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Printed and Published for the Nottington for the by S. E. Hackery, Maypole Yard, Notice of each be had only from the Repository for orks from Mr. J. G. H. Brown Great Aired guestions, where all communications for the Enter

HAMPOS

THE SPIRITUALISTIC

## FREE

## AND GENERAL RECORD,



# PRESS;

## 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 FORTNIGHTLY,

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

No. 8, Vol. 11.

SATURDAY, JUNE 1, 1861.

PRICE 1D

rummage the shelves in a littered up pantry,

THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRIT-UAL CIRCLE.

(Continued from our last).

concluded the article on my experience nor last with some lines which were re-realed in October, 1853, and which, as events progress, continues to prove the ruths of divine revelation, as may be seen by perusing the newspapers of the present day; but at the time the lines were revealday; but at the time the lines were reveal-ed. I have shown I had not faith enough in revelation to give them publicity, having at that time worldly cares which I dare not lay saide; but what I have since experien-ed by proofs in the truths of revelation for both myself and others, as described in our last. I could now fearlessly insert anything which revelation would command me, with out deviation or alteration, as can be proved by perusing the revelations contained in the first volume of the "Spiritualistic Free

by perusing the revelations contained in the first volume of the "Spiritualistic Free Press." and in the warnings published on slips, and gratuitously distributed; and though I obtained hundreds of missions as before stated, proofs of which I now retain, after the issue of the "Book of Life," in the early part of 1889, I was prohibited by revelation from obtaining missions, as the matter in the "Book of Life," pourtured all in the future which was necessary to be known to the believers and unbelievers of divine revelation, or to the faithful and unfaithful. As I have before stated the obtaining of missions was remunerative to me, for as the past was vividly pourtrayed to the enquirers they were compelled to believe it—what was said on the past—and this gave them faith to believe what was revealed on the future, the truths of which believe it—what was said on the past—and this gave them faith to believe what was revealed on the future, the truths of which many have since proved, and through these remarkable truths many handsome presents were made to me, from all parts of the country, which enabled me to live comfortiably and to get a decent and respectable of purioning from the cause, but these accusations have been confuted by those who were capable of truthfully repudiating the false accusations. In addition to these accusations I have been accused of framing revelations from my own imagination, and publishing them for gain, though it is well known by all concerned that I obtained no remuneration from the works published, but there are more given away than sold. And thus the cause proceeded until the Anniversary in May, 1859, when I and a deputation of the Circle visited the different localities, for the purpose of being present with the any in May, 1859, when I and a deputation of the Circle visited the different localities, for the purpose of being present with the members on the day of the Anniversary in the different places, this being the second year the cause had been established, I having visited them with a deputation for the same purpose in May, 1858, at which time numbers of members and other people were continually applying for either missions or prescriptions, during our stay in each place, and in May, 1859, our second visit, almost as many applications were received, until one revelation was given referring a man to the "Book of Life," where his mission was duly pourtrayed, with all other persons who would carefully read and study it. On making this known in the different localities in the different localities in a much shorter space of time than we otherwise should have done. to all the localities in a much shorter space of time than we otherwise should have done. But a few days after my arrival at home, I received several applications for missions, and on asking for the name and order of a person's guardian angel for the purpose of revealing his mission, to my surprises the great angel Gabriel appeared and upon his seroll revealed the following:—

"Behold! as the "Boak of Life":———

"Behold! as the "Book of Life" is now published and the missions both of faithful evers, unbelievers, doubters, and scoff. ers are therein pourtrayed, ye are commanders are therein pourtrayed, ye are commanded to desist from appealing for the missions of any in future, and notwithstanding that you will lose much by the discontinuance of the remunerations so received, yet by faith and obedience to the commands thus given, other means shall be directed for your support."

The above revelation had the effect of

your support."

The above revelation had the effect of staggering and bewildering me, for it appeared that the only means I had of living was about to be cut off, and I could not see how I could carry on without such assistance, nevertheless I resolved to rely assistance, nevertheless I resolved to rely on the Revelation, and obey its mandates, and now I would ask those who accuse me of framing revelation from my imagination for self-interest, whether I should have framed a revelation like the above, which appeared entirely opposed to my interests if observed, I however abided by it and rejected obtaining missions, and soon found for self-interest, whether A should have fremed a revelation like the above, which appeared entirely opposed to my interests if observed. I however abided by it and rejected obtaining missions, and soon found that I was getting deficient in my means of support, but the revelation did not prohibit me from asking for the name and orders of the guardian angels for individuals, I accordingly asked if such would be in accordance with divine will, and received a revelation in the affirmative, accordingly whenever a mission was applied for, I wrote to the party and referred them to the "Book of Life," and gave them the purport of the revelation, many persons therefore have applied for their guardian angels, and in addition to the name, order, class, and legion, important instruction and advice have been revealed for the future guide of the individuals, while to some nothing but the name and order of their guardian has been given, but hundreds of persons have received the names and orders of their guardians in all parts of the country, and are now daily applying for them, but having much writing to do—all correspondence to answer, prescriptions to get, a newspaper to edit, and pamphlets to write—I cannot accomodate all who apply, for it is not now as it was when the missions were given. True, there are a few who send me some 2s. 6d. others a 1s., but none send over 2s. 6d., while some only send 6d., and numbers send nothing, but will ask a variety of questions as though I were a fortune teller and want them answering without sending anything, thinking that because I give prescriptions free of charge I have a right to do everything and devote my time to their service for nothing, but this I cannot do, for I am not a fortune-teller, and there are only certain questions that holy angels will answer, and for these I make no charge, having been commanded not to do so, but I, nevertheless expect some acknowledgement when a guardian is applied for, as I cannot write myself. Of course there are gentlemen, some of them not memb never wanted, and do not fear want, though our enemies appear to begrudge our position and comforts, but we heed them not, knowing that all they can say or do cannot injure us or the cause we advocate, for the fact is were I to insert all the revelations which have been obtained on the order and formation of this cause, and describe the miracular fulfillers to their sections. lous fulfilments, the insertion thereof would lous lumiments, the insertion thereof would comprise a large volume in itself, for every project connected with the cause originated from divine revelation, and the means to carry out such projects have come from unknown and unexpected sources, as divine revelation directed, thus, as before shews,

