if they do not believe it, let prove it false if they can, doctrines wrong, and them to the people as a 1 which ought to be overthrow if they are true christians, will be their duty, but if the profess faith and obedience profess faith and coulence their works are at variance their professions, then they pocrites, and they will suffer ingly. Our only objects are may see the importance pledge they have so solemn ed, and to bear in mind the rules contained in that should never be lost sight to obtain, or reach the glorid portrayed, true faith and obe portrayed, the find and body is necessary, as far as it is pool to be carried out; but while c we think of the world, or what its people may say against us can never be faithful member the sight of God. Then let us unite our efforts for the glor God, in the promotion of His and glorious cause, for the ber of our fellow creatures, without tives of gain, self-interest, or when ly aggrandisement, and rest asso that by faith and obedience, ste ciful God will protect us, as all are faithful have experienced.

J. G. H. BROWY Medium, and director of the Gra

ganization, in combination was twelve Members of the Circle.

NOTICE TO OUR READERS AND SUE BERS.

BERS. By the sime that the ninth number of the nt volume of this Journal will be innel, ill be on Saturday, June Joh, 180, the t the arrives of pamphlets will be read, m yel J6 pages, with a full page engrang, a uted ... The world as it will be after un-O pares, wild as it will be sfter it its evils erased, and its people bes eign of Jesus Christ, the Saviour of Redeemer thereof, and henceforth t the Automatic Interest, and Automatic Interest, tion of the other steven domfelles and exist in this pation, with an illustration the external appearance of one of the other ten will be constructed in the a other ten will be constructed in the sues tion as the one displayed, and all will be fournity with the principal denicity, at in the pamphele, antitude "The World as the World as it will be, &c." The pumphen be in a near coloured wrapper, and oil penny each, and may be had at the repost Spiritual Works, from Mr. J. O. H. Berr Alfred Street, Notingham, and considerable ance will be made to all whe will purha-wholesale.

NOTICE TO ENQUIRER. It must be understood that is competing the great quantity of matter laws may editing this Journal, and the coupliant philets, with the attendance to be dopen in future 1 cannot answer any question for J dea're no expulsive d ann. but that for anything, and will to bligt as ice of the great cannot answer any question for J dea're no expulsive d ann. but that and time will admit; but that the transformer and the second and the second diseases which are unable, wither in gutter proper name, proper are, as disease or how they suffer, with sample nothing will be charge, by each applied to the proper name, proper are, as envelope, and phin sheet of pape for the preservice of a second applications I are means and orders of guadian areas the preservice of how are worker, with the preservice of charge areas any the preservice of the second applications I areas the preservice of how are worker and the preservice of how are and any so the preservice of the second applications I areas to hild a samper and any solution areas any address of guadian areas to hild a samper, envices, and the preservice of how are areas to hild a samper, envices, and pent years of labour to enable for any and pent years of labour to enable for any solution and anone of them, each the areas may applications here alight and the areas to have any explications here alight any solutions of how the solution areas any explications here alight areas the preservice of labour to enable any index any explications here alight areas the any explications here alight areas any explications here alight areas to the any explications here alight areas any explications here alight areas any explications here alight areas any explication being as a second any and any applications any explications here alight areas any explications here alight areas any explication being as a second any applications here the second alight and any explicitons areas of the any explication any explications here ali

having passed through the who beisness, which are called astrici proved them all to be imposition

Printed and Published for the Noting irole by S. E. Has and r. Marguna yan id can only be had from the forest forke from $M \in J$ () it. Here treat the sphere, where all communications is the



OR, THE JOURNAL OF THE GREAT ORGANIZATION.

TREE SPREETUALISTIC

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

A NEWSPAPER ISSUED FORTNICHTLY.

WHICH WILL CONTAIN SPIRITUAL AND TEMPORAL FACTS, AND OTHER USEFUL INFORMATION AND INSTRUCTION SATURDAY, JUNE 15, 1861

No. 9, Vol. II.

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

(Continued from our last)

Here, why, or wherefore this would be appear possessed such power over the relevant and lady in question is a mys-ary which I never could unravel, though I we suce learnt that the gentleman refer-to as much entangled in the meshes the world he enclouter and that he he his would be enchanter, and that he, by a tas would be encluded, and that he by in delusive practises and deceptive tongue, he been enabled to wring much money from the said gentleman and his lady, but who, I believe, have now detected and discovered mass geniteman and his lady, but who, pleives, have now detected and discovered is earth, publicity and fraudulent inten-ions of this professed crystal worker and magina, and they have shaken him off, all hops for ever; at any rate, they are is a way connected with him now, as I am isfemed on good authority; and though the lady and gootleman referred to no inger associate with this evil disposed man with by seem to keep themselves in private let by any chance they might become en-ingled in any such expensive mysteries. Yevertheless, I am happy to say that they are listened to reason and the explanation of others, though I, myself, have nover had do opportunity for an interview with them, they, however, have heard of the Great Or guardion, have read and studied its princi-ple, and have purchased all the works published by me, and are now firm believers in divise ereduction, at least, so I am in-femed on creditable authority; and they with crelong to have an interview with me, but hey ong to have non therview how the most with crelong to have non therview the me, with crelong to have an interview thit me, but frough circumstances I ennot at pro-sent explain they dare not bion our emesses the tere long to have an interview with me, but through circumstances I cannot at pro-suff explain they dare not join our causes, and at present cannot visit me for an inter-view. What their reasons are for so keeping shell I have not yet had an opportunity of west explain they dare not join our cause-main at present cannot visit me for an inter-view. What their reasons are for so keeping alsof I have not yet had an opportunity of learning, but this professed magician still lives, and, from what I can learn, practices the same imposition wherever and whenever its opportunity offers, and after he had custed the estrangement between me and the gentleman and lady referred to, he tried were went so far as to threaten my life and the is of an ato the account optan, by casing two wax images, consecrating them, and baytising them at a certain hour of the night, writing my name and the other per-cose he intended to injure with me, with their own blood, which he and the femneted with extracted from their own arms with this blood the two names to be injured the bay for the son arts to be injured the bay for the son arts to be injured the bay for the son arts to be injured the bay for the son arts to be injured the bay for the son arts to be injured the bay for the son of the frank Were written on the separate images, and with hair taken from the head of the female With hair taken from the head of the female the two images were hung back to back by the neck up the chimmer, and a sort of Gremony as laid down by Agrippa. Barrat, and others, was gone through, and as these images slowly moited away by the heat, our ystems were to waste in like manner until Cath ensued. At this time I, myself, was doing more comfortable, looking better and bore respectable than I had been for some time, and the person whom he was trying b injure with me was also in prosperity : b does day, when out with a friend. I met The and the person whom he was trying to injure with me was also in prosperity: and one day, when out with a friend, I met with a person who told me she had heard that was in the infirmery nearly dead, and the told me who had informed her, and that the person would be glad to see me. But before I any who person, the one whom I bet, and who told me what she had heard, here the person would be seen to any second to see me. But, and who told me what she had heard, had seen the party who wanted to see me, ad told them to their astonishment that I wanted in the infirmary, neither was I ill, for she had never seen me look better, or twen so well in her life. A short time after I saw the person who told her of my being in the infirmary, and she told me what this magician and his female accomplice had told her, and actually shewed her what they

rere doing ; and the female took her to the were using , and use lemme took nor to the house where the majoian also was at the time, when they both told her that they would never reat until, to use their own ex-pressions, they had much mo and my com-panion blazing in hell: and to convince her that what she said was right, they took the images from the chinney, and shewed her timings from the chimney, and showed her them with our names written upon them in their own blood, as before described. But this had been there for a considerable time, and the person that he kas trying to injure with me he never knew, nor does he know the person now even when they meet each other in the street. But the woman to whom he was explaining his Intentions ask-ed him why he wished to injure a person whom he never know, and who had never done him any barm. He answered, "They are both connected, and I will sink them both into the regions of hell." Now these are facts which I, with witnesses, are pre-pared to substantiate; and though it is now over seven years since this magic spell was pretended to be worked upon us to injuro us over seven years since this magic spell was pretended to be worked upon us to injure us in position and in health will we were depri-ved of life, yet, strange to say, during the whole time, we have been prosperous. I never was in the infirmary as a patient, and have always continued in good health up to now, though blind, and the other party has continued as well; and/thus the schemes or designs of this professed magic worker have been thwarted, and I can defy him or any other professor of the black or magic art, as they call it, to effoot anything by such nonother professor of the black or magic art, as they call it, to effoct nurthing by such non-sensical, though inteutionally diabolical means. I have inreatiguted all such magi-cal instruction, and have proved it false and delusiva, merely laid down as a guide to deceive the oreclulus and obtain their mo-ney. Therefore, this is why I expose it and dengunes it altogether as a fraudulent imposition on the part of those who prac-tice it, and dofy anyone to confute what I. tice it, and dely anyone to conflute what 1 say, or give convincing proof to the contrary. I could enumerate many other similar cases of mummery which have come under my own notice, but the above facts are sufficient to open the eyes of the people on all such imposition, such as fortune telling by crystal imp seeing, cards, or any of these practises, all of which are impositions practised for gain on the unwary and credulous, and we know on the duwary and creations, and we know from experience that if one person had power to injure another by magio, or any other supernatural or evil means. I myself should have been dead years since, and mu-merous others would have suffered; and if Introduction of the three-fifths of the whole human race would be decrepid and deform-ed, because, if such power really existed, it would be possessed by numerous individuals as they would not allow mency to be an ob-stacle, and money will obtain anything which really does exist. We know that magicians and enchantments are spoken of in scrip-ture, but we believe that to be a corruption, and have showed it up, and shall shew it up as fabulous and impossible, both in that remote age as well as in the present age. But these subjects have been long enough dwelt on; though, as before stated, I could mention numerous others, but I will not weary the reader with a description of them any further than to show that there are both this power existed, three-fifths of the whole any further than to shew that there are both professed magic or spell workers, and be-lievers in such mummeries now in existence lievers in such mummeries now in existence as I can prove by a vast quantity of letters now in my possession, written by persons in various parts of the country, some of them informing mo that a certain woman has be-witched their cows, and others, that a cer-tain man has injured their pigs, sheep, and stock, statting who they bolieved the indivi-dual to be who possessed the power, and many curious letters I have received on such subjects, and which I can now produce. such subjects, and which I can now produce. One person who kept cows, and had to carry the milk some three or four miles, had to

