

FREE PRESS;

AND GENERAL RECORD, OR, SUCCESSIVE REVIEW:



OR, THE JOURNAL OF THE GREAT ORGANIZATION.

SHOWING THE RISE, PROGRESS, AND OBJECTS OF THE GREAT COMMUNITY, AND EXPLAINING THE DOCTRINES AND PRINCIPLES AS OBSERVED BY THE MEMBERS OF THE COMMUNITY OF THE GREAT ORGANIZATION.

A NEWSPAPER ISSUED FORTNIGHTLY.

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

No. 8, Vol. II.

SATURDAY, JUNE 1, 1861.

PRICE 1D

THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE.

(Continued from our last.)

I concluded the article on my experience in our last with some lines which were revealed in October, 1853, and which, as events progress, continues to prove the truths of divine revelation, as may be seen by perusing the newspapers of the present day; but at the time the lines were revealed, 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 aside; but what I have since experienced 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, without deviation or alteration, as can be proved 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 1859, I was prohibited by revelation from obtaining missions, as the matter in the "Book of Life," portrayed 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 portrayed 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 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 comfortably and to get a decent and respectable home, which as before shown I was accused of perceiving 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 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 portrayed, with all other persons who would carefully read and study it. On making this known in the different localities it prevented many enquiries and much time from being wasted, so that we went our round 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 surprise the great angel Gabriel appeared and upon his scroll revealed the following:—

"Behold! as the 'Book of Life' is now published and the missions both of faithful believers, unbelievers, doubters, and scoff-

ers are therein portrayed, 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 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 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 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 accommodate 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 members of our cause, still they ask questions, and those which I answer they reward me handsomely, for if it was not so I could not live, for the cause would not be able to keep me and pay my rent, which rent I should not require to pay only for the accommodation of the cause, but thanks be to God by attending to the revealed directions and obeying the commands, though I have been driven short by the missions were prohibited, yet we 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 miraculous fulfillments, 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 shown,

every appeal issued to the public by command of revelation has been responded to, and hundreds of pounds have flown to the support of the cause, thus proving that the glorious cause is of God, and that man with all his efforts, combined 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 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 kindness, better treatment, or better entertainment than I did at the hands of this gentleman 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 discovered the cause of his being at variance with another branch of his family, and the result was that I was often called into requisition 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 to his house, he told me on the way what I must say, 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, the exact amount of which I did not know, 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 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 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 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 hovel 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 abject poverty, his family was of the same appearance. No sooner had we got in than he looked at the old, grimy-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 ears open. The first thing he did was to

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 persons. He placed those images leaning with their backs one against each skull, facing each other, he then took an iron pot into which he put frankincense, red saunders, and gums of different kinds, placed it in the centre between the images, lit them, and put out the candle, and the house was speedily filled with the most obnoxious odour till we were almost suffocated. While the perfumes were burning he dropped on one knee, half drunk as he 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 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 he usually went by, "do you call this magic or working a spell?" I enquired. When he again made use of the same blackguard expression, and said—"Why, you silly b—r, this is the way to fleece the natives, and they will know nothing about it, but will think it is all right, and I may as well ease them of a little of their cash as any body else, and when you get into full practice, you will be down to a few dodges, and be able to gull the natives as well as anybody." "Well," I said, "it may do for you but it will never suit me. I could not conscientiously carry out such a practice." "You are a fool," he said, "you will get more sense as you get older, and more experience amongst the ladies. Tell them a good tale, and they will pay you anything you like." After this we had finished our pipes, and I bid him good night, and bent my steps homewards, and on my way meditated over what I had seen and heard, and wondered within myself what such a man would not do for money. The following morning a little after ten o'clock, the lady referred to came to my house apparently very uneasy, and requested me to accompany her to the crystal worker's, or magician's, house, as I was the seer, and often engaged by them for that purpose. On our way the lady said—"I don't know how it is, Mr. Brown, but everything connected with our affairs seems to be going quite contrary to what Mr. ——— told me, and what he has done last night seems to work in direct opposition to us, and in favour of our opposers." I felt sorry at what she said, and in my desire to prevent her from being imposed upon, I told her that I feared she was trusting in things that she would never realize, or be benefitted by. At this she seemed astonished and asked me why I thought so, "for," said she, "I always thought that Mr. ——— was a nice, well-meaning man, and would not deceive any one, therefore you must be mistaken," and she looked quite cross, and so no more was said. We arrived at the man's house, and when he had done with me, I saw her give him some money. I returned home, I knew that the lady was aware that I had begun practice for myself, and as I expected, she thought that I had told her my suspicion on purpose to get the job out of the other man's hands, and so it proved, for after I had left them she told him all I had said, and he used all his