mand of revelation has been responded to, and handreds of pounds have flown to the support of the cause, thus proving that the glorious cause is of God, and that man with glorious cause is of God, and that man with all his efforts, conbined in communities, counties, or in nations, cannot overthrow us. But in writing my experience, I must shew truthfully why and wherefore enemies have risen up against me, for at the onset of my becoming acquainted with crystal-seeing I was used as a medium by several crystal workers, and in the latter part of 1852 and the early part of 1853, there was then, and is now, living in Nottingham a respectable man, a tradesman of high standing in the town, but who, through circumstances with which I am not fully acquainted, was at variance with some portion of stances with which I am not fully acquainted, was at variance with some portion of his family, the cause of which I afterwards learnt under rather peculiar circumstances; for at that time I was in full practice with the man, by whom I was first introduced to crystal-seeing, as before shown, and this man was connected or acquainted with the gentleman referred to, whose villa residence at that time I frequently visited, in company with this crystal worker and professed magician, and never did I experience more kindwith this crystal worker and professed magi-cian, and never did I experience more kind-ness, better treatment, or better entertain-ment than I did at the hands of this gen-tleman and his much respected lady. When the gentleman discovered that I was a seer in the crystal, he obtained many visions from me at his house, through which I dis-covered the cause of his being at variance with another branch of his family, and the result was that I was often called into re-quisition at the crystal man's house, where I more than once met the lady referred to; and as the man himself came to fetch me I more than once met the lady referred to; and as the man himself came to fetch me to his house, he told me on the way what I must say I see, and what I must not see. This I thought curious, but I already knew his objects were to get what money he could; and the lady, I knew, had paid him well on different occasions, which he readily pocketed, treating me with a few glasses of ale for telling her most extraordinary things to suit her mind and inclinations. At length she one day came in a hurry, and said that things were going on quite wrong, and requested this professor of magic to work some spell in their behalf. He agreed to do so, and took a good earnest on the job, do so, and took a good earnest on the job, and the lady left apparently satisfied with her interview. In the evening I went with him to a public house he was accustomed to use, and as he then considered me his pupil use, and as he then considered me his pupil and had promised to instruct me in the art of magic. I requested to see what he intended doing in the case of the lady referred to, but he said it would be twelve o'clock at night when he did it: and I told him I did not care about the time, but I intended seeing his performance that night. We, however, stopped till it had gone twelve, and I reminded him of it, when he said that any time within the hour would do. We and I reminded him of it, when he said that any time within the hour would do. We accordingly started towards his house, I, from the works I had read and my experience, pretty well guessed that it would prove something like "a bag of moonshine." He however appeared to take no notice, but however appeared to take no notice, but walked on unconcerned, talking on different topics, till at length we reached his house. He opened the door, went in and I followed him, but it was all in darkness, he, however, got a light, and a more miserable and poverty-stricken bovel was never seen than that appeared by candlelight, true I had seen it in daylight and it had always borne the resemblance of the most forlorn and which presents in the contract of the abject poverty, his family was of the same appearance. No sooner had we got in than he looked at the old, grimey-faced dutch clock which hung in a dingy and obscure corner of the room, and said—" I must begin my job." I was all attention with my eyes and cars open. The first thing be did was to

every appeal issued to the public by com-

rummage the shelves in a littered up pantry, and in a few minutes brought therefrom two ghastly-looking, grinning, dingy, and broken skulls, purported to be the heads of a male and female, these he placed on the floor, face to face, about a foot from each other. He next got two small black wax images, much smoked and partly melted, which he said had been caused by hanging in the chimney for working magic on other. which he said had been caused by hanging in the chimney for working magic on other persons. He placed those images leaning with their backs one against each scull, facing each other, he then took an iron pot into which he put frankinsence, red saunders, and gums of different kinds, placed it in the centre between the images, lit them, and put out the randle, and the house was speedily filled with the most obnoxious odour till we were almost sufficated. While the perfumes were burning he dropped on odout till we were almost suffocated. While the prefumes were burning he dropped on one knee, half drunk as ho was, and muttered something inaudible which I could not understand, and which I do not think he himself knew its meaning. One of his arms was stretched over the blaze and smoke ascending from the gums, but when they were nearly extinguished he relit the candle, put out the perfumes, and rose to his feet, and turning to me with a cunning but triumphant look made use of an expresbut triumphant look made use of an expres but trumphant look made use of an expression which only such specimens of humanity as himself would make use of, and said—"There, that will settle the b-—-rs." I looked at him and said—"Well Jem," for that was the familiar name be usually went to the said of as himself would make use of, and saturation of the control of the

endeavours to sour her mind against me, and I never was at the lady and gentleman's house after, though I was once with the gentleman at his factory, but he treated me very cool. A short time after this I lost my natural eyesight, and from that time I could never go amongst my former friends, and this glass-worker or magicia being revengeful towards me, through who I had said concerning him, and what I was I had said concerning min, and man, then propagating, went to every place where he knew I was acquainted, and to my friends and acquaintances, degraded and disgraced me in the most malicious manner. This disgrace I have been compelled to outlive, as I could not get about to vindicate myself, and I have never hed a concern. nd I have never had an opportunity of peaking to the lady or gentleman since hough I once wrote a lengthy letter explain and I have r though I once wrote a lengthy letter explaining everything to the gentleman, and sent it by a respectable lady who was going to visit there, and when she arrived this professor of magic was there, and when she laid, the parcel which contained my letter and some books on the table, he had the impudence to take it off and break it open, and when he saw that the books were from me, he mut the letter in the five without it. me, he put the letter in the fire without i being read, thus shewing that he had great power over the gentleman referred to, who was present. The names of all these par-ties, with their addresses, I am able to give if necessary.

(To be continued in our next.)



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

THE BIBLE AND ITS CORRUPTIONS TES TED BY MODERN DIVINE REVELATION. (Continued from No. 7, Vol. 2)

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

Sir,-It is not my intention to comment on every passage of scripture where corrup-tion is apparent, but to take up those par-ticular points that have been made subjects of spiritual inquiry, and with that view I have selected for examination that passage in the book of Joshua which describes the sun as standing still at his command for about a whole day. Now, although having no doubt concerning this passage as being fabulous, yet, to give my remarks due weight in the middle of when it mad amount have a superior of the sun of t in the minds of others, it was deemed best to ask for a revelation on the passage, and the question was put in this form.—"Did the sun stand still at the command of Josh-

Celestial Revelation .- " Behold! an allwise God never did, never will, and never has attempted anything improbable, impossible, or contrary to the natural laws He originally framed, and therefore the laws of nature were never altered to suit the capri-

low be it remarked, it is not for a me ment assumed that Joshua is described to have caused this miracle by his own power, but that he is represented as having in the first place spoken to the Lord, and thereby implying his supplicating Him to effect this stupendous miracle for him, when he should stupendous miracie for min, which ask for it, or rather, command it, as it reads in the 12th and two following verses of the 10th chap, of Joshua, thus:—"Then spake 10th chap, of Joshua, thus:—"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, sun, stand thou still upon Giber and thou, moon, in the valley of Ajal of Ajalon And the sun stood still, and the moon stay ed, until the people had avenged them-selves upon their enemics. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, for the Lord hearkened unto the voice of a man: for the Lord fought for Israel. I will endeavour to realize the consequence of this miracle, supposing it to have been a fact, but which we repudiate. It might be alleged in the first instance that from the wording of the scriptural text that great text that great ignorance was displayed on the part of those o wrote it, and that it would appear that they were not aware of the fact of the sur being a centre, around which the earth moon, and planets revolve; but this view is not insisted on here, for there is no abso lute proof that the expression is used in ignorance of the fact of the sun's centra position, any more than it would b e a proof of the ignorance of any person to say sun rose or set, which expressions are purely figurative, and which all understand as such , as it is well known it is the earth

