet we pity the weakness of their persons, and can look with charity,

compassion, and forgivness upon them, and these are our true sentiments towards Mr. George Burton, for though I despise his conduct I can pity his weakness, knowing that he cannot injure me or the cause I advocate, but that for his scoffs, jeers and abuse, calumny and falsehoods, injuries and misfortunes will fall upon himself, for such conduct always brings its own reward. The members of the Circle will address the people in public on the spot where Mr. Burton distributed his poetry, and those who address will be accompanied by others who will all be prepared to publicly confute all Mr. Burton's assertions, but they despair in ever making him ashamed of himself, still they are aware that his course is nearly run here, so he will have to seek a fresh place if he intends carrying on his deception and delu-

J. G. H. BROWN, ED. S. F. P.

Revelations which were given through Mr. J. G. H. Brown in 1855, which treated, J. G. H. Brown in 1855, which treated, or rather forciold the same subject and probable occurrences as those set forth in the following article taken from the News of the World of April the 28th, and which I have no doubt claims the honour of prophetically warning the people. When those warnings which were published by J. G. H. Brown in 1855 and 6 were repudiated and tilivilled; and the same accommendated and ridiculed; and the same newspapers which now team with their warnings, treated the original warnings by Mr. Brown with contempt, calling him an impostor and deceiver for setting such things forth when the alliance of France and England was so firmly knitted together; it would be impossible that it should ever it would be impossible that it should ever be broken, the interest of the two nations being so united that they must henceforth be in friendly alliance with each other. But now, in 1861, let us see what the News of the World says upon the subject of warnings for the people of England.

ALARMS FOR ENGLAND. ALARMS FOR ENGLAND.

"MR EDITOR,—I have read in the French
paper, the Sisels, an article under the title
of 'L'Europe et la France,' which appears
to me to dispose of the recent animadversions of the Journal des Debats upon the
expenditure of the English Navy, shewing
that when Europe is distracted by political
movements, and England is in the last stage
of decrenited it is the hounder duty of of decrepitude, it is the bounden duty of of decreptude, it is the bounden duty of France—its mission—to arm extensively, to take advantage of every opportunity that offers of extending its empire, and increas-ing its prosperity and glory. At the Bor-deaux theatre a lively demonstration against the English took place a few nights ago. the English took place a lew nights ago. Such things as these are dispiriting to encounter, for while they intimate that among our very good friends on the other side of the Channel there are people who would really be happy to do us an injury, the advocates of excessive expenditure upon armaments in this country find in them an argument for the curves which they are appearant for the curves which they ments in this country find in them an argument for the course which they are pursuing. As all the countries of Europe, says the Siecle, are at present in agitation, and endeavouring to bring forth either something great or something new, France cannot hope to escape the common lot, but must also aim at an improved condition.

Austria is harassed on avers with with Austria is harassed on every side with violent movements, and the thrones of Hunviolent movements, and the thrones of Hun-gary, Croatia, Bohemia, Dalmatia, besides Venetia, are considered sufficient to upset a strong empire. Turkey is torn to pieces by financial difficulties as well as internal revolts. Russia, embarrassed sufficiently revolts. Russia, emonitasses with the emancipation of its serfs, has the still greater trouble upon its hands of the Polish insurrection; and Prussia, apparently calm and philosiphically easy, has sources of discomfort within herself which at any moment might become a serious matter for the Government to deal with. matter for the Government to deal with.
The Polish movement brills to their inmost heart the population of Posen; while,
on the other hand. Prussia, who might have
great ambitions, has a petty one which will
be her ruin. While she might incite Germany to unity, she wastes her strength striving after a maritime frontier, and the question of the Duchies is her most impor-tant business. Add to that a nobility which tant cosmess. And to that a nominy will not give up its privileges, also a Communist religion which is making fearful progress in the large towns, and you will be some day very much astonished to learn that Prussian Germany is still the old Germany of feudal religious struggles. Whilst

these distractions mark the insecuriother Continental Governments, France

show what is passing in the mind of rinke, by no alarmist. I believe, indeed, that the pope-France, speaking of them generally, would an be friendly than quarrie with us; but, at the gains, I observe the possibility of things count that would interfere with the good undertudes and interrupt our friendly relations of orients than it is most important the constraints of order to the constraints of the constrai recent debate in the House of Common speak construction of battle-ships, bettying a distained difference of opinion on this point, which is to the description of the point, which is to the description of the point, which is to the description of the point of the po

Printed and Published for the Nottingham Spiritus Circle by S. E. Hackert, Mappole Yard, Noting-ia and can be had only from the Repository for Spiritus Works from Mr. J. G. H. Brown Great Alfred Street, Mingham, where all communications for the Edies of

FRAND GENER

HEWING THE RISE, PROGRESS,

WHICH WILL

No. 8, Vol. II.

HE EXPERIENCE OF THE MEI OF THE NOTTINGHAM SP UAL CIRCLE.

(Continued from our last).

I concluded the article on my expe in our last with some lines which we realed in October, 1853, and whi realed in October, 1000, and where events progress, continues to prov traths of divine revelation, as may b by perusing the newspapers of the p dy; but at the time the lines were ed, I have shewn I had not faith eno ed, I have snew I had not lattle end revelation to give them publicity, ha-that time worldly cares which I da lay aside; but what I have since ex ed by proofs in the truths of revelar both myself and others, as described lest I could now fearlessly insert at which revelation would command mout deviation or alteration, as can be by perusing the revelations contains the first volume of the "Spiritualis" the first volume of the "Spiritualis' Press," and in the warnings publis lips, and gratuitously distributed before stated, proofs of which I now after the issue of the "Book of I after the issue of the "50 ook of I the early part of 1859. I was pr by revelation from obtaining miss the matter in the "Book of Life three three which was to be known to the believers and unlike the believers and the believers are the believers and the believers are the believers and the believers and the believers are the believers and the believers and the believers and the believers are the believers and the believers and the believers are the believers to be known to the believers and united divine revelation, or to the fairl unfaithful. As I have before strobtaining of missions was remuner ma, for as the past was vividly pot to the enquirers they were completive it—what was said on the policy as the meanthous faith to believe x. this gave them faith to believe revealed on the future, the truths many have since proved, and throu remarkable truths many handsome were made to me, from all part country, which enabled me to live ably and to get a decent and re-home, which as before shewn I was of purloining from the cause, but were capable of truthfully repud-false accusations. In addition to cosations I have been accused o revelations from my own imagini publishing them for gain, though hown by all concerned that I o remuneration from the works pub there are more given away than i thus the cause proceeded until the sary in May, 1859, when I and a of the Circle visited the differen of the Circle visited the different for the purpose of being present members on the day of the Ann the different places, this being year the cause had been establisting visited them with a deputation where the purpose in May, 1858, at numbers of members and other continually applying for either prescriptions, during our stay in and in May, 1859, our second as many applications were recome revelation was given refer to the "Book of Life," where was duly pourtrayed, with all of was duly pourtrayed, with all o who would carefully read and a making this known in the differ it prevented many enquiries an from being wasted, so that we we to all the localities in a much sho to all the localities in a much she time than we otherwise should But a few days after my arriva received several applications f and on asking for the name an Person's guardian angel for the recaling his mission, to my Breat angel Gabriel appeared a seroll revealed the following:

"Behold! as the "Book of published and the missions be believers, unbelievers, doubtes

lievers, unbelievers, doubter