pass an house where an aged curious woman pass an house where an aged curious woman lived, and this milk they stated, after once relasing to give her some, always went bad by the time it reached its destination ; and from what they had heard and believed of the old woman residing by the way side, they were convinced it was done by her witchcraft, for she had injured several peo-ple, whose pigs and calves had died, and therefore they were satisfied it was she who had not only spoiled their milk, but had made two of their cows ill, which still re-mained so, and hearing of me, and thinking that I must possess some power greater than mained so, and hearing of mo, and thinking that I must possess some power greater than the woman referred to, and she being a very mischievous bad woman who ought to be checked in her spiteful habits, asked mo whether I could injure heria a visible man-ner to all, but they only were to know of the secret, and wanted me to deprive her of the use of one leg, one arm, and one eye, or any other alliciton that I might suggest, and anything I would charge for so doing they would readily pay. I kept this letter and shewed it to the Circle, and retain it now, with several others of a similar kind; but at that time I was editing a weekly now, with several others of a similar kind , but at that time I was ediling a weekly journal, and I wrote in reply to the letter telling the writer that he must be very weak minded to think that a merciful God would suffer any one of his creatures to injure another by any supermutural power, or to think that he would allow his holy angels to give me directions to injure any other per-sons for gain, when all my works shewed that the only objects and designs of celestial angels are to serve God and to benefit all that the only objects and designs of celevial angels are to serve God and to benefit all to the detriment of none. It then told him that I was the editor of a weekly journal, that dent him a copy of it, and asked him whether he would like to see his letter, with his name and address, made public in its columns, telling him that he would cut a pretty figure in public by such humans in-tentions as wishing to pay me to injure one of his fellow creatures. The journal men-tioned was the "Community's Journal," and print, or publish his letter, apologing ug print, or publish his letter, apologing for what it contained, and acknowledging the justice of what I had said. I can produce numerous letters of a similar kind, all of which shew the darkness and superstition under which a great portion of the people still labour ; and this ignorance and super-stition has resulted through the things which are derived to hood which is which are set forth in that book which is called and proclaimed to be all the pure word of God. It is not my intention here to enter into the subject of the corruption of the scriptures, but shall continue my ex perience as the medium, and in our next articles shall show what I have had to contend with while placed in the situation which I have to the present occupied as the medium of the Nottingham Spiritual Circle who founded the Great Organization in 1857, and which still exists and is progressing and prospering, in defiance of all the opposition it has had to contend with, thus proving that it is a glorious cause, and that its course is directed by the all powerful arm of God, who has warned the people in divine revela-tion to prepare themselves for that organization which no earthly power can break or disporse; and our experience has already proved the truth of this portion of revelation ; for though every means has been resorted to, to break up the organization, yet hitherto all has failed, and the particulars of which I shall shew as I proceed with my experience, in which I shall show facts in connection with revelation which no one can deny or confute. (To be continued in our ment.)

Editorial Borrespondence.

PRICE 1D

A CONTRACTOR

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 ubless this notice be observed, no letters can be inser-ted in the next succeeding issue.

To the Bditor of the Spiritualistic Free Press and General Record

To the Bdilor of the Spiritivilitie Free Press and General Record Sir,--Another charge brought against us, the Members of the Great Organization, is that we do not believe the word of God. Fur this I beg to decy, so I am a searcher after truth, and I may say as much for the Members of the Organization generally, and wherever we find the word of God, we are willing to be guided by it, and to obey its mandates. It is true we do not always do it as we ought, but endeavour to do it to the best of our abilitics. But we must be satisfied that it is the word of God we are required to believe, and must have some substantial proof that it is not the word of man. Now, how are wo to know this; we believe it can only positively be decided by divine revelation. Now, there are two methods pointed out in the scrip-tures whereby we have received the mind and will of God. One is by inspiration, that is, mon were inspired by the holy spirit of God te write His mind and will, and thus make known to us Ilis word. But we required as guide to selvation, and that trevelation and inspiration have ceased, and used the only guide we can have for "the only guide we one the weight when have the site of the only guide we one the scill y guide we can have for "the only guide we need. is the scriptures, in their preserved weight the sciptures, in their preserved the sciptures, in their required as a guide to salvation, and that revelation and inspiration have ceased, and afthe only guide we can have for the only guide we need, is the scriptures, in their present state. Now, I will place before my readers a number of passages from the ia-spired book, and will ask them to point out which I ought to believe, and which I ought not, which I may reture to take as a safe guide, and at the same time point out which is the word of God, and which is not. I know there are few professed christians that are willing to acknowledge that the scrip-tures are only partially the word of God. But there are these who will deny that the scriptures are corrupt, and it is more espe-cially those who could for the scriptures being all these passages to be divine in-spiration if they can, after reading them carefully. John v., 40,—" And ye will not come to we that will for

carefully. John v., 40,---" And ye will not come to me, that ye might have life." John vi, 44.--"No man can come to me, except the Father which hath sent me draw him"

Matthew xi., 14.—"And if ye will receive it, this was Elias, which was for to come." John i., 21.—"And they asked him, what then ? art thou Elias ? and he saith, I am

not. Art thou bhas i and no saith, I am not. Art thou that prophet? and he an-swered, No." Romans iii., 28.—" Therefore we con-

Romans ii., 28.—" Therefore we con-clude a man is justified by faith without the deeds of the law." James ii., 24.—" Yo see then how that by works a man is justified, and not by faith only." 1st Corinthians X., 38.—" Here as I please all men in all Mairgh, not meeting mine own profit, but the profit of many, that there may be saved "

mine own profit, but the profit of many, that they may be saved." Galations i., 10.—" For do I now per-suade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servent of Christ." Proverbs xxvi., 4,.... Answer not a fool according to his folly, lest thou also be like uuto him."

unto him

Proverbs xxvi. 5.-" Answer a fool ac-cording to his folly, lest he be wise in his own conceit."

2

own conceit." Exodus xx., 5. — "For-I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me

Ezekiel xviii., 20.-" The son shall n Ezekiel xviii. 20. — "The son sing not bear the iniquity of the father, neither shall the father bear the iniquity of the son." Now let me ask out of these twelve pas-

sages of scripture, which is divine inspira-tion, and which is not? we might multiply tion, and which is not? we might multiply the number without any difficulty to ten times twelve passages; but the difficulty to reconcile them with being divine inspi-ration, would still be the same. We no doubt can be told that much of this contra-diction arises from wrong translations; but here not the heat well be here well in them have not the best and most learned in the original tongues been appointed to this work? and was not the English version original tongues been appointed to this work? and was not the English version said to be so perfect, that no other version would-be permitted? and if we were to choose a similar number of men in our day, would not the difficulty become greater? we should find that vast quantities of that which our forefathers left in the book, as which our forefathers left in the book, as being divine inspiration, would like the apporcpha be cast out, as void of instruction, and would be cast saide as useless and fab-ulous history, and this is daily becoming more evident, for people are beginning from one cause or other to look into these things or because instruction for the test budget for themselves, instead of leaving the task so much to others. It is chiefly those who have not read the history of the Bible, or those who love darkness rather than light, that condemn us for not believing the whole of the scriptures to be the divine inspiration of God. If we believe God to be all-wise He certainly would not make mistakes when inspiring men to write His word. Now, it is possible for a man to be inspired one day, and not the next; and much of the scrip-tures may have been divine inspiration. But at another time the same individual may not receive that heavenly inspiration may not receive that heavenly inspiration, since he may feel that he does not need it, and therefore he does not ask for it, and hence he may suppose his own imagination to be inspiration, and so deceive himself, and others also; and no doubt it was the same with the apostles of old, and very likely is the cause that there is so much difference between the writings of many of the writers of the scriptures; and though there are a variety of other causes, yet there are a variety of other causes, yet divine revelation plainly points out that this was the case in some of the apostles writings, and the more we search the scrip-tures the more we are satisfied that the revelation we receive is divine, and the more we prefer revelation to inspiration But we must leave this subject for our next T. C. STRETTON,

Lincoln Terrace.

Great Alfred Street. Nottingham.

(To be Continued.)

To the Editor of the Spiritualistic Free Press and General Record. General Record. Sir,--There are many passages in the scriptures which shew that much of the most valuable information is missing, such as the asyings of the prophets, and the vis-ions of the seers, and much other informa-tion in reference to the way of the commu-nication betwirt the world of spirits and this world of mortals, of which passages I will give a few, that our readers may be put the track that will lead them to the covery that priestcraft has been at work to have obliterated some of the vestest of knowledge mankind could possess in refer-ence to the dealings of God with his crea-tures on carth, and the visitation of his celestial messengers to comfort and console the mortal generations of those who shall be heirs of salvation. After which, I shall shew a few passages to prove that after you have seen that the present version is very much shortened and corrupted, those that have thrown away prejudice, and are honestly seeking for the truth in Moses I the prophets, and are watching the ns of the times, they will easily perceive and the that the climax of iniquity is being reached, and that the slave is discovering who is his holder, and the oppressed who is his oppressor, and the poor who it is that makes mean poor, and eracts laws to keep so, so that what James says in the v. 4. — Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud crieth, and the cries of them which sor, and the poor who it is that makes them have reaped are entered into the ears of the Lord of Sabaoth, and so making it neces sary for a greater development of those gifts which was bestowed upon the apostles, and fulfilment of the prophecy by Joel, in which it is said that the spirit should be gift

poured out upon all flesh, in which your your young men should be realized; which your your old men should dream dreams, and your young men should see visions, which great fulfilment is about to be realized; then the way betwist heaven and earth will be freely opened, and man be made worthy of the position he will then occupy in his Fathers vast dominions, and be caused to walk in his statutes, and keep His judg-ments, and so will more rapidly pass through the spheres, and sooner reach eter-nal glory. And now for a few of the pas-sages, which are as follows :--

Numbers, xxi. 14 .- "Wherefore, it is in the book of the wars of the Lord what He did in the Red Sea, and in the Brook of Arnon." Joshua, v. 13.—"Is it not writ-ten in the book of Jasher." First Samuel, x. 25.—"Then Samuel told the manner of b kingdom, and wrote it in a book, and d it up before the Lord." First Kings, ind to be or the Lora. First Kings, iv 32. and preceding verses, speaking of the wisdom of Solomon, it is said that he spake 3,000 proverbs, and his songs were a 1,005, and where are they all. First Chron., xxix, 29.—"Now the acts of David, first and last, behold they are written in the book of Samuel the Seer, and the book of Nathan the Prophet, and in the book of Gad the Seer." Second Chron., ix. 29. of Akulan the respect and in the book of Gad the Seer." Second Chron, is: 29.— "Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the Prophet, and in the prophecy of A higah the Shulomite, and in the vis-ions of Joho the Seer, &c."

These are a few of the missing books mentioned in the Old Testament, but more could be given, both from the Old and New Testament to bear in the same direction and it can easily be shewn that we are mi and it can easily be shewn that we are mi-nus from twenty to twenty six books; and what has become of them all? and what could be the design of those that had the power to translate, and those that gave the directions to send them forth iu such a state? was it not partly to keep the masses in ignorance of their God given rights and liberties? was it not that they might live in luxury and idleness on the sweat and blood, and the hard earnings of their fellow Dood, and the nard examings of their feilow creatures? and so reap worldly advantage of our ignorance, and make merchandise of human weakness by telling lies in hyporisy, preaching and teaching for hire, &c.; trust-ing that my readers will be able to arrive at right conclusions on these questions. I pass on to shew that as it was in the begin-ing is now and ever shell be world with. ning, is now, and ever shall be, world with out end; that is, angels always did commu-nicate with man, they do now, and ever will do, for heaven and earth are no further apart neither is God changed, nor does man stand in less need of their ministerial attendance and support. Therefore, taking it for granted that you are already aware that the scriptures no where forbids the communica-tion between the two worlds, but to the contrary, when it saith are they not all min-istering spirits, sent forth to minister unto them who shall be heirs of salvation. As christians then, let us by Gods help strive to be worthy of their ministry, as well as of the just man made perfect, and soon may the happy family of our Father be blended into one vast harmonious society, and the ends for which evil was permitted be ac-complished, and the good and evil no longer strive together; then all humanity will be impelled by the same principles, hopes, and affections; then our songs shall be like those of the angels on the plains of Bethlehem, glory be to God in the highest, peace on earth, and good will to men. Thus, we read that angels delivered Lot from Sodom; Jacob from Esaw; Daniel from the lions; his three companions from the fiery furnace; and one in the likeness of a man that wrestled with Jacob at Peniel; and one that appeared to Joshua in the likeness of a man, with his sword drawn in his hand, and in answer to Joshua's question proclaimed his mission, saying that he was come as captain of the Lord's host; and of smother that appeared to Balam with a sword in his hand and a deliverance, which they achieved for different individuals, such as Peter from Herod, and the Jewish Sanhedrin, and the nations of the Israelites successively, from the Egyptians, Canaan-ites, and the Assyrians. Thus they conites, and the Assyrians. Thus they con-ducted Lot. Abraham, and the Israelites, in seasons of great difficulty and danger, to places and circumstances of safety and peace. Thus they conducted Gideon to the de-struction of the Midianites, Joseph and Mary to Egypt, Philip to the knowledge and Cornelius to Peter, to the knowledge Thus angels of the gospel, through him. Thus angels instructed Abram, Elijah, Daniel, Zachariah the prophet. Zachariah, the father of John the Baptist, and many a time to Christ, and the apostles strengthening them, and giving them information and courage in times of imminent peril, and when we are about to pass between this and the

next suberes of our existence they will be there to guard us to the next stage of our destiny, and thus pass on to find ourselves immortal, and ultimately become like the immortal, and ultimately become like the celestial angels of God, in the mansions of our Father's house, in accordance with what our father's house, in accordance with what Christ says, in my Father's house are many mansions, so that after we have been con-ductors of the human race, and become sufficiently purified from the evils of this world, shall pass into the eternal realms of glory.

And now for a few more instances of scripture that shew that man has a spiritual vision as well as a natural one. A few invision as well as a natural one. A few in-stances occur here and there, so that there bas always been communication, every nation bears record. 2 K of which 2 Kin That when Elisha's servant saw the hos-le array of the bine servant saw the hosthe array of the kings of Syria compassing the city with horses and chariots, he became exceedingly alarmed, and cried out in irrepressible terror, Alas, my master, What shall we do? Elisha said unto him, Fear not, for they that be with us are more than they that be with them." Finding it imthey that be with them." Finding it im-possible however to quell the agitation of his servant. Elisha prayed, and said, "Lord I pray thee open his eyes that he may see. And the Lord opened his eyes, and the young man saw; and behold ! the mountain was fall of horses and chariots of fire round about Elisha. That this opening of the eyes did not refer to the material organs is widget; for it was but their more here eyes did not refer to the material organs is evident; for it was by their means he saw the danger in the first place. The opening of the inner eyes was the test Elijah had given to Elisha whether his request would be granted of a double portion of the spirit, and he said, thou hast asked a hard thing and he said, thou hast asked a hard thing, nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on and talked, that behold! there appeared a chariot of fire, and horses of fire, and parted them asunder. And Elisha saw it, and he cried out in surprise. M. Eekber and the abariet Asunder. And Elisha saw it, and he cried out in surprise, My Father, and the chariot of Israel and the horsemen thereof. Elisha it seems retained afterwards the gift of in-ner sight. Peter, James, and John saw Moses and Elias appearing in glory on the mount of transfiguration, and one of the same party. Joho, afterwards fell down to worship an angel who was shewing him the splendours of the New Jerusalem that is to spiendours of the frew obtained the head of the be. But what did the angel say to him? Why that he was his fellow servant, and was of his brethren, the prophets which

was of his brethren, the prophets which kept the sayings of that book.