revolving which produces the apparent rise-ing or setting of the sun. Therefore, al-though it is possible, and indeed it seems very probable that the term "sun stood still," originated in ignorance of the opposith, originate in ignorance of the oppo-site fact, yet absolute proof is wanting that such was the case. But what I do and will assert, is that this assumed event of the sun standing still, or more strictly speaking, the earth ceasing to revolve for nearly a whole day, is a monstrous fiction, and at the same time a very improbable one, even as a fiction. To effect this object, that is to stay the revolution of the earth for sev-eral hours, the laws of nature would require to be held in suspension, and the conse-quence following this suspension, though only a temporary one, would be incalculable. In the first place, it would throw correct time out of joint, as regards the rising and setting of the sun, which for ever after would be different from what it was before the event took place; and the earth ceasi revolve for nearly a whole day would be much worse, by causing more derangement and confusion than as if it had stopped one and confusion than as if it has stopped one complete and entire day; as in the latter case, the time at sunrise and sunset would be the same as before; but in the case of the earth stopping its revolution only part of a day, the hours of the succeeding days would be apparently thrown out of time. little or much, according to the difference between the proper length of a day, and the time that elapsed during the stoppage of the earth's revolution, or perhaps I had better say, for the sake of brevity and clearness, "the sun stood still." From our not being informed what number of hours are here implied as constituting a "day we are left in ignorance as to whether th "day" here mentioned meant a day here mentioned meant a day of twenty four hours, or only the period elap-sing from sunrise to sunset; and also the word "about," may imply either nearly, quite, or slightly more than a whole day, or the average length of time it is day-light. It seems very probable that the inventors of this fable did not take into consideration many of the effects that would follow a sudden stoppage of the earth's diurnal motion. No doubt at that time, as well as at the present, there were inhabitants scattered about in almost every portion of the globe, and what must have been their consterna-tion when they found that the sun was apparently a fixture in the heavens, and likely, literally to roast up the inhabitants of the tropics, or on the other hand, where the natives found themselves enveloped in unusually long continued darkness: for it must be borne in mind that not only in that part of the earth where the battle was being fought did the sun appear to stand still, but this phenomenon would equally affect all the other portions of the earth that were subject to his rays during the twenty-four hours that constituted a day subject of the consequences of the ceasing to revolve on its axis for about twelve or twenty-four hours appears to me to be inexhaustible; but for the sake of illustration, I will describe a few of the evils that would be the result of the assumed miracle. Imagine yourself situated in a part of the world very distant from the scene of strife; the sun appears just on the point of setting—a large number of servants or slaves of a powerful chief are labouring in the fields where they have been toiling many hours, and now languid faint and weary, they are casting their eyes towards the apparently setting sun, impa-tient for the moment of his going down to relieve them from their labours, they dare not cease their toil until he sets: an hour passes, still there remains the sun, the poor slaves observe its appearance with anxiety and astonishment-but there it still remains-and still do the slaves toil on time passes-but the sun moves not-even whole hours pass away—but there he still remains, as if in mockery of their sufferings, tantalizing them with hopes of his speedy disappearance; but soon destroying these hopes by the continued fixity of his position, until it becomes apparent to all that the sun is really standing still in the heavens. The derangement and inconvenience attending this phenomenon would not be confined to a few spots on the face of the globe, but its effects would be uniand what is here described as occuring to a comparatively few slaves, would manner, more, or less, affect milichis of human beings. The herding of cattle, und a hundred other like matters would be deluged for many hours, and in a variety of ways much inconvenience and mischief would ensue; and in those parts of the earth that were enveloped in night at the time of the occurrence must remain for about twelve or twenty-four hours longer than usual enveloped in darkness, causing consternation and terror, and in some cases

death itself from overpowering fear. In

short so multifarious would be the evils short so multifarious would obtae evis resulting from this temporary derangement in the order of time that it would be impos-sible to calculate the extent of them. It might be urged that these considerations are not of sufficient weight to bear against the assumed fact of its occurrence, or to overturn the evidence in its favour; the causing of great inconvenience, alar and terror, to millions of human beings, a even in some cases death is not to be weighed against the Lord's indulging one man in his wish to enable him to slay his fellow creatures in battle, as though an emy's army could not be destroyed but by issuing such an extraordinary means of effecting it. But, sir, if the above considerations are not to be taken in evidence of the improbability of the event ever having taken place, there is still another, and far more weighty reason than any, and which of itself is sufficient to prove the case to demonstration as one of the grossest fictions ever invented by man. It is assumed that the sun stood still at the command of Joshua, to enable him to pursue and slaughter his enemy by daylight; and to effect this apparent standing still of the sun, the earth must necessarily have ceased to revolve on its axis. The velocity which the surface of the earth attains to at the equator or the central position between the north and south poles is one thousand miles per hour, or very nearly so, so that in the dur-nal revolution of the earth a person placed at the equator would be carried through space nearly 24,000 miles in twenty four hours, this is independent of the earth's hours, this is independent of the earth's motion in completing her orbid round the sun, and the result of this great velocity at the equator is a tendency to throw off from the surface anything that is not attached to the earth; but the law of gravity neutralizes this tendency in a great measure, and by this means things are kept in their places on the earth's surface, but liquid matter, such as water having a great server. matter, such as water, having a great ten-dency to be acted upon by moving impulses than solid matter, readily obeys the action of centrifugal force, and the whirling daily motion of the earth draws the water from the poles towards the equator, where it is raised many hundreds of feet higher than would be its level surface if the earth were in complete repose—that is to say, desti-tute of daily motion on her axis. Now ob-serve the consequence that would follow a sudden stoppage of the earth's dingual motion would be, that the ocean hitherto accu-mulated above the general surface at the equator would instantly rush back towards the poles with inconceivable velocity, form a mountainous wave, whose foaming st elevated many hundreds of feet above the general surface of the sea would conthe same time of terrible destructiveness, as nothing scarcely could withstand its force and fury without being defaced or destroyed, so that all along the coasts within the operation of its influence, devastation and destruction, incalculable, must have been the result, low shores, lands, and even whole islands would be completely deluged, and all moveable things on their surface would be swept away and destroyed, a the loss of life and property would reach an extent that would be inconceivable. fact to all intents and purposes it would be another deluge; and although from the short space of time that the earth ceased to revolve it would not admit of the full effect of this sudden return of the hitherto h up waters at the equator, yet its effects would be very widely felt, and would very far outweigh the consideration of the destruction of an army, for which purpose the presumed miracle was intended; and there was no necessity whatsoever for this tremendous display of almighty power, for it was equally easy for the God of heaven and earth to slay the remainder of the armies of the Amorites with hailstones, as it was slay only a portion of them means-as it appears by the contents of v. 11, c. 10, of the book of Joshua-"And it came to pass, as they fled from Israel, and were in the going down to Beth-horon, that the Lord cast great stones from heaven upon them unto Azekah, and they died: they were more which died with hail-stones, than they whom the children of Israel slew with the sword." Thus, the proof of the truth of the revelation is borne out by reasonable argument. First, because the story, as told in the Bible is inconsistent with the wisdom, mercy, and justice of God. Secondly, it is opposed to the fundamental laws of nature; and thirdly, it was uncalled for, and unnecessary.

CHARLES GREGORY, West Cowes, Isle of Wight.

(To be continued.)

Errata in my last.—First column, second page, eleventh line from bottom, for "be subject," read "object."

WHO CREATED THE DEVIL, AND T WHAT USE WAS HIS CREATION T

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

Sir,—I forward to you an extract take from a recent number of the Monhey. Weekly Times, which plainly shews how to devil originated, and for what purpose he was used, and if you can find spa it may be useful and instructive to

are and diabolical, and w

I remain, Yours respectfully, J. R. Manchester. "A TRICE OF THE CONFESSIONAL—The PLAN correspondent of the Manning Post write.—As Italian gentleman invited me a few days somet the devil! Yes, truly, to meet his Nassawan was the devil of the state o our Saviour; the lower panel showed a pan of the cross. This piece of church fum, and a bout six feet high, and appears to his to the 10th century. It was have showed a monstice establishment near Florence, which the revolutionary versus of the last months had caused to be invaded by the authorities. The remarkable feature of the fessional consists in its internal mechanical trivances. The priest who may be interruga a sinner, and pointing to the panel represent the Saviour, has only to touch a spray, whe screen suddenly falls, and a Sgan presenting the devil, the size of a man, fully ward. He is no chief of the fallen angels; as Milton pains, but such a devil as Lutters. dicity of such a thing would throw on the nan Catholic religion. The confession in stion has been seen by many persons, and n expecting what is coming, it really pro-es a startling and by no means pleasart

The following matter was published in pam phlets and sent in envelopes and directed to every bishop and prelate of note in the kingdom, while thousands were distributed gratuitously throughout the kingdom, and which, with its predecessor. were never replied to by the clerg or affluent of any sect or denomination; the proving that they had no foundation a stand upon, and could not conflict at prove us wrong or themselves right; or surely after the publication of such matter with the conflict at the conflict at the prove us wrong or themselves right; or surely after the publication of such matter. as will be seen this tract contained, the they would have uprooted us, crushed or cause, and warned the people in public against what they privately term delease, or blasphemy, and let it be understood that if we are wrong, we know we at leading hundred wrong, and this is our object; and hence we solicit intergation from those who should have pore to prove us wrong if the real sealing and the provention of the provent to prove us wrong if they could, and who in justice to their fellow creatures should denounce us to the world as deceivers, by they must first prove themselves right be fore they can prove us wrong; and that is where they feel themselves in a fix, and so are silent. And with these remains we conduct you to the following exposure of hypocrisy and delusion.

#### HYPOCRISY EXPOSED:

THE CLERGY OF EVERY SECT SILENCED AND TRUTH, JUSTICE, AND HUMANITY TE UMPHANT. OR, THREE GREAT QUESTIONS FOR TRUTH-SEEKERS, VIZ.-WHAT IS 181 POUNDATION UPON WHICH THE SALVATION OF THE PEOPLE NOW REST? ON WHOM ARE WE TAUGHT RELY AS OUR GUIDE TO SALVATION? WHO TEACHES AND PREACHES THE DOC

TRINES OF DEVILS? And many shall follow their pernicious us; And many shalf follow their permicions well-by reason of whom the way of truth this-be evil spoken of. And through coretous ness shall they with feinned words such merchandise of you: whose judgment we of a long time lingereth not, and their daw nation alumbereth not." 2 Peter 11, 2, 5.

As the clergy of every seet and denoming ation, together with their followers, still continue to denounce us as blaspheners and the doctrines taught by divine revel

and diabolical, and we, the we saw in the month of May, the harms in the month of May, diarrations in divine revelation. Appeal to the Clergy of Appeal to the Clergy of forth and prove to the world they were the true and fail. form and place the world they were the true and faith-Christ and His apostles, void finterest or worldly articulars see the pample and as our appeal and and demand and as our appoint and demand answered, no clergyman of any sel dared to handle the subject, of verified to handle the subject, and the people should investigate for which good is discover the gross delugible they have so long laboured, and he hesitate to pour out their of the hesitate to pour out their do not hesitate to pour out the propagamerelation; and hence we have been rerelation; and hence we have been to the instruction revealed to issue the present pammended to issue the present pammended to issue the present pammended to instruction revealed to the instruction revealed to the first white tending a like the important subject, to which we will be to the present of the pre asses of the people, is the gross byof the teachers and clergy, to whom
a been taught to look up for our up for our and moral instruction, and to every miland moral instruction, and to every this world which is more visible in this world which the hypocrisy, as prac-glaring than the hypocrisy, as prac-tic the religious world in every denom-tion the clergy of the Established i, for the clergy of the clergy of the clerk their pulpits and hold forth as and principles to their congregation which they, the said clergy openly and set at defiance, until this has bespates at denance, until this has be-segment, and the people so accus-to these habits, that they, by such conder and continual tuition, follow the conder of their teachers, until the whole on, either wilfully, ignorantly or by asion, have become one mass of hypoto a greater or less degree. exceptions it is true, but so few are they, an individual the sex, or of any church, who live up ther profession void of hypocrisy. But, the contrary, we may find numerous per-ir connected with every denomination, make their religion serve as a cloak to metery specie of vice, crime, and im-mity, and this system of vice they have and from the examples set by those in ment authority of the divine principles which which with the him, whose followers they ment be. Christ and his apostles not y preached but displayed and diffused and loving-kindness amongst all men, istering to the afflicted, both in mind d body, preaching the gospel to the poor whost salary or fee, forgiving, those who bepased against them, shewing forth in their extense most divine principles of why justice, and humanity, with the noted all principles, which is to "Love be so and the self." These principles the foundation when it is hondries, when it is 'Love to 'Rove's the foundation upon which the gospel with a foundation upon which the gospel with the ground the foundation upon which the christian church a founded. But what a contrast do we have the church as founded by the Redeem and his twelve followers. what church as founded by the Redeem, tadh is twelve followers; yet our dergy tens ext, profess to be the ministers of followers of Christ, and preachers of propel, while they will stand in the pressor of large assemblages and preach forti ly and loving-kindness towards the rs, hypocritically declaring to Go at, by having their own trespasses forgive of paving their own trespasses long, they will forgive those who tre-paint them; and, in many cases, at the moment, there are persons suffering panishment at their hands, for offence and the control of would put them to no inconvenien as to forgive; while they also hold for it is necessary to salvation, that neith and nor cattle should be compelled to a the Sabbath-day. Yet their over the sabbath and cattle are compelled to work. on the Sabbath-day. day, which gives further proof of the service of those to whom the people in the to look up for instruction. Against to look up for instruction. ithful followers of Christ were empo with heavenly gifts, such as healing mising the lame, and curing divers sing the lame, and curing diver-ys the laying on of their hands; to-crisy, fraud, and ambition had the churches, the true ministers; trs of Christ would still have possess the hut whoever heard of a clergy; by t the present sects and Who ever knew a clergyman, magistrate in any part of England meany man who might be brought him for an act of trespass, although egyman-magistrate held forth forg spasses from the pulpit every with but few exceptions, are equalificates of the same specie of hypocathe people are taught that, to discharge will bring down incorrect with but few

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Yours respectfully,

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clergy of every sect and denomination with their followers, so denounce us as blasphenest certines taught by divine ranks

e donive and diabolical, and we, the of Girde, having in the month of May, and the diabolical in divine revelations and the diabolical in divine for the diabolical in diabolical, and we, the month of May, and diabolical in dia imers of Christ and His apostics, void the original finiters or worldly gain theorisy, schridters or worldly gain there particulars see the pamphlet rester particulars see the pamphlet rester of the original seems and the seems of any seems unanswered, no clergyman of any starting the particular for the seems of the haring yet dated to handle the satisfacts for glest the people should investigate for elves, and so discover the gross delu-under which they have so long laboured. they do not hesitate to pour out their they as not received by the propaga-secutions privately upon the propaga-se divine revelation; and hence we have the scording to the instruction revealed the crece on Friday the 30th of July, is at Walker Street, Sneinton, Notting-The first important subject, to which The first important subject, to which in a reveluion, as a filixed at the heading impulses, calls the attention of the masses of the people, is the gross hypothesis of the teachers and clergy, to whom have been taught to look up for our subul and moral instruction, and to every saling mind it is evident that there is abeg in this world which is more visible gover glaring than the hypocrisy, as practing the religious world in every denomination for the clergy of the Established. me in the religious world in every denommins; for the clergy of the Established
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exceptions its true, but so few are they, sites, to a greater or less degree. There exceptions it is true, but so few are they, that it is rare indeed to find an individual of either see, or of any church, who live up their profession void of hypocrisy. But, as the contrary, we may find numerons personnected with every denomination, the make their religion serve as a cloak to sust every specie of vice, crime, and imseality, and this system of vice they have in the contract of the con smatty, and this system of vice they have smally, and this system of vice they have amed from the examples set by those in poer and authority over them, who do not sary out one of the divine principles which save during the control of the divine principles which save during the principles which save during the principles which save during the principles and loving-kindness amongst all men, almaistering to the afflicted, both in mind ad body, preaching the gospel to the poor whost slarge for the poor whost slarge for the principles of the principles of the principles of the principles, which is to "Love by neighbour as thyself." These principles at the foundation upon which the foundation upon which the foundation upon which the dwarf and that thurch as founded by the Redeemer and his twelve followers; yet our clergy of errer seet, profess to be the ministers of 60, followers of Christ, and preachers of for gospel, while they will stand in the presence of large assemblages and preach forth darity and loving-kindness towards their sighbours, hyporritically dearing to God ut, by having their own trespasses forgiven the transfer when the wearth was the way. early and loving-kindness towards their aghbours, hypocritically declaring to God tat, by having their own trespasses forgiven them, they will forgive those who tre-pass funk them; and, in many cases, at the me moment, there are persons suffering the purphishment at their hands, for offences that would put them to no inconvenience these to forgive; while they also hold forth the till it is necessary to advange that neither which would put them to no inconvenience aloss to forgive; while they also hold forth that it is necessary to salvation, that neither wrats nor cattle should be compelled to work on the salvation of the salvati

or other miseries in this world, and everlast or other miseries in this world, and everlasting torment in the world to come. And, although the threat of eternal torment in hell-fire and brimstone, with the devil and his angels, is advocated by every seet and denomination, yet the clergy of any seet do not themselves believe in eternal torment in hell-fire and brimstone, or in the existence of an individual devil, nor can they find arrayments of the strength of the series of the guments to prove that such really do exist and their acknowledged unbelief furthe proves their hypoerisy, in holding forth doc rines which their own conscience deny for the purpose of keeping the people in sub-jection under them. Notwithstanding that all these, and many more species of hypocrisy, are publicly manifest in every church, yet w find contention and strife reigning am the churches, arising solely through the tradictions of the scriptures the book tradictions of the scriptures the book upon which all churches are founded; and the most intelligent portion of the clergy are perfectly aware of the contradictions. Hence, though they teach the peeple to observe it, they do not heed it themselves; so that the dissenting olergy take-example by the clergy of the established church, and preach and teach for hire, and thus become hypocrites themselves. In this manuer the people of every grade and station, through the false teachings of the olergy, become hypocrites and deceivers one to another, until dissension, strife, and division of principles, hatred, malice, contempt, and misciples, hatred, malice, contempt, and misintil dissension, strife, and division of principles, hatred, malice, contempt, and misciples, and the strict of sound understanding, while truth, justice, righteousness and humanity, will flourish in defiance of all opposition which may be raised against it. Thus the glorious, sacred and holy principles, as set forth in modern divine revelation, will remain triumphan', and continue to spread, even though public will and opinion may oppose it at the onset; for by is fruits and the truths it fortells, and which are fulfilled in successive order, shall divine revelation be known, acknowledged and believed, for truth will stand the test of scrutiny and seepticism, and will remain firm and unshaken; and, as the truths set forth in modern revelation are based on the glorious and holy doctrines as set forth main hrm and unsaken; and, as the frush set forth in modern revelation are based on the glorious and holy doctrines as set forth by Christ and his apostles, in their purity, and its propagators are united together in the holy bonds of love, unity, and friendship for the purpose of unmasking mystery and hypocrisy, and making plain the way to happiness in this world, and rest, and glory in the world to come. We fear not the scoffs, the jeers, or the opposition which may be raised against us, knowing that God is with us, and has promised us protection, and with that his people should be enlightened, mystery and superstition erased, and hypocrisy, ambition, and oppression uprooted; so that the people may be prepared to meet their Saviour-King, after passing, through the calamities and sufferings as foretold, shall fall u on the false teachers and oppressors, calamities and sufferings as foretold, shall fall up on the falls teachers and oppressors, as described in the scripture passage at the heading of this pamphlet. Every earnest seeker after truth is anxiously enquiring as to what the foundation of our hopes of salvation really is. The Established church tell them that their doctrines are the only sound principles to be observed to ensure salvation, and that any other will lead to eternal perdition; while the Catholic church declare that theirs is the ancient and only form of worship as established by Christ, and all others are heretical abominations, the followers of whom will incur eternal torement in hell free. whom will incur eternal torment in hell fire. The Wesleyans, the Baptists, the Primitives, and, in fact, ever scot, even to the Mormons, will say the same; and each and all will produce passages from the Bible or Testament to prove their assertions; while the said Bible and Testament is made the foundation of all their separate creeds; and yet they all differ, and are at enmity one with another, one setting forth one doctrine, and another a different form of doctrine: so that, instead of harmony and love existing in society, the church is divided and clashing against its several branches, breaking down, as it were, all the sacred precepts of charity and love one to another. Yet, though the Bible and Testament terch all these contradictory creeds, we are told that, on that whom will incur eternal torment in hell fire. tradictory creeds, we are told that, on that book, and the doctrines it sets forth, rests our hopes of salvation: and, although the apostles of Christ, before their death, warned the people that hypocrisy, ambition and op-pression would creep into the church, and the people that hypocrisy, ambition and op-pression would ereep into the church, and though more than eighteen hundred years have elapsed since that period, and christi-anity, in its present form, with its corrup-tions and pollutions, has been preached to and taught the people, yet what are the re-sults of all these centuries of religious pro-fessions, let me ask. Have vice or crime in any way diminished? or have ambition or oppression decreased? or have the condit-tions of the people either morally, or spirit-ually been improved? On the contrary, ambition and oppression has increased, vice,

erime, and immorality has become more prevalent, and the condition of the people, both morally and spiritually, bave become gradually worse, until they are so depraved, through the tuition of those who govern and teach them, that the people detest each other, and look upon their neighbours with suspicion and mistrust. Still we boast of being a chris ian nation, guided in all our actions by the gospel of Christ; while our very conduct teaches us, and proves to the satisfaction of every unprejudiced and deep thinking person, that our future hopes of salvation are based upon a system which is rotten to its very core; and that our religious forms and ceremonies, as practiced in the several churches of the present day, are founded on a mass of hypocrisy, ambition, delusion, contradiction, and deception, and is divided against itself, and therefore cannot stand. And yet, such is the foundation on which the people are taught to build their hopes of fature salvation.

fature salvation.

Having, as far as space will admit, exposed the hypocrisy of the clerzy and teachers of every seet and-denomination, and shewn that the foundation of the whole system of religious teaching is rotten and deceptive, we will now show on what kind of persons the people are taught to look up to as their guide to salvation. We have already shewn that the Bishops and Clergy of every sect, live in open defiance and opposition to the doctrines which they teach the people are necessary to be believed to obtain salvation; and yet, although the said clergy neither keep the commandments nor obey the law; re salvation. and yet, although the said cirrgy netter keep the commandments nor obey the law; neither administer relief to the sick, nor con-tribute towards the alleviation of the poor, by carrying out the principles of charity, but look upon those beneath them with conby carrying out the principles of charity, but look upon those beneath them with con-tempt, pocketing their salaries, which are wrung from the hard earnings of the poor, directly or indirectly, with the coolest effron-tery, living in luxury, squandering wealth in wilful extravegance, while thousands of their fellow creatures are famishing for want. Also, under pretence of charity and loving-kindness, men or women are paid to visit the houses of the poor, for the purpose of reading the scriptures, which, notivithstandthe houses of the poor, for the purpose of reading the scriptures, which, notwithstanding the immorality, vice, oppression and contradictions they contain, the people are taught to believe are the real words of God; and, therefore, they must be contented, and abide by what the scriptures sauth, and be submissive to their rulers and teachers, and contented in whatever situation they may be placed, as it is the will of God. This mockery is the only consolation which the clergy and teachers think it necessary to bestow on starving families, who are living and grovelling in the depths of misery, in a state of starvation. Yes, such are the men to whom we are taught to look up as our guide to salvastarvation. Its, such are the first to whom we are taught to look up as our guide to salvation,—men who are guilty of every act of oppression, and who are strangers to the adpression, and who are strangers to the administration of charity, and yet cover all their abominations with a cloak of religious hypocrise, professing to be the ministers of God, followers of Christ and his apostles, and preachers of their gospel. It may be said that the dissenting clergy are not guilty of those acts of oppression and hypocrise, as many of them, the local preachers in particular, have no salaries, and walk for miles to that, have no sealtes, and to meet to preach what they believe to be the truth True there are many well-meaning men in all denominations, who labour hard for what they believe to be the glory of God, and no matter whatever sect or denomination a person may belong to, if they live up to their profession, void of hypocrisy, believing it to be right, such persons are christians, and are not responsible for the delusions they have been taught to propagate. But the head of the churches, and those who are aware of the corrupt state of the scriptures, with the objects of their corruption, are responsible for all the evils which result to mankind, through the false teachings and false doctrines propagated; and though the dissenting clergy have not the law to protect them in the enforcement of payment of high salaris, yet even they receive all which their societies can wring from their followers by any means, and would be quite as rapacious matter whatever sect or denomination a persocieties can wring from their followers by any means, and would be quite as rapacious and grasping as the clergy of the established church, if the law would permit them. Yet these are the men who denounce prophecy and fals: prophets, when in reality they are themselves the very men who are propagating false doctrines, and deluding the people by advocating hell fire and brimstone as an eternal punishment for offences of sin; and who, also, are the very persons as noten of eternal punishment for offences of sin; and who, also, are the very persons as spoken of in Paul's epistle to Timothy, which states that in the latter days many shall give way to the teachings of seducing spirits; and Peter says in his epistle, that many shall follow their pernicious ways, by reason of which truth shall be evil spoken of. And now let us look at the numerous accts and denominations which exist and the numbers denominations which exist, and the numbers which cling to sad follow in the footsteps of the heads of these numerous churches, and we shall find that they exactly corres-

pond with the words of the apostles Paul and Peter, and that they are largely specialing hypocrisy, and teaching false doctrines. Who but they are fulfilling the words of Paul, as addressed to Timothy, in the first verse of the fourth chapter and first epistle, in reference to teaching and preaching the doctrine of devils. Divine revelation denies the existence of a devil, or any other monster, individual, or being, who can divide the Almighty power of God, as the devil is represented to do. Therefore, we, the Spiritual Circle, or members of the Great Organization, and propagators of divine modern revelation, cannot be said to preach or teach the doctrines of devils. On the contrary, we are taught by the angel of the Lord, in divine revelation, that men have for ages in this world been Kept in superstitious fear Of devils, hell, and wild torments

Of devils, hell, and wild torments In everlasting flame, Which I'm commanded to denounce, In God's eternal name.

Such is divine revelation, and therefore those whose duty and instruction is to propagate it, utterly deny all doctrines which propagate or advocate the existence of a devil, or of eternal torment in heli fire and brimstone. Then who are they who teach and preach the doctrines of devils? Who but they whose interest it is to maintain their notifiers and salaries stand in the and preach the doctrines of devils? Who but they whose interest it is to maintain their positions and salaries, stand in the pulpit and tell the people that it is their duty to be submissive to their rulers and teachers, and that to be otherwise will bring down upon them everlasting forment in hell fire with the devil and his angels, who, the false teachers declare, is going about like a roaring lion seeking whom he may devour, and that, in defiance of the power of God who created all things, he can decoy men into his suares, and thus triumph over God in the victories he thus obtains. Yet they pretend to acknowledge and avow that God in the victories he thus obtains. Yet tree pretend to acknowledge and avow that God is the author and ruler of all things, and that he is omnipotent Lord of all, and yet they teach by the doctrines of devils that his power is divided; now let me ask the learned bishops, clrry, and teachers from whence did the said devil enamate? or to what does this monster owe his origin? The clergy will say that he was an angel of light cast out of heaven for his disobedience, f. rgetting that they the clergy have acknowledged in their prayers that tood is the author, ruler, and governor of all creation, and that he seeth and knoweth the secrets of all our hear's; ther fore if omnipotint, his will could prevent any evil thought from being engendered in the minds of any, especially in the minds of his nugleic host, whom we could prevent any entransgar from being engendered in the minds of any, especially in the minds of his angelic host, whom we are told dwell around his throne, and yet in the face of this acknowledged power of God, this angel of light, as we are told in scripthis angel of light, as we are told in scrip-ture, while dwelling in the immediate pres-ence of God, was enabled to plot a conspir-acy against his God without the knowledge of that God, and the conspiracy was so far carried on without discovery until open re-bellion ensued, and a mighty war followed between the great archangel Michiel and his followers, who were by main force aione ejected and driven out of heaven, God, with all his omninotence, power, and knowledge, having and driven out of heaven, God, with all his omnipotence, power, and knowledge, having no other means of quelling the rebellion. After ejecting the enemy, to make peace with him, God made him the god of this world. Such then we are taught is the origin of the devil, and now let me ask the clergy how it is that if heaven be a place of all course, unities believes and joint? all-purity, justice, holiness, and piety? and how, if God knoweth the secrets of all hearts, how, if Goi knowth the secrets of all hearts, so that in his presence nothing evil could manifest itself or exist—how, I say, could such disorderly tunult, strife, and evil contention exist in heaven? or how can the evilest of all evils, and the wickedest of all evil ones derive his origin from purity, holimess, truth, and justice combined? Let these questions be satisfactorily answered by those who propagate such doctrines, and the minds of all the human race will be set at rest. But at present, to the minds of every sober thinking person, and to the minds of the clergy themselves, the doctrines advocating such principles are the most absurd and ting such principles are the most absurd and erroneous; still they have so long frightened the generality of the people into the belief of the existence of a devil and hell fire, that of the existence of a devil and hell fire, that the people appear in defiance of justice, truth, or reason to cling to these pernicious doctrines of devils, and thus the salaries and high position of the clergy are maintained, and the clergy pocket their salaries; seeing that there is so much mystery set before them in connection with the future, that they believe that it is better to provide for the material comforts in this life, than to sacrifice them and depend on the dark and mysterious future. Thousands of their follows think the same, and hence the ironarance and terious future. Incusants of their followers think the same, and hence the ignorance and destitution amongst the toiling masses, who notwithstanding the extreme oppression under which they groun and labour, are the very first to raise their voices against those whose whole study is to alleviate their dis this effect, and all profess to be

tress, and teach them how to free themselves steas, and teach them now to free themselves from bondage. This has been the case in all ages, and why is it? It is simply be-caus; so much imposition, fraud, and decep-tion have been heaped upon them under a pretence of bettering their condition, and extricating the masses from the bonds of slavery, when in reality those who made such pretentions only studied their own interests, and enriched themselves at the expence and credulity of the people who were their dupes Thus the great masses of the people cannot now believe that any man, or party of men, will stand forward, and incur the scoffs and will stand forward, and meur the scoffs and rebukes of the populace, for the mere sake of serving God and benefitting their fellow creatures, without some interested motives and ideas of enriching themseives; nor will the people be prevailed upon to believe to the contrary, no matter how self-sacrificing the parties may be, or what proofs they can bring forward as to their sincerity. All these evils, this ignorance, this unbelief, and this depravity and prejudice has arisen from the clergy and false teachers and false prophets of the present day, who hold forth to the people as a threat from heaven, which is blasphemy and a libel ou the divine character of God, that there is eternal torment for sinners (who have not repented), in hell-fire and brimstone, with the devil and his angels; and they who do this, no matter to whatever denomination they belong, they

only are the teachers and preachers of the doctrines of devils and false prophets. Let the clergy of every sect, and their fol-lowers, or those who are wont to deny the truths as contained in this pamphlet, in the exposure of their hypocrisy and delusion, search the scriptures, or the book to which search the scriptures, or the book to which they pretend to cling with such tenacity, and they will find sterling proofs of every assertions as herein contained, and these assertions, divine revelation, both ancient and modern, confirm. What have the min-isters of the various churches, ever done towards the relief or the restoration of the towards the relief or the restoration of the afflicted, or in alleviating the wants of the poor? And, it may be asked, what have we, the propagators of revelation, done toward healing the sick, or ministering to the wants of the poor? These questions we can fearlessly answer, while the clergy, or tachers and ministers of the churche in teachers and ministers of the churches in the present day, to the same questions, must stand confounded and remain silent, proving by their works and actions that they proving by their works and actions that they are hypocrites, professing to be followers of Christ without possessing any of the power, or heavenly gifts, which the true and faithful ministers of Christ really had conferred upon them. But though, through hypocripand wickedness, the power of performing miracles has been withheld from the church, yet we, the Spiritual Circle, and, as we hope, and trust, the faithful servants of God, and followers of Christ and his propulse strettle followers of Christ and his apostles, strictly keeping his precepts to the utmost of our his precepts to the utmost of our ties, can say and substantiate our capabilities, assertions, that we, under the blessings and directions of heaven, have, through our medium, been enabled to raise hundreds of individuals in all parts of the country, who were suffering from the various diseases to which the human frame is subject. Some of them confirmed cripples, and who were deemed incurable, all medical treatment baving failed both in hospitals and out. To prove these assertions we can produce hun-dreds of testimonials, with the names and dreds of testimonials, with the names and addresses of the individuals cured, a great many of them being already in print; and though we neither profess or set ourselves up to be Jesus, Paul, Peter, James, or John, or take upon ourselves any of the sanctified rites of Christ, or his apostles of old, yet we have faith in the power of God; and by serving him truly, we have full confidence in successfully carrying out our instructions, which consist in using all our exertious and which consist in using all our exertions and energy for the glory of God, and the welfare fellow creatures, void of worldly gain, self-interest, ambition, or a worldly name, can stand the test of scrutiny, and investigation; for by their works and fruits shall the true ministers of God, and the faithful followers of Christ be known.

We now call upon the clergy and the we now call upon the ciergy and the people to investigate, and see whether the works of God, or the machinations of hypocrites and deceivers, can be confated or confounded; and notwithstanding all the assertions and accusations which are herein made, be it understood which are herein made, be it inderstood that we bear no ill feeling towards the clergy or their followers, or any other individual, however much they may oppose us. But their works and their system, which are based upon tyranny, hypocrisy and deception, we are taught to dispise and shrink from ; we are taught to dispise a while we feel the greatest compassion and brotherly love towards the supporters of these vices, knowing that the time is not far distant when they will suffer the vengeance of God'e wrath, unless they desist from

ings, we, in true charity towards all

(In behalf of the Spiritual Circle,)

J. G. H. BROWN, Medium. T. C. STRETTON, Secretary.

Walker St., Sneinton, Nottingham, August, 1858.

NOTICE TO THE ENROLLED MEM-BERS, THE MEMBERS OF THE CIRCLE, AND THE FRIENDS OF

THE GREAT ORGANIZATION. THE Great Organization is now assuming a serious aspect, and its members who are faithful to the pledges they have signed now begin to see the necessity of the full obedience to divine revelation, and manifest their obedience by their works and faith, while there are members who profess faith and obedience whose works prove to the contrary, and yet divine revelation has been before them all for years, and they have all had an opportunity to read it, and investigate its merits, but they will not all understand it alike, or take it as it is revealed, but put their own constructions and meaning upon the different paragraphs, and them forth as they would like them to be, desiring to have them fulfilled to suit their own minds and inclinations, but after their affixed time for the fulfilments have passed, as they have set them forth to others in different language to what the revelations themselves had predicted, and so find that their inclinations and ideas are not fulfilled as they desired, they feel grieved and disappointed, and without carefully studying or reading the revelations as they stand, they endeavour to condemn them altogether, and try to sour the minds of others against them, by their groundless arguments, and thus much discontent, disobedience, disaffection, and want of faith, is manifest amougst some of the enrolled members in each locality, all of whom are solemnly pledged to promote the interest of the cause, but when spoken to by a member of the circle, or a faithful member of the Community, on the subject they try to evade and deviate from arguments enforced, and say that things have not come as they expected, still they have done what they can for the cause. we, the Circle, have nothing at all to do with, for our rules and commandments do not specify that any particular sum should be paid by any member in support of the cause, so if they do what they can it is all that is required of them, for the instructions tells them that they must not mar their domestic comforts, or inconvenience themselves by contributing to the cause, but to use all the efforts in their power and God will judge of their capabilities. Now unless this revelation is strictly observed by every member it is no use to be guided by any, for if one is truth and necessary to be observed all coming from the same source must be observed also, and this cannot be done if any deviation from the pledge is made. We have both members of the Circle, and, we are sorry to say, members of the Community, who, though they are all pledged to promote the interests of the cause, by combined efforts, that the warnings may be more universally spread, and though several appeals have

been made in divine revelation to

believers in divine revelation, yet with few exceptions not a single effort or instance of pecuniary aid has been rendered to the cause by members who profess faith and obedience to revelation. Now, we are well convinced that we have members belonging to us, who, through want of employment are too poor to render much assistance to the cause; but if the poorest of them were really faithful members and believers in divine revelation, and had the cause at heart, we cannot believe that there is one so poor, but that he could at times contribute, if only one half-penny, for the revelation says pecuniary aid, however small, must be rendered to the cause for the purpose of distributing the works now to be published; and every member who contributes, we have agreed shall have the full value in works at the wholesale price for whatever money he may contribute, so that such contributor may give them away, or dispose of them as they think well, and all the surplus copies will be gratuitously distributed after printing expenses have been and though revelation commanded that combined efforts should be used amongst all the members for this purpose; but few, indeed, have yet responded, and an extra effort for one particular occasion it appears with all the profession of faith will not be made. Revelation has repeatedly declared that after the issue of these works and the Circle has gone forth no further effort will be required at the hands of the present members, for as the cause increases it will more amply support itself, while the faithful members are promised in divine revelation that they must take no care, or have any worldly consideration for future purposes, beyond their present immediate necessities, and God will protect and direct them in their path of duty, so that they shall be sheltered, protected and provided for while they remain faithful to their solemn pledge. Then it is useless to join the Great Organization and profess to believe one portion of divine revelation which suits them, and to reject that portion which does not suit them; for if one is truth, all must be truth; and if one is false, all must be false, as they all come from the same source; but this, experience has proved to all, cannot be, for there is too much already fulfilled to prove all revelations false, but sufficient to shew that it is sacred and holy truths. which defies contradiction or confutation. Then why should members, all of whom have professed to have seen the truths of revelation, and acknowledge them, sign the pledge to promote the cause, shrink from the task which they solemnly vowed to endeavour to accomplish. They must not think that because they openly profess to be faithful, secretly withhold their assisand tance from the cause, that the eye of an all-seeing God is not upon them, for they may rest assured that He seeth and knoweth the secrets of all hearts, and will punish or reward accordingly. Therefore, trusting that our members will all see, and appreciate the objects of these remarks, and act according to divine revelation, rely upon God, and if they believe it is

revelation, obey its mandates; and

if they do not believe it, let the prove it false if they can, and doctrines wrong, and der them to the people as a de which ought to be overthrown if they are true christians. will be their duty, but if they profess faith and obedience, their works are at variance their professions, then they a pocrites, and they will suffer ac ingly. Our only objects are th may see the importance of pledge they have so solemnly, ed, and to bear in mind that rules contained in that should never be lost sight of to obtain, or reach the glorion portrayed, true faith and obedie is necessary, as far as it is poss to be carried out; but while e we think of the world, or what its people may say against us, can never be faithful members the sight of God. Then let us unite our efforts for the glon God, in the promotion of His gn and glorious cause, for the ben of our fellow creatures, without tives of gain, self-interest, or wo ly aggrandisement, and rest assuthat by faith and obedience, are ciful God will protect us, as all vi are faithful have experienced.

J. G. H. BROWN

Medium, and director of the Grew ganization, in combination with twelve Members of the Circle.

NOTICE TO OUR READERS AND SUBS

BERS.

By the time that the ninth number of the ent volume of this Journal will be issued, will be on Saturday, June 15th, 1861, the so of the series of pamplies will be ready, on ing 16 pages, with a full page engraving, as ittled. "The world as it will be after it in tion, its wills erased, and its people hopp; the reign of Jesus Christ, the Saviour of the the reign of Jesus Christ, the Saviour of the the Redeemer thereof, and thenceforth twent King." The pampblet will also contain a state of the reign of Jesus Christ, the Saviour of the vite of the reign of the results in the auton, with an illustration, in the external appearance of one of the eiers, other tas will be constructed in the same protection of the other set of the ready of the ready of the ready of the ready of the contracted in the same protection of the ready of the read other ten will be constructed in the same tion as the one displayed, and all will be formity with the principal domicile, so in the pamphlet, entitled "The World as the World as it will be, &c." The pamp in the pamphlet, entitled "The World as in the World as it will be, &c." The pumph be in a neat coloured wrapper, and sold as penny each, and may be had at the repulsual Spiritual Works, from Mr. J. G. H. Breu, Alfred Street, Nottingham, and considerable ance will be made to all who will purchus

#### NOTICE TO ENQUIRERS

NOTICE TO ENQUIRERS.

It must be understood that in consequence the great quantity of matter I have to congiving prescriptions, snawering corresponding this Journal, and the complisters plates, with the attendance to the dispense in fature I cannot answer any questions for I deaire no stipulated anm, but shall be if for anything, and will oblige as far as I and time will admit; but for prescriptions for the cure of all internal ternal diseases which are curable, will be treat all seases which are curable, will be right any address free of charge, by each applied any address free of charge, by each applied ing their proper name, proper age, and as disease or how they suffer, with a sumpet envelope, and plain abset of paper for not paper for if paper for if paper for if paper for if on the part of its paper for its paper of its paper for its pape ing their proper name, proper age, and a disease or how they suffer, with a sumper envelope, and plain abeet of paper for rin nothing will be charged for writing ad bing. I am compelled to make this note count of the many applications I recent names and orders of guardian angels, it questions: usany of such applicants application and the prescriptions free of charge, and best the prescriptions free of charge, and exides of people have received error in means for nothing, they think that I and devote my time and study for all who means for nothing, they think that I and devote my time and some of them, even for previate, and some of them, even for previate, and there, but this leanned to, though the can to my fellow createry in disting all can to my fellow createry in disting all can to my fellow creaters; but I amore my time for nothing, as I am a poor sate apent years of labour to enhighten they out remoneration, but I must live, as mere have given such a notice as this him many applications been daily revired thank my correspondents who have the

many applications been daily received, thank my correspondents who have this stated me, and hope that all friends to train humanity will partion the above remark; correspondence be addressed, prepaid, to J. Brown, Great Alfreid Street, Notungham, N.B.—No question which comes under the fortune telling, or any subjects of engiceraft, or spell working, will be answerd for as all such are exposed and denounced is sions by Mr. J. G. H. Brown, who is pall his experience as a Medium in this Joanthawing passed through the whole of the sciences, which are called satired magic, is proved them all to be impositions and delivered them.

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BE EXPERIENCE OF THE MEDIL OF THE NOITINGHAM SPIR UAL CIRCLE. (Continued from our last).

why, or wherefore this would notician possessed such power over seleman and lady in question is a n which I never could unravel, though since learnt that the gentleman re to was much entangled in the mes-this would be enchanter, and that he delusive practises and deceptive ton been enabled to wring much money it aid gentleman and his lady, but believe, have now detected and discove craft, publicity and fraudulent in me trait, pushesty and fraudulent in time of this professed crystal worker medician, and they have shaken him and I hope for ever; at any rate, they is no way connected with him now, as informed on good authority; and informed on good authority; and the lady and gentleman referred to longer associate with this evil disposed gager associate with a first evit apposed we they seem to keep themselves in pp lat by any chance they might becomingled in any such expensive myst Nerertheless, I am happy to say that hare listened to reason and the explar dothers, though I, myself, have neve the apportunity for an interior with the opportunity for an interview with they, however, have heard of the Gree quization, have read and studied its p ples, and have purchased all the pablished by me, and are now firm bel in divine revelation, at least, so I a formed on creditable authority, and think ere long to have an interview wi but through circumstances I cannot : the explain they dare not join our and at present cannot visit me for an new. What their reasons are for so k way. What their reasons are for so k alof I have not yet had an opportularing, but this professed magicis lines, and, from what I can learn, puthe same imposition wherever and with opportunity offers, and after I caused the estrangement between I the gentleman and lady referred to, they means in his power to induce the same man and lady referred to. means in his power to injure well means in his power to injure is wen went so far as to threaten my the life of another party by a magi which he did by his own favourite p cating two wax images, consecratin and haptising them at a certain hou night, writing my name and the ot son's he intended to injure wi with their own blood, which he female I had formerly been so unfor connected with extracted from their c with this blood the two names to be more written on the separate image with hair taken from the head of the the two images were hung back to the neck up the chimney, and teremony as laid, down by Agrippa evemony as laid, down by Agrippa and others, was gone through, and images slowly molted away by the property of the state led told me who had informed he the person would be glad to see before I saw the person, the on bet, and who told me what she ad seen the party who wanted ad told them to their astonishm not in the infirmary, neithe was not in the inhirmary, neither for she had never seen me look even so well in her life. A short I saw the person who told her of in the infirmary, and she told magician and his female accounted by the same told her, and actually shewed her