these distractions mark the incessant repose may with propriety contemplate probability of augmented gains to her and material prosperity. France, troubled by political disagreements, and by such internal troubles as are caused by other Governments to pieces, and were, upon a pinnacle overlooking the rest of Europe, and finding comfort and repose upon its own happy territory, and revenue, an united and enthusiastic devotion to the Imperial Throne, a devoted clergy, and a beautiful city where those terrible streets and lanes which were apt to make barricades in, which the away, France may rejoice and indulge in expectations, dream great dreams, and for the enjoyment of a brilliant future which eclipses the splendours of the present. You see, also, England is tottering to its base, wide as it is. India, which was conquered by her arms, is escaping from her grasp. Canada, agitated more and more by an American movement, demands incessantly from the difficulties attending a first war already plays the same political game as the colonies. The Louisiana, too, much threatened by the English, is in a state of perpetual alarm. England, which is in a state of defensive preparations, and in an ever increasing and undecided policy. There must be a collapse. England cannot stand up to this complication of misfortunes must therefore then rely for the Colonies and Louisiana. I only touch upon these points, as it is no alarmist. I believe, indeed, that the people of France, speaking of them generally, would be friendly than quarrel with us; but at the same time, I observe the possibility of things which would interfere with the good understanding and interrupt our friendly relations. At the same time it is most important that our Government should husband their resources, so as to be prepared for an emergency. There is no need of extensive armaments; neither should the peace be over-taxed in a time of peace for war. I confess, sir, that I am appalled by the amount of the English Government's Budget, and there are no war expenses to meet. War means to be found for providing the means of war, if war should unhappily take place. The recent debate in the House of Commons upon the question of battle-ships, betrays a dangerous difference of opinion, and leads to the conclusion that a great deal of mismanagement is likely to occur, and much time and money will be wasted in forming a correct judgment, when the moment would be of value, and every day's delay would be a calamity. The question now now to be thought of, is to withhold all ships, and to the relative merits of wooden line-of-battle ships; but that settles the question left to a time of actual war. The peace is invested upon thoughtless and erroneous. The Admiralty Secretary, in his speech, Mr. Lindsay's motion to withhold all ships, and the Admiralty upon wooden line-of-battle ships, and the House admitted that it was necessary for the country to be alert, as all the nations of the continent were making great preparations for war. All the French vessels now building might be ready during the present summer. No war taxes when there is no war, and the navy of our ships is unequal to the demands of a time. I would not counsel any unnecessary expenditure upon ships, but when seventy millions of money are expended in the purchase of ships, it is dissatisfied with the amount of money provided for the national defence. In the year we had 114 frigates afloat, and now we have forty. Yet Mr. Gladstone is giving a boat of a million and a half a year to newspaper publishers in the matter of the Paper Duty. It is a wholly unbecoming spectacle to behold a Finance Minister blind to the national requirements and to his arrangements. England, it is stated by Mr. Corry, has 93 line-of-battle ships, France has 76; Spain, 14; Prussia, 19. The of invasion by France is always accompanied by an alliance between France and Russia, and found that, while France and Russia together have 160 screw line-of-battle ships, England only 93. And then it is stated that while France and Russia could keep their ships in the protection of their own shores, two-thirds of our fleet must be on foreign stations. Mr. Corry should have thought of this before he spoke so much of the public revenue as the Paper Duty yields. If a war were to break out, the amount of new taxes would have to be imposed upon the necessities of life, and the sum of the Continent is such that a sudden war would be means impossible. Our frigates are supposed to be divided into three classes, and there is a single frigate belonging to France that is perfectly fitted for the purpose for which it was employed, namely, the destruction of commerce. Mr. Corry states that a French commission, inquiring on this subject, has stated that the utility of frigates is to harass the trade of the enemy at every point of the globe; and that to strike at the heart of England is to strike at the very heart. England would require, not 50, but 200 frigates to protect her trade. For these reasons, our line-of-battle ships is not greater than it ought to be at the present moment, and he thought that force in frigates was not as great as it ought to be, and he was certainly right. He broke out then with a great outcry, referring to the report of the Admiralty commission, quoted this remarkable statement, the commission's 'very opinion that the building of frigates should not be carried on as at present, under the existing system of accounts, dockyards under the existing system of accounts, that system of accounts was most defective, and constructed, but its results were not to be taken upon for any practical purpose.' HAMPER

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(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 inserted in the next succeeding issue.

(Continued from No. 7, Vol. 2.)

Sir,—It is not my intention to comment on every passage of scripture where corruption is apparent, but to take up those particular 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 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 Joshua?"

Now be it remarked, it is not for a moment 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 ask for it, or rather, command it, as it read in the 12th and two following verses of the 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 Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. 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 ignorance was displayed on the part of those who wrote it, and that it would appear that they were not aware of the fact of the sun being a centre, around which the earth, moon, and planets revolve; but this view is not insisted on here, for there is no absolute proof that the expression is used in ignorance of the fact of the sun's central position, any more than it would be a proof of the ignorance of any person to say the sun rose or set, which expressions are purely figurative, and which all understand as such: so it is well known it is the earth

short so multifarious would be the evils resulting from this temporary derangement in the order of time that it would be impossible 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; that the causing of great inconvenience, alarm and terror, to millions of human beings, and 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 enemy'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 slay his enemy by daylight. It is also stated that his 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 diurnal 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 motion in completing her orbit 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 tendency 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, destitute of daily motion on her axis. Now observe the consequence that would follow a sudden stoppage of the earth's diurnal motion would be, that the ocean hitherto accumulated above the general surface at the equator would instantly rush back towards the poles with inconceivable velocity, forming a mountainous wave, whose foaming crest elevated many hundreds of feet above the general surface of the sea would constitute an object of infinite grandeur, but at the 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, and the loss of life and property would reach to an extent that would be inconceivable, in 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 heaped 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 to slay only a portion of them by that 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 before Israel, and were in the going down to Bethoron, that the Lord cast great stones from heaven upon them unto Azekel, and they died: they were more which died with hailstones than them 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 unequal 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."

Sir,—I forward to you an extract taken from a recent number of the *Manchester Weekly Times*, which plainly shows how the devil originated, and for what purpose he was used, and if you can find space for it it may be useful and instructive to some of your readers, therefore make what use of it you like, and I remain,

Yours respectfully,

Manchester. J. R.

"A TRICK OF THE CONFESSORIAL."—The *La Repubblica* correspondent, who was in Italy, the gentleman invited me a few days ago to see the confessional in the cathedral of Milan. Yes, truly, to meet his Majesty, whom he had lately brought from Italy. On entering the room, my attention was directed to a handsome carved and gilded confessional, in which the priest, in the shape of the Lord our Saviour; the lower panel showed a panel of the cross. This piece of church furniture stands about six feet high, and appears to belong to the 16th century. It was very noticeable for its size, and the fact that it had been in the place for nearly 300 years, which the revolutionary events of the last few months had caused to be invaded by the authorities. The remarkable feature of the confessional consists in its internal mechanical contrivance, by which the priest, without exposing a sinner, and pointing to the panel representing the Saviour, has only to touch a spring, by the screen suddenly falls, and a figure representing the devil, the size of a man, falls into the arms of negroes, who, in the shape of Milton paints, but such a devil as Luther was to see. A horned, brown head, with large, rosy, protruding eyes, rolling fearfully; the tongue hanging out of the mouth, and made to move by a tuft of negro hair, and the figure of a monster. The figure of the Lord, the long-haired Christ, quadruped. The body is boldly carved; in fact, there is a sort of pronounced art treatment in this figure which makes one remember the Michelangelo period of Italian art, though this expression is not so much in evidence in the case of the infernal rattling noise comes from the interior machinery. An old trick this accompanying subterranean thunder, as old as paganism, its superstitions and impostures of which prove the existence of the devil, and the power of exorcism of acoustics. "Upon can imagine," observed an Italian friend, "when the confessor wanted to find out some secret, when he imagined the penitent at his feet was not likely to disclose, how he would make the devil, and then threaten, and then would down the devil, and then exhort, and then when he wanted to know." No doubt diabolical noises were made of this huge ecclesiastical toy. It was the intention of the owner to take it over to England in order to exhibit it; but I fear that some one has been so much struck by the publicity of such a thing would throw on the Roman Catholic religion. The confessional in question has been seen by many persons, and even expecting what is coming, it really produces a startling and by no means pleasing effect."

The following matter was published in pamphlets 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 clergy or affluent of any sect or denomination; its proving that they had no foundation to stand upon, and could not confute us, prove us wrong or themselves right; or surely after the publication of such matter as will be seen this tract contained, that they would have uprooted us, crushed our cause, and warned the people in public against what they privately term delusion, or blasphemy, and let it be understood that if we are wrong, we know we are leading hundreds wrong, and this is not our object; and hence we solicit investigation from those who should have power to prove us wrong if they could, and who, in justice to their fellow creatures should denounce us to the world as deceivers, but they must first prove themselves right before they can prove us wrong; and this is where they feel themselves in a fix, and so are silent. And with these remarks we conduct you to the following exposure of hypocrisy and delusion.

HYPOCRISY EXPOSED;
OR, THE CLERGY OF EVERY SECT SILENCED
AND TRUTH, JUSTICE, AND HUMANITY TRI-
UMPHANT. OR, THREE GREAT QUESTIONS
FOR TRUTH-SEEKERS, VIZ.—WHAT IS THE
FOUNDATION UPON WHICH THE FUTURE
HOPES OF THE SALVATION OF THE PEOPLE
NOW REST? ON WHOM ARE WE TO DEPEND
RELY AS OUR GUIDE TO SALVATION? ON
WHO TEACHES AND PREACHES THE DOCTRINE
OF THE TRIUMPH OF DEVILS?
“And many shall follow their pernicious ways:
by reason of whose way of truth shall be
evil spoken of. And through their covetous-
ness shall they with feigned words make
merchandise of you: whose judgment now
of a long time lieth not, and their denu-
nation slumbereth not.” 2 PETER II, 2, 3.

As the clergy of every sect and denomi-
nation, together with their followers, still
continue to denounce us as blasphemers
and the doctrines taught by divine revela-

which 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 hell fire and purgation. Then who are they who teach and preach the doctrines of devils? Who are 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 torment in hell fire with the devil and his angels, who, the same 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 tempts and deceys men into his snare, and into the snare of the devil, to destruction both to him and to his posterity? Yet they 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, clergy, and teachers from whence did the said devil emanate? or to what does his monster owe his origin? The clergy will say that he was an angel of light cast out of heaven for his disobedience, forgetting that they the clergy have acknowledged in their prayers that God is the author, ruler, and governor of all creation, and that he hath and knoweth the secrets of all our hearts; therefore if omnipotent, his will could prevent any evil thought 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 scripture, while dwelling in the immediate presence of God, was enabled to plot a conspiracy against his God without the knowledge of that God, and this conspiracy was so far carried on without discovery until open rebellion broke out, and a mighty war followed between the great angel Michael and his followers, and the conspirator and his followers, who were by main force alone ejected 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-purity, justice, holiness, and piety? and how, if God knoweth the secrets of all hearts, so that in his presence nothing evil could manifest itself or exist—how, I say, could such disorderly tumult, strife, and evil contention exist in heaven? or how can the vilest of all evils, and the wickedest of all evil ones derive his origin from purity, holiness, 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 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 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 followers think the same, and hence the ignorance and destitution amongst the toiling masses, who notwithstanding the extreme oppression under which they groan and labour, are the very first to raise their voices against those whose whole duty it is to alleviate their condition.

tress, and teach them how to free themselves from bondage. This has been the case in all ages, and why is it? It is simply because: so much imposture, fraud, and deception have been heaped upon them under a pretence of bettering their condition, and extracting the masses from the bonds of slavery, when in reality those who made such pretensions only studied their own interests, and enriched themselves at the expense 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 rebukes of the populace, for the mere sake of serving God and benefitting their fellow creatures, without some interested motives and ideas of enriching themselves; 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 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 on 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 sect and 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 followers, 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 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 ministers of the various churches, ever done 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 towards healing the sick, or ministering to the wants of the poor? These questions we can fearlessly answer, while the clergy, or 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 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 hypocrisy and 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 apostles, strictly keeping his precepts to the utmost of our capabilities, can say and substantiate our 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 having failed both in hospitals and out. To prove these assertions we can produce hundreds 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 exertions and energy for the glory of God, and the welfare of our fellow creatures, void of worldly gain, self-interest, ambition, or a worldly name, and we 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 people to investigate, and see whether the works of God, or the machinations of hypocrites and deceivers, can be confuted or confounded; and notwithstanding all the assertions and accusations which are herein made, be it understood 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 despise and shrink from; 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's wrath, unless they desist from their evil ways. With these timely warn-

ings, we, in true charity towards all men, subscribe ourselves,

(In behalf of the Spiritual Circle.)

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

Walker St., Snelton,
Nottingham,
August, 1858.

NOTICE TO THE ENROLLED MEMBERS, 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 set 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 fulfillments 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, dissatisfaction, and want of faith, is manifest amongst 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 the arguments enforced, and say that things have not come as they expected, still they have done what they can for the cause. This 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 tell 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

this effect, and all profess to be 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 the printing expenses have been paid; 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, and secretly withhold their assistance 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 them prove it false if they can, and once doctrines wrong, and denounce them to the people as a delusion, which ought to be overthrown, and if they are true christians, such will be their duty, but if they profess faith and obedience, and their works are at variance with their professions, then they are hypocrites, and they will suffer accordingly. Our only objects are that they may see the importance of the pledge they have so solemnly signed, and to bear in mind that the rules contained in that pledge should never be lost sight of, for to obtain, or reach the glorious state portrayed, true faith and obedience is necessary, as far as it is possible to be carried out; but while they think of the world, or whatever its people may say against us, we can never be faithful members to the sight of God. Then let us unite our efforts for the glory of God, in the promotion of His great and glorious cause, for the benefit of our fellow creatures, without motives of gain, self-interest, or worldly aggrandisement, and rest assured that by faith and obedience, a merciful God will protect us, as all who are faithful have experienced.

J. G. H. BROWN

Medium, and director of the Great Organization, in combination with twelve Members of the Circle.

NOTICE TO OUR READERS AND SUBSCRIBERS.

By the time that the ninth number of the present volume of this Journal will be issued, will be on Saturday, June 15th, 1858, the whole of the series of pamphlets will be ready, containing 16 pages, with a full page engraving, entitled "The World as it is, before the revelation, its evils eradicated, and its people happy under the reign of Jesus Christ, the Saviour of the world, the Redeemer thereof, and henceforth eternal King." The pamphlet will also contain a description of the other eleven pamphlets now existing in this nation, with an illustration, showing the external appearance of one of the eleven, the other ten will be constructed in the same position as the one displayed, and will be a combination with the principal societies as described in the pamphlet, entitled "The World as it is, and the World as it will be, &c." The pamphlet will be in a neat coloured wrapper, and sold at a penny each, and may be had at the repository of Spiritual Works, from Mr. J. G. H. Brown, at Alfred Street, Nottingham, and considerable advance will be made to all who will purchase wholesale.

NOTICE TO ENQUIRERS.

It must be understood that in consequence of the great quantity of matter I have to compile, giving prescriptions, answering correspondence, editing this Journal, and the compilation of pamphlets, with the attendance to the dispensary, in future I cannot answer any questions for myself. I desire no stipulated sum, but shall be glad for anything, and will oblige as far as I am able, and time will admit; but for prescriptions, charge or fee in any case will be required, and prescriptions for the cure of all internal and external diseases are curable, while some of the many applications I receive, and the names and orders of guardian angels, and questions: many of such applications apply to the thinking of any remuneration, but because the prescriptions free of charge, and because hundreds of people have received cures by means for nothing, they think that I am bound to devote my time and study for all who apply, and some of them, even for persons who wish me to find stamps, envelopes, and send them to do, and am happy in doing all that I can to my fellow creatures, without any desire for gain, or aggrandisement; but I cannot waste my time for nothing, as I am a poor man, and spent years of labour to enlighten the people, and remuneration, but I must live, and never have given such a notice as this had many applications been daily received, thank my correspondents who have liberally assisted me, and hope that all friends to truth and humanity will pardon the above remarks. Correspondence be addressed, prepaid, to J. G. H. Brown, Great Alfred Street, Nottingham. N.B.—No question which comes under the head of fortune telling, or any subjects of magic, craft, or spell working, will be answered for, as all such are exposed and denounced as delusions by Mr. J. G. H. Brown, who is published his experience as a Medium in this Journal, having passed through the whole of the science, which are called astral magic, and proved them all to be impostures and delusions.

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No. 2, Vol. II.

THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE.

(Continued from our last.)

How, why, or wherefore this would be a magician possessed such power over the gentleman and lady in question is a mystery which I never could unravel, though I have since learnt that the gentleman referred to was much entangled in the meshes of this would be enchanter, and that he had been enabled to wring much money from the said gentleman and his lady, but I believe, have now detected and discovered the craft, publicity and fraudulent imposture of this professed crystal worker, magician, and they have shaken him, and I hope for ever; at any rate, they are no way connected with him now, as informed on good authority; and the lady and gentleman referred to, no longer associate with this evil disposed man, yet they seem to keep themselves in place by any chance they might be engaged in any such expensive myst. Nevertheless, I am happy to say that they have listened to reason and the explanation of others, though I, myself, have never the opportunity for an interview with them, however, have heard of the Great Organization, have read and studied its principles, and have purchased all its pamphlets published by me, and are now firm believers in divine revelation, at least, so I am formed on credible authority, and think ere long to have an interview with them through circumstances. I cannot explain they dare not join our circle, and at present cannot visit me for an interview. What their reasons are for so I know I have not yet had an opportunity of learning, but this professed magician, lives, and, from what I can learn, in the same position wherever and when opportunity offers, and after I caused the estrangement between the gentleman and lady referred to, every means in his power to injure me went so far as to threaten my life of another party by a magic which he did by his own favourite painting two wax images, consecrating and baptising them at a certain hour, night, writing my name and the other's he intended to injure me with their own blood, which he female I had formerly been so unfortunately connected with extracted from this blood the two names to be written on the separate images with hair taken from the head of the two images were hung back to the neck up the chimney, and ceremony as laid down by Agrippa and others, was gone through, and images slowly melted away by the systems were to waste in like manner death ensued. At this time I, myself, was more comfortable, looking more respectable than I had been before, and the person whom he intended to injure with me was also in a bad one day, when out with a friend with a person who told me she said I was in the infirmary nearly dead, also told me who had informed her the person would be glad to see before I saw the person, the one met, and who told me what she had seen the party who wanted and told them to their astonishment was not in the infirmary, neither for she had never seen me look even so well in her life. A short time I saw the person who told her of the infirmary, and she told me magician and his female account told her, and actually showed her