So you will see that the spirits of the phets are subject to the prophets, and angels of God encamp round about proph them, and are still continually passing be-tween heaven and earth; but the people that profess to believe in the scriptures do not half know what they contain, neither do not nail know what they contain, neither do they half believe what they know there is for them, or else they would see and under-stand that seer-ship, or discerning of spirits as a gift, was not conferred upon all, though we read of many prophets existing at the same time, but generally only one through whom revelations from God was received at one and the same time; and any one that will give themselves the trouble to examine the scriptures for this purpose will be very likely to perceive also, that if anyone could or did possess this gift at the same time in one nation at once, there would arise ambi-tion, and gain would be their object, as I know several persons that still retain the gift to see, but they are not permitted to hold communication with the celestials that bring the whole truth, but so much is shewn them that they may be fully convinced of the reality of a spiritual existence; and the reality of a spiritual existence; and there are now thousands in existence that can bear testimony to having seen, heard, and felt spiritual friends and relatives visit them in their dwellings; and many local preachers even in different denominations have told me that they have themselves both seen and heard, but dare not make it known for four of heing counted superstitions and for fear of being counted superstitious, and therefore truth gets narrowed in its circle by the fear of man, so that very few dare tell what they really believe on this all im-portant subject; but the veil is uplifted and our destiny beyond the grave may be under-stood by reading the works published by the Nottingham Spiritual Circle, J. G. H. Brown Medium. From the "Warning Message." Good truthful knowledge all mankind should have On mysteries which are now beyond the grave.

On mysteries which are now beyond the grave, That they may fear the Lord while on the earth, And thus decrease their sufferings after death.

How much more important this than the following lines, viz.-

In vain the fancy strives to paint the moment

after death, The glories that surround the saint when he re-signs his breath.

Thus, while many are seeking for infor-mation on these subjects, it is kept from them by the fear of man, and people are

driven into hypocrisy by tyranny and oppn in the hist of portage by tyranny and opp sion in its worst forms, and many though they believe as we do, they dare profess it because their craft would be danger; and yet they say that they believe the scriptures, and the scriptures are, first the kingdom, and all other things a first the kingdom, and all other things tak be added. But they cannot rely on it which proves to me they do not believe in the po-er of God to protect them. This shews me that, on account of the book being or rupted, the people are driven to confusion and many to despair. Thus, we are led believe that the book upon which the peop-have been taught to build their faith, leds have been taught to build their faith, ben long will be unregarded, and the people by divine revelation alone, as in the of old. So I conclude, thinking that I have said and quoted from the scripting may lead some to examine and read a themselves, like the Bereans, and so be people prepared for Christ's second comp to reign on the throne of his father Day after the manner of the flesh, whose king dom shall have no end. J. HITCHCOCK

Near Belper, Derbyshire.

To the Editor of the Spiritualistic Free Press General Record.

Sir, -I beg to hand you the second rep to the Secularists, who held their see meeting in the New Market-place, Noti ham, and but little being said against cause, I had little to say in reply; and an my second reply no meeting was held, one person turned it over to another was said to be more competent for the mand who assisted at the former meeting, b his health being delicate he refused to see

his health being deficite he relieve using again in the open air. In reply to the statement made at a meeting of the Secularists, as announced last Sunday afternoon, it was there stat that I made use of words that I deny. now beg to state what passed, and appear those around for confirmation of the se whether I was purposely misrepresented not, I cannot say, but I cannot think I w misunderstood. The facts of the case of these, on finishing my reply to the su ment made at a former meeting by a Sar larist, who stated that the day for revelan was past. Immediately I stepped do from the chair on which I stood, a per a pens said he wished to ask me one question. said if I could I would answer it. Said did you not state that the Secularists of demned the Bible as a whole? I repid might have made that statement. Th individual replied that Paul said prove things, and so did Secularism. I stat why did not your speaker tell the peop that he did not wish to condemu the the and instead of charging a man like it Apostle Paul with all kinds of bad saying such as being all things to all men, being an hypocrite for the sake of gainz converts? if, said I, that person being Secularist he has no doubt read the him of the Bible, and knows that the scripter have been altered and corrupted by m and therefore, how can he be certain Paul really made use of those words? T Paul really muce we have a solution of the bar young man replied that it was in the bar and that they could not tell whether has said so, or not. This is the point I said wished to bring you to, and shows plan the divina revelation, for without the divina revelation, for without the divina revelation. you cannot obtain the truth : and why i not your speaker tell the people that be not know whether Paul said so, or SO. OF D and not lay such things to the charge man like Paul, whom I believe to be a informed man, and would not contrain himself in his own writings. Here a Here of conversation ended, and if that person time, I think they will bear me out in the explanation which I have given; here? reason for not replying to the statemet made, when asked to do so last Sunda afternoon, wishing to do it in the present of those who heard it.

I now beg to call attention again to former topic, and enquire whether the d has passed for divine revelation, or wheth the day for Secularism has passed, for the people of this land it is a question vital importance, since the time has a arrived when the people must have truth; the question is where can it be tained, the Scularists say it is not to has D found in the church, amongst any class creed, neither amongst the believers But Secularis modern divine revelation. is the only system which teaches me aright, and if we want any help we must look to God for it, but look to ourselve and be self-reliant, neither to trust in fall or prayer, for neither will do us any god or be of any use to us; neither will it, ^s I, if the only God that exists is in the ^m or stone that surrounds us, for if these ar the gods or god of the Secularists, the us habits all the animate or inanimate su

that wish, we should be like the we worship blocks of wood or who worship blocks of wood or paying to a god that is dumb and paying or prayers would be for the only god acknowledged by or the But ah! says Secularism are. But an : says Becurarism sture. us positive proof that a pol give Secularism fails to prove But Secularism fails to prov. sets is no god except nature—any sets of the set of morally, and if there be see to God, and tells us to liv be of morally, and if there be be of the right, and if there be be all be safe if they take away from all be safe if they take away from ble to worship and adore, an other by but doubt and fear in i the observe to such a system. They had better, far better, cease null coverts to such a system— that deprives us of all hopes for th do f that pleasure and happine is leading men's minds to look a to nature's God, and conter sture to hat all all the work of an Almighty being who the work of an Almighty being when are not seen, or heard, except in which surrounds us, and if we a blie pleasure, and told that no G this pleasure, and told that no G me must require positive proof sections, and like them, be satisf services, and like them, be satisf bothing but facts; and surely (1) bothory us of this, if they demand | bothings at our hands; surely if 1 subings at our hands; surely if 1 positive proof from us before the believe that a God exists, we oug believe that a God exists, we oug wildemand from them positive pr of oil does not exist, before we will g faith and prayer, or our belief in of wisdom and omnipotence; and water and bring us no positive proo hard entities of a Diety, she ought unke the assertions that are made; Inter yet have heard the well inforr Inter yet have neard the well inform Seelarist positively deny the existence of or hereafter. Now, if they can be anything for us to rely on; so dig that we can put our trust in, I i held belare that the day for Secular self declare that the day for revelation met. And as divine revelation i desired that the churches shall fall, structures of pride and ambition c le to the dust, and never again ris he to the dust, and never again fis rain predominant over the rights and lages of the people. It is necessary midst the confusion that must ensue, there should be some better light to the people than Secularism, this we you in the Great Organization, and we a you now, and ask you to investigate hetines and precepts of the Great O delare they are not the Great Org tion. The past, and passing events, that we have and can obtain divine r max we nave and can obtain divine r me in our day, which the state c chach plainly shows; for in 1856, r for pointed out what I have just star defence to the overthrow of the cl and also declared that the scriptures corrupt, and that the clergy knew of are proved themselves truth, for the have shewn that the scriptures are in writing the essays and reviews. the present they are convulsing the bis very control, and it is already bis very control, and it is already ing to its base, thus proving the ti fino revelation given in 1856; the we justified in believing that the relation has not passed, but that has arrived. In December, 1858, Wellard in wellation lectared in revelation that during of America would be appealed and though refused by the em for a ti when the power of this nation had abe would come to the assistance and revelation declares the will be sent in these word American army, already purified Kourge of heaven will hurry to thes And now we call your attention es are not preparing, and bei d by the scourge of heaven; co a greater warning to England. we consider the signs wh ed in the winter just gone by sufficient to prove that the da a suffi ou is not passed, but has just T. C. STRE

BIBLE AND ITS CORRUPTI TO BY MODERN DIVINE REVE (Continued from No. 8, Vol.

Whe Editor of the Spiritualistic Fre General Record.

Amongst the many fabul uned in the Bible the histor on stands pre-eminent, and th ther account in the scriptures what account in the scrippures what a lively and lasting impress and of youth as the bistory of whitements. He is described the judges of Israel, over whom

driven into hypocrisy by tyranny and sion in its worst forms, and was though they believe as we do, they profess it because their do, they danger; and yet they say raft they the scriptures, and the script they the scriptures, and the scriptur first the kingdom, and all other be added. But they cannot rely proves to me they do not beliet er of God to protect them. T me that, on account of the bo rupted, the people are diven and many to desnair. Thus and many to despair. Thus, believe that the book upon which have been taught to build their have been taught to bain their long will be unregarded, and th by divine revelation alone, as of old. So I conclude, thinki I have said and quoted from may lead some to examine a themselves, like the Bereaus people prepared for Christ's reign on the throne of H after the manner of the flesh dom shall have no end.

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Near Belper, Derbyshire, J. HITTE

To the Editor of the Spiritualistic Pro General Record.

Sir, -I beg to hand you the sen Sir, —I beg to hand you the second to the Secularists, who held they meeting in the New Market place, ham, and but little being said as cause, I had little to say in reply: my second reply no meeting was one person turned it over to anon was said to be more competent for, and who assisted at the former me-his health being delicate he refract his health being delicate he refused

his health being deneate he retused is again in the open air. In reply to the statement made meeting of the Secularists, as annown last Sunday afternoon, it was there that I made use of words that I de now beg to state what passed, and spo those around for confirmation of the whether I was purposely misreprese not, I cannot say, but I cannot that misunderstood. The facts of the ca these, on finishing my reply to the ment made at a former meeting by a larist, who stated that the day for rer was past. Immediately I stepped from the chair on which I stood, a said he wished to ask me one questions said if I could I would answer it. Sai did you not state that the Secularity's did you not state that the security, demned the Bible as a whole? Into might have made that statement individual replied that Paul said pro-there and so did Secularism. Is things, and so did Secularism. In why did not your speaker tell the that he did not wish to condemn the and instead of charging a man like Apostle Paul with all kinds of bad sp such as being all things to all me, being an hypocrite for the sake of g converts? if, said I, that person be Secularist he has no doubt read the iss of the Bible, and knows that the script have been altered and corrupted by m and therefore, how can he be certiz Paul really made use of those words' young man replied that it was in the and that they could not tell whether and that they could not tell whead said so, or not. This is the point is wished to bring you to, and shows is the need of divine revelation, for mi-you cannot obtain the truth: and th not your speaker tell the people the you cannot obtain the truth; and " not your speaker tell the people thi? not know whether Paul said so, et and not lay such things to the clarge man like Paul, whom I beliere to be informed man, and would not out himself in his own writings. Hi conversation ended, and if that pr Het here, and any that surrounded time, I think they will bear me of explanation which I have given; reason for not replying to the sum made, when asked to do so last afternoon, wishing to do it in the pa of those who heard it. I now beg to call attention again a

I now beg to call attention of former topic, and enquire whether has passed for divine revelation. of the day for Secularism has passed the people of this land it is a que vital importance, since the time arrived when the people must have truth; the question is where can tained, the Secularists say it is found in the church, amongst mixed tained, the Secularists say it is of found in the church, amongst an ei-creed, neither amongst the being modern divine revelation. But Sec-is the only system which tenses aright, and if we want any help a co-nor prayer, for neither will do sup or prayer, for neither will do sup or be of any use to us; neither will I, if the only God that exists in neither or stone that surrounds us, for if the begods or god of the Secularize, the habits all the animate or inaminate

the exist, we should be like the who worship blocks of wood or bus who worship blocks of wood or the praying to a god that is dumb and the difference our prayers would be find the only god acknowledged by the fature. But ah! says Secularism, a stuture. But ah! says Secularism, a stuture. But ah! says Secularism fails to prove difference of a score to say the says and a stuture. The says are a state of the says are a stuture. The says are a state of the says are a difference of the says are a state of the says are a difference of the says are a state of the says are a difference of the says are a state of the says are a difference of the says are a state of the says are a state of the says are a says are a says are a says and the says are a difference of the says are a sa there is no god except nature—and Secularism can bring positive proof there is no God, and tells us to live there is no orally, and if there be a mously, or morally, and if there be not, is shall be right, and if there be not, is shall still be safe if they take away from object we worship and adore, and s nothing but doubt and fear in its They had better, far better, cease to sure, and of that pleasure and happiness for and of that pleasure and happiness refel in leading men's minds to look up mature to nature's God, and contem-te the work of an Almighty being whom have not seen; or heard, except in his with which surrounds us, and if we are widthis pleasure, and told that no God mits, we must require positive proof of their assertions, and like them, be satisfied dur assertions, and like them, be satisfied with nothing but facts; and surely they grand deny us of this, if they demand the grant hings at our hands; surely if they may positive proof from us before they may been a that a God exists, we ought, milblere that a God exists, we ought, ad suid demand from them positive proof but God does not exist, before we will give mean faith and prayer, or our belief in a God of wisdom and omnipotence; and if Sealarism can bring us no positive proof of a non-existence of a Diety, she ought not u make the assertions that are made; for a series with we haved the well informed. I perer yet have heard the well informed I server yet have heard the well informed Scalarst possiblely deny the existence of Go or hereafter. Now, if they cannot king anything for us to rely on; some-uing that we can put our trust in, I fear-last declare that the day for Secularism i past, and that the day for revelation has writed. And as divine revelation has dedred that the churches shall fall, and the structures of pride are bability are the tructures of pride and ambition or un-ble to the dust, and never again rise to mign predominant over the rights and priv-lages of the people. It is necessary that amist the confusion that must ensue, that amist the confusion that must ensue, that there should be some better light to guide the propic than Secularism, this we offer you nue Great Organization, and we offer it you now, and ask you to investigate the detrines and precepts of the Great Organ-ination, however Secularism may sueer, and delare they are not the Great Organiza-tion. The next and massing sternts, proce-tion. The next and massing sternts, protime. The past, and passing events, prove that we have and can obtain divine revela-tion in our day, which the state of the church plainly shows; for in 1856, revelatranch painly anows; for in 1856, revela-bes pointed out what I have just stated in reference to the overthrow of the church, ad also declared that the scriptures were comption; since that period these things have proved themselves truth, for the clergy have shewn that the scriptures are corrupt have proved themselves truth, for the clergy have shown that the scriptures are corrupt in writing the essays and reviews, and at the present they are convulsing the church to its very centre, and it is already totter-ing to its base, thus proving the truth of divise revelation given in 1836; thus we are justified in beliesving that the day for revelation has not passed, but that it has just arrived. In December, 1856, it was eachard in revelation that during our inva-sion America would be appealed to for help, ud though refused by them for a time, yet when the power of this nation had fallen, the would come to the assistance of her projet: and revelation that cleares that assishe wold come to the asistance of her propie: and revelation declares that assi-nces will be sent in these words, and the American array, already purified by the focurge of heaven will hurry to these shores, the And now we call your attention to the Pasing events in America, and ask if her times are not preparing, and being puri-bed by the scourge of heaven ; could there was greater warning to England that her bushes are near at hand, and especially then we consider the signs which have based in the winter just gone by. Is not the ufficient to prove that the day for rev-tation is not passed, but has just arrived. T. C. STREETTON. T. C. STRETTON.

THE BIBLE AND ITS CORRUPTIONS TES TED BY MODERN DIVINE REVELATION. (Continued from No. 8, Vol. 2.)

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

General Record. Sir, -- Amongst the many fabulous stories wontained in the Bible the history of Sam-to stand pre-eminent, and there is not worker account in the scriptures that makes when a lively and lasting impression on the lind of youth as the history of Samson's wherements. He is described as one of the judges of Israel, over whom he govern-

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ed twenty years. Let us now carefully examine the history of Samson, and I feel confident in being able to prove that it is like many other portions of the carly history of the Israelitish nation, surrounded by the of the standards matter, surrounded by the fabulous, and at the same time also—not only is it proved to be uninstructive in morality, but highly tinctured with that which is immoral, and in some instances absolutely wicked. I shall not attempt to prove that a strong man, such as Sams represented to be, never existed, but I do t hesitate to express my firm conviction not hesitate to express my itrm conviction that the account of Samson's achievements, as related in the Boek of Judges is chiefly fabulous. It is very probable that Samson by nature was unusually strong in his boli ly confirmation, and that accounts of the remarkable acts resulting from his immense strength, were transmitted in a logendary form from generation, and form from generation to generation, and most propably lost nothing of their wonder ful embellishments as they were thus hand form ed down; but on the contrary, it would seem that the wonderful and surprising parts of his history has been so much added to, as at last to reach to the fabulous, such as we now find it in the Bible. That Sam son was a judge of Israel I have no doubt but the account of his actions may be de nounced as spurious, either resulting from imperfect legends, or it may have been the work of some ancient copyists of the scrip tures who were pleased to embellish this history with the addition of fictitious narra tive to suit their own designs; but in what ever way this history has been inserted. I feel certain that it is largely mixed up with fiction, and for the interests of morality the history of this man might with advan-tage have been passed over in silence. Samson is described as possessing super-human strength, which is assumed to depend on the hair of his head not being sha and I have before laboured to prove every thing which is represented as b every thing which is represented as being in opposition to the known laws of nature is treated by us as fiction, no matter what work or history we find it recorded in. The first remarkable feat of Samson was his killing the lion, and afterwards he is described as finding a swarm of bees and honey in the carcass of the lion. That this is an extremely doubtful fact I will endeav-our to prove. Bees, in their nature and habits were the same in the time of Samson os they are in the present day, and it is a. as being habits were the same in the time of Samson as they are in the present day, and it is a well known fact in natural history that the honey bee will not touch a dead body, much less will a queen bee introduce a swarm of young bees into the carcass of an animal— and this act of the queen bee taking up her abode in some convenient place followed by a swarm of young bees is always necessary previous to their collecting and depositing honey in the place thus selected. Thus, the account of the honey being found in the carcass of the join has such an air of improbability about it, that viewing it in the account of the honey being found in the carcass of the lion has such an air of improbability about it, that viewing it in connection with the clearly fabulous per-tions of Samson's history, it appears to par-take very largely of the effact of imagina-tion, instead. of resulting from facts. Shortly after this we find him laying a wager of thirty sheets and thirty changes of raiment that his companions at the fast would not solve the riddle propounded by him, and then when they had solved it by means of the woman, whom thry induced by threats to disclose the secret; Samson huding that he had been outwitted, and not having the means at hand of paying the wager he had lost, became angry, and then it is said at the 19th v. of the 14th c. of Judges, that—"The spirit of the 'Lord came upon him, and he went down to As-kelon, and slew thirty men of them, and took their spoil, and gave change of gar-ments unto them which expounded the rid-dle. And his angre was kindled, and he well to examine the nature of this last in-cident, as above related. Samson, a strong athletic young man falls in love with a woman of another nation and proposes mar-riage—several of her countrymen are bid-en to the marringe fast, and also at the woman of another nation and proposes mar-riage-several of her countrymen are bid-den to the marriage feast, and also at the same time Samson thinking to outwit these latter: persons and gain something-from them by a wager, proposes a riddle to them to be solved in the seven days of the mar-riage feast, or they would forfisi the wager. They accepted his proposition and in the end overreached him, and he lost his wager: and he it scome houring to mercen at hard end overreached him, and he leat his wager: and he it seems having no means at hand of paying it, and knowing that he had been tricked and outwitted his became angry and went away and committed thirty murders to enable him to pay the wager he had lost, and to enable him to commit these dreadful crimes it is said the spirit of the Jcof came upon him. Now, sir, without the least hes-itation I pronounce this passage, which says "the spirit of the Lord came upon him." as blasphemy ! yes, blasphemy ! although

it is to be found in the Bible, in that book which many declare, and in their ignorance believe to be the uncorrupted word of God ---what would be thought of a man who --what would be thought of a man wao should do the like in the present time-a man, who after making a silly bot amongst his friends, should on losing it go out and commit thirty murders to enable him to pay it—would not society hold his very name in execution 7 and if he had as many lines as he had committed murders he lives as he had committed murders he would forfeit every one of them. Murder is a crime equally great in all ages, and no Treasoning, or sophistry, can palliate, or in any way lighten the offence; and in the case of Samson there was not the slightest excuse for the act; the thirty victims were entirely innocent of giving him any offence, and no doubt were utterly ignorant of the matter alternative and and the man matter altogether, and yet they were slaughtered without marcy for the sake of their clothes, and with as little compunct-ion as he would have killed so many sheep for the sake of their skins. I am well aware that no comments on this Samson's are to be found in the Bibl therefore it is all the more likely that the therefore it is all the more likely that the enormity of the crime would be by most bible-readers overlooked altogether, from the fact of its being described as done under the influence of the spirit of God, whose spirit is said in the book to have given utterance to the words—"Thou shalt do no murder," hence we denounce this passence as a gross corruption and not only

given interface to the words— This static do no murder," hence we denounce this passage as a gross corruption, and not only corrupt, but at the same, time contradictory in its teaching, and constituted to give an erroneous impression as to the character of God, who is here made te appear to sanc-tion by the influence of His spirit one of the graatest erimes that human beings can be guilty of. Passing on to the next recorded incident in his life, we find Samson in revenge for having lost his wife, represented as catching 300 force, and tying them tail to tail, with a fire-brand to each pair. One can barely refrain from smiling at the simplicity of this story, but the thought that this childish talo is represented as the inspired word of God checks the tendency to do so, and causes the mind to reflect with seriousness that such should be the case. Oh! how can christian teachers have the assurance to Goid ences the terms of the seriousness that such should be the case. Oh! how can christian teachers have the assurance to tell their hearers, little children and great children, grown up men and women, fathers and mothers of rising generations, that all the Bible is the pure word of God. Do they, themselves, bolieve it to be so? Could they conscientiously answer yes, if they were asked if they believed every word of the Bible to be pure and hol? I be-hieve they could not, if they were aware of what is really contained in many parts of scripture. I believe they could not answer "yes" without speaking falsely. I am well aware that many take a dolight in asserting that they believe every word in the Bible; but I assert that these who do so, either do not know what the Bible contains, or else they do it from prejudice, or from gross hypoorisy, or from all the reasons combind. And now let us proceed to examine the atory of the force and fire brands. I very much suspect that the inventors of this story were as ignorant of the habits and nature of foxes as they appear to be of the nature and habits of the honey bee. To enable Samson to obtain so many foxes, we must suppose they were very numerous and could easily be caught, and then having caught a pair, we will suppose has tied them to genter tail to tail, and has fastened a brand to their tails, he then esits the brand on fire and lets them go; what is the result? fores to their tails, he then sets the brand on hre and lets them go; what is the result? foxes always run to earth when set loose after capture if there is no impediment in the way—but in this case the two foxes would naturally pull in opposite directions, and commence a struggle against the strength of each other and most robably they would commence a struggle against the strength of each othor, and most probably they would turn round and snarl, and but and worry each other until they were exhausted, and what with struggling, snarling and biting, and being also burnt with the brand, which would be knocked about by them in all di-rections and very soon extinguished, they would only progress a few yards from the spot from which they were started, and they would uterly fail to answer the end design-ed. If Samson wished to destroy the crops of the Philsintes he would have to seek some more efficient means than that descri-bed above, or he would fail to effect his purpose. A small quantity of oorn might bed above, or he would fail to effect has purpose. A small quantity of corn might be burnt by the means of fire-brands if foxes could be induced to be civil enough to pull both one way and agree to act in concert; but vines and clive trees could never be but vinus and onvo trees could never be fired by the means described, and the false-hood and absurdity of this part of the story is so palpable that we are justified in treat-ing the whole as fiction. CHARLES GREGORY.

West Cowes, Isle of Wight, (To be continued.)

Errate in my last.—Second column, : page, 9th line from bottom, for "doluge read "dolayed"; 3rd column, 11th line, "issuing"; read "using"; 3rd column, middle, for "water having a great te doncy," read "water having a greater te dency." dency

AN ACCOUNT OF THE INCOME AND EXPENDITURE OF THE GREAT ORGANIZATION.

(Continued from No. 3, Vol. 2.)

In compliance with our promise, as the quarter has expired, we shall in our present number give an account of the income and expenditure in connection with the Great Organization, commencing with No. 1, or Nottingham District, thus-

- From April 6th 1861, to the 2nd
- of June in the same year, there has been contributed in the Nottm. District by the enrolled 2
- Members 2 4 1 In the Loughborough district from March 2 ist to May 24th, 1861 0 15 6 (Nothing having been received from that date up to the time
- this account was written.) the Leicester district, from March 18th to June 7th 1 6 4
- In the Flecknoe district amount 0 4 4
- received from May 1st In the Bedworth district amount 2 9 5
- In the Bedworth district amount received from April 2nd to May 20th From the members in the Isle of Wight from March 28th to Iwe 6th
- June 6th From the members in Brandon, Suffolk, from April 11th to 0 10 4
- Suffolk, from April 11th to May 15th amounts to 0 2 11 From the members in Manches-ter from April 4th to June 5th 0 7 6 From the members in Sutton from April 3rd to April 29th 0 8 0

- From the old members residing in the different towns from March 10th to June 7th..... 0 13 0

Thus it will be seen that the total con-tributions received from all the enrolled members from March 16th to June 8th. members from March 16th to June 8th, 1861, up to the present issue, amounts to £9 2s. 1d.; not wishing to particularize each locality, or the amount paid by the mem-bers in such localities, in the shape of thanksgivings, collections, &c. I shall here copy the smounts sent from each place, and give the total amount from the whole, know-ing that the corresponding agent in each locality has an account of what has been sent; and as members from each locality will be at the demonstration in Nottingham, in July next, when they can see the books we have reached 270, as the stock on hand will prove, we having had 500 of each issue printed at £2 10s. each issue, makes the outlay for the Journal amout to £15, while the amount we have received in sales in return, is only £8 8d., so that £8 10s. has been paid for the paper and propectuses out of other funds, as the receipts will prove, and thus by adding the £8 8d. to the mon-ies received into the funds of the Organi-zation it will make a total amounting to the received into the funds of the Organi-zation it will make a total amounting to £22.3d.; but it must be here understood that the greatest portion of this money has been received from the different localities in stamps, and as I cannot pay the printer all in stamps, or pay wages in stamps, or been received from the different localities in stamps, and as I cannot pay the printer all in stamps, or pay wages in stamps, or buy stationery with stamps, I am compelled to dispose of them by giving 21s. to the pound to the printer, and some to persons who have purchased thom, as at times I have not known which way to look for a shifting, but on making this affer they were readily disposed of, so that the printer is chiefly paid in stamps, at the above rate, while many pounds worth are sold to trades-meu in the town, 21s. to the pound, as many members of the Community and of the Circle here can prove, and yet all these stamps are sent to me at the rate of 20s. to the pound, so that it, will be agen that out of the £22 3d. received, at least £3 5s. must be taken off for the sales of stamps, postage for papers, letters, and statiouery.

and this will leave a balance to the cause of and this will leave a balance to the cause of £19 4s. 3d., the amount of money expended in the cause according to receipts on the file, will prove that £19 4s. 3d. has been paid for printing alone, while the wages for errand boy, writing, and travelling expenses for a member of the Circle, amounts to £2 been accounted the total expanding expenses 18s., so that the total expenditure connected with the cause amounts to £22 2s. 3d. T+ with the cause amounts to be a solution must be understood that all the money ex-pended has not been received either as con-tributions from members or for thanksgivings trioutions from memory of trianks givings or collections, for £5 was given to me by a friend which I paid for pamphlets, and I have now between £2 or £3 in hand, so that altogether it will be seen that the funds and I can prove that I have expended, and I can prove that I have expended my own money to make up bills when the funds of the cause were deficient, and this I have not accounted for. Additional members enrolled since the

last account was published, in the different localities, is as follows:--Nottingham, 4; Lougborough, 2; Leicester, 2; Bedworth, Lougoorougn, 4; Leicester, 2; Dedworin, 4; casual diskricts, 12. New members enrolled since our last account, 24 in all, total number of all the enrolled members on the books in all the localities up to June 8th, 1861, amounts to 265, these we con-sider all faithful members, the total amount alterather which has have a parolled would altogether which has been enrolled, would amount to nearly 500. We now shew the account and condition of the General Spiritual Dispensary from March 16th, to June 8th, 1861, during which period the total amount received for sales and contributions reaches to £4 4s. 10d, as this quarter only two of the subscribers have paid. There-fore, having shewn the income of the Dispensary, we shall now shew the amount of xpenditure during the same period, bove named - thus £2 6s. 8d. has b above has been above named -thus £2 68. Mas been expended, exclusive of medicine given away by recommendations to the amount of 18s., and other medicine sold not paid for amounting to over £1, so that it will be seen that the net expenditure for herbs, roots, and drugs, and medicine given away, torether with £4 00 evoid for medicine for roots, and drugs, and medicine given away, together with £4 9s. paid for spirits for making into tinctures, makes the tetal ex-penditure amount to £6 15s. 8d., together with 18s. for the cost of medicine given free, with £1 6s. for medicines sold not paid for, amounts to £2 4s., which, added to the £6 15s. 8d., will make the total amount going out from the Dispensary reach the sum of £8 19s. 84d., and thus considering the stock of timetures herbs reach the sum of 25 193. 54., and thus considering the stock of instruces, herbs, roots, barks, powders, drugs, and spirits now on hand, we have no hesitation in arowing that the General Spiritual Dispen sary is in a flourishing condition, although sary is in a flourishing condition, although there is spirit yet to pay for, but still it is on hand ready for using when wanted. And thus having shewn the rise, progress, income, and expenditure of the Great Or-ganization, also of the General Spiritual Dispensary, from the date last published, up to June Sth, 1861, we unhesitatingly affirm that every person connected with the sume who have contributed to it are walk cause who have contributed to it are welcome to come and examine the books and letters in my possession, should they not feel satisfied with the above account, as I keep all letters and accounts of monies received from each locality. Therefore, trusting that all members will investigate and understand the above account, and so and understand the above account, and so feel satisfied that the money they have con-tributed has been applied to the proper use for which it was sent, and should there be any one amongst all the members who feels dissatisfied. I am ready and willing to give up the whole of the management of the cause to any one who will take to it, and will still durin the revelations and prescripwill still obtain the revelations and prescriptions by the permission of God, who, I be dieve has hitherto directed me, and who I am certain has protected me. And with these remarks I conclude the General Record for the present, and subscribe myself J. G. H. BROWN.

Medium to the Nottingham Spiritual Circle and founder of the Great Organization, Great Alfred Street, Nottingham.

June 8th, 1861.

QUESTIONS TO THE TEACHERS AND PREACHERS AND THE MOST LEARNED OF THE PEO-PLE.

The following matter, which was revealed in November, 1859, and which we were commanded to make public, by gratuitous distribution in all parts of the kingdom, and which were printed by voluntary contributions on slips, in many thousands, and some of them folded and placed in eavelopes and directed to all the bishops, clergy, and min-isters of note in the kingdom; but few indeed replied to them, and not one amongst them stemeted to confute or contradict the them attempted to confute or contradict the assertions contained upon the slips, except in attempted ridicule and slander of the

medium and the Spiritual Circle, who replied medium and the Spiritual Circle, who replied both in public and private, and so silen-coed all opposers that they showed con-viction of their guilt. Therefore as further instruction to the people, that their minds may be aroused, and that enquiry may be set on foot, so that our assertions may be proved either right or wrong, we here give the matter so published in the present num-ber of our Journal, and trust that our sub-scribers will spread the warnings and cautions contained in the matter here printed to the atmost of their ower.

to the utmost of their power. J. G. H. BROWN. Great Alfred Street,

Nottingham To an Oppressed, Priest-ridden, and Deluded

People. Arouse yourselves from your long sleep of ignorance! Open your eyes and cars to the dangers and tribulations by which you are surrounded and beset !

BRETHREN AND SISTERS.

1. Are you aware that the Scriptures are corrupted ?

Are you aware that your clergy and teachers know of the corruption? 3. Are you aware that all sects and denominations as founded upon the corrupt state of the Scriptures, are oppressive, hypo-critical, and delusive abominations to God?

4. Are you aware that the oppression, crime, poverty, and discontent which exist amongst the people of the earth, have arisen through the corruption of the Scriptures, and the false teachings of the different churches f 5. Are you aware that, although the Bible

is corrupt, it still contains the inspired word of God ?

6. Are you aware that in all ages the wrath of God has been poured out upon the earth, through the oppression, hypocrisy, and deception which existed amongst the people?
7. Are you aware that the latter days, as

5 foretold by Christ, in which men's hearts should quake for fear, are fast passing? 8. Are you aware that, through the op-

pression, hypocrisy, and deception which now exist, God is about to pour out his wrath upon this, as well as other nations of the earth ?

9. Are you aware that modern divine rev-S. Are you aware that modern drive revealed in the seedy overthrow of every evil, and that war, blood-shed, and devastation shall ravage every nation

10. Are you aware that divine revelation foretels that England's foes will combine together and invade her shores?

11. Divine revelation declares that France, Russia, and other Continental powers, will be the enemies of England.

12. Divine revelation declares that no 12. Drvine revelation declares that no more peace shall be experienced until all the armies of the world have passed through the nations of the earth, and have assembled on the plains of Armageddon, where all evils shall be overthrown, and Christ's kingdom established

13 Are you aware that there shall be a chosen people of God who shall pass through the calamities uninjured, and see the establishment of Christ's kingdom ? 14. Are you aware that the Great Organ-

ization is now established by order of divine revelation, and that its members who are faithful to their pledges are the chosen peo-ple of God, who are instructed to make their houses their churches, and be a people prepared for the Lord?

15. Are you aware that nearly 400 mem-bers are already enrolled in the books of the Great Organization, and that each member is pledged to proclaim the truths of divine elation by denouncing oppression, hypocrisy, and priestcraft ?

16. Are you aware that the Organization is open to receive members of both sexes, who are desirous of becoming true Christians and to serve God fearlessly, and follow out the works of the Gracious Redeemer, and be a people prepared to meet him on the last great day of God Almighty?

great day of God Almighty f Fellow Townsmen, Brethren, and Sisters of the Great Humm Family, in asking you the above questions, and warning you of your danger and the coming events, we shall not leare you to answer the questions yourselves, but shall call your atten-tion to English Bible History, and to Bagaters Comprehensive Bible, which proves that the Serip-tures are corrupt, and that the Clergy are aware of their corruption, and that they are knowingly op-pressing and deceiving you by keeping you in ig-norance of God's will concerning you. It hat they, with your rulers, may lire in luxury and idleness on your aware and blood. Again, we refer you also to ancient and modern divine revelation, in which you may see that opression, hypoerisp. elso to ancient and modern divine revelation, in which yoa may see, that oppression, hypersing, and deception is everywhere denounced as an abomisation to God; and in which the invasion of England by other nations, which in like manner heall andfer rapins and dovatantion, is duly descri-bed, shewing the causes of these terrible calami-ties, and the period at which they shall end. Therefore, Friends, Brethren, and Sisters, attend our Mestings for Divine Worship, where truth, justice, reason, and humanity are advocated, and where the fear of God, with the belief in Christ, and charity, with love to our neighbours, are prop-

agated, and where revealed warnings from heaven, and merciful calls in divine revelation are made known to a truth-seeking people. The Meetings nown to a trath-seeking people. The Meetings as follows: At M. J. G. H. Brown's, Great Alfred Street, Jotinghom, Sunday and Wedneeday Evenings. unday Evenings at Half-past Sir; Wedneeday Yrenings at Half past Serven. At M. G. Noreell's, 22 Carley Street, Leicenter. At M. G. Noreell's, 22 Carley Street, Leicenter. At M. J. Houd's, Flecknoe, Warwickshire. At M. J. Bucliffe's, 07, Thomas St., Manchester At M. J. Bucliffe's, 07, Thomas St., Manchester At M. J. Gregory's, 11, Medina Terrace, West Jowes, Jale of Wight.

Mr. GEORGE BURTON, THE SLAN-DERER, OR ONE WHO MAKES ASSERTIONS WHICH HE CAN-NOT PROVE.

For this last two sundays, this vile im-postor, fortune teller, and slanderer, has been circulating the greatest falsehoods against Mr. J. G. H. Brown and the Great Organization, although he tries to cloak his been being the state of the villary by calling it the "Little Organiza-tion;" and as a specimen of his infamy, spite and malice, to a man who is blind and helpless, and who cannot vindicate himself. helpiess, and who cannot violacate himself, but who has endeavoured to expose the im-position of fraud, deception, magic, and fortune telling, at which this Mr. Burton is an adopt. Ho begs for means in the public market place, near the Bath-house, Nottingham, to publish his villanous slander, of which however, the medium, the twelve members of the Circle, and all the members of the Great Organization, can defy him to prove a single word, though they let him go on, merely waiting to see how far he would on, merely waiting to see how har he would go, so that, when legal proceedings are taken against him, which they assuredly will be, his conviction will be the greater, as we have his name and address published to the scan-dal. Therefore all his trumpery matter will be placed in the hands of a solicitor or attorney, who will be instructed to take legal proceedings against Mr. George Burton, and to shew the cause of such proceedings I here give the last of his ravings in slander against me, which proves the advantage he against me, which proves the advantage he endeavours to take over a helpless man, thinking on account of the silence that he has no friends to protect him; but he will shortly see. The filmsy slip last issued is headed thus by Mr. Burton:

Questions for the Little Organization answer if they c

Who is the blind prophet, and where does he reside ? Who made him a prophet ? How will he prove it ? Will he be tested ? If so, in what manner, and by whom ?

I, J. Brown, am the blind prophet, and have been tested for years by the most able and learned men of the three kingdoms, as letters in my possession will prove; so rest assured that I shall never stoop to be tested or even to converse with so low a blackguard and impostor as George Burton.

Who robbed the hat and cap maker ? Why, ask the blind man.

If the blind man robbed the hat and cap maker, why did not the hat and cap maker prosecute him for the theft? Ask the hat and cap maker whether his losses did not occur from licentious conduct, and co habiting with other females; and then ask the cap maker whether I did not forbid him to come into my house again lest his wife should think that my house was a meeting place for him and his women.

Who tried the same game with the herb man ? Ask the blind man.

The blind man never knew a herb man who had anything to lose, except one in Pelham street, Nottingham, and he, everyby knows, was too close fisted to loose hything. But ask the herb man whether anything. But ask the herb man whether the blind man did not frequently give both money and food, to the herb man, for himself and daughters, until the blind man discovered their wants were through his idleness, and the blind man told him that he liked a dog's life-hunger and ease-because he would not work when he had it, and through this he has always owed me a grudge.

Who made a fat man twice a bankrupt ? Ask the blind man.

These are cases I never heard of, and though blind, I will defy any fat man to prove such statements.

Who got £70 from a fat man for furniture ? Why, ask the blind man.

This is another falsehood which no man, fat or lean, can prove, neither can Mr. Burton, with all his assurance, tell who such fat man is.

And who kept it from a fat man when he want-ed it again ? Why ask a blind man. This question is already answered, since

no such sum, or any other sum, was ever had or kept from a fat or lean man, as the fat man referred to can prove.

Who obtained £12 10s. from a lawyer at a dance ? Ask a blind man.

Here Mr. Burton is in the dark ; for the lawyer he refers to was an eminent atom of the Queen's bench, and the sum he for of the Queen's bench, and the sum he for to the cause, instead of £12 10s., was new £200 for printing the "Warning Messa and other books, and advertising them the Loudon papers. This, I know, grieve Mr. Burton. Warning Messap

Under what pretence did he obtain it ? Ast blin

This the attorney himself, who is by in frequent friendly correspondence with me, can explain.

Who obtained £1 from a woman in Lorder under false pretences? Ask a blind man. The blind man knows of no such lady i

London. Can Mr. Burton inform us she is? True a lady and gentleman London subscribed many pounds to t issue of the first works I published, as the letters, which are now in my posse will prove.

Who obtained £3 10s. from one of a Circle publish nonesence with? Ask a blind man. There are twelve members of the Circle

Will Mr. Burton inform us which of the he means, for the blind man has had in he possession many pounds from the Girls, but never £3 10s. from one?

What pauper receiving money from Goren ment then calleth them bloodsuckers? Ask the blind man.

Mr. Barton may begrudge my pittan from Government and call me a pape but I will defy him to prove that in any my works I have called the Governme bloodsuckers, though I have exposed as denounced the oppression and tyranny d Government practices.

Who expects to be made a k holding all in subjection? Ask a ing and rule A blind man cannot answer this question

as he knows no one who harbours so expectations, neither can Mr. Burton pour one out, unless it is himself.

Who tries to subjugate men, by working eir superstitous fears? Ask a blind man.

The blind man fearlessly answers that is George Burton, as proved at the hous of the blind man, full of witnesses.

Who threatens to throw a boot at your ba if asked questions he cannot answer? As blind man.

The blind man, as he says, is derept and therefore in bed, and boots are breat his reach, but he nevertheless refused tell Mr. Burton how he lived, knowing he did that Mr. Burton never was a ba penny in his way in his life.

What blind man do you mean? Oh! that must find out.

What bind man do you mean? Of: Main must find out. Then, as Mr. Burton will not tell yon, I de leasily tell you that he is known as J. G. H. Ber. Great Alfred Street, Notingham, who is not in Mr. Burton, aslamet of his own name, ad bat to give the numes of those he mentions because knowe that what he says is faire, and being gue windling, and imposition with which he has swindling, and imposition with which he has evaluate and imposition propagate such the forward to substantiate his accusations. The fore, although all persons who see these slated permitted much longer to propagate such the hood and alander with impunity, for though professions and creeds forbid resentant it eaches us to forgive our enemies; and egod of God's will, and as we are but moral, out becarate will only extend to a certain limit j hence we await the next production for be sure ill only extend to a certain limit j hence we hinks that J. Burton, and the star-starch bags, and ask Mr. Burton in the metric was be makes money buy his dapes, he shink if way be makes money buy his dapes, he shink if starch bags, and ask Mr. Burton in the metsi whether he hinks dust I, like himself, cell fetter and asks questions about dogs. As this if the same; but there are hundreds of persons to can prove otherwise, and if these beautid fetter are the productions from Gabriel, as he seutes a delonion, and proves all to be truth what like a delonion, and proves all to be truth what like ritualistic Free Press," which paper will affect front in be, it is heven the whole of his system is a delonion, and proves all to be truth what like ritualistic Free Press," which paper will affect forth in being the second term, diverse lers, impostors, and false-weaters, like forth-ser exposed. Therefore hoping Mr. Burtos "soon have completed his budget of truth, there which will assuredly be done as soon at the which will assuredly be done as soon at the seconds and supporters combined, false sorthes and supporters combined, false sorthes mayed. J. G. H. BROWN,

t Alfred Street,	Medinm	and the blind preferred to.
Nottingham.		

Now, who wishes to enquire on the subjects Mr. Burton's Bill ?

Printed and Published for the Nottlegham Spild Circle by S. E. HACKNT, Mapole Yard, Nottger and can only be lund from the Repository for Spir Works from W.J. G. H. Brows Great Allered Speel. tinghan, where all communications for the Zainer be addressed.



WHICH WILL

No. 10, Vol. 11.

E EXPERIENCE OF THE ME OF THE NOITINGHAM SI UAL CIRCLE.

(Continued from our last).

Many people are labouring under any people are incorring under ext mistake in reference to my m ip. They think, and even say, th me been made the instrument in we been made the instrument in add for the propagation of the mass which they acknowledge I has inh that I ought to be, and ought at myself as something superior heat, they think that I ought to Grist, John, Paul, or Peter, or the apostles and possess no worldly or worldly cares; and this is pat majority of the people are mi is I can assure them that I am more than a man, and a mortal n subject to all the frailties of hu as subject to all the frailties of hn mere setting myself forward as a speciro to another man, knowing to mitter, being subject to excitemen tion, passion, and resentment fo instead of at once forgiving them. It is that those who know me bes mere we fighties: the there at accesse my frailties; but those who want to look upon me ting godlike and superior to my fe But I am not, nor do not profes neither have I ever professed to be meither have 1 ever processed to be but what I really am; and if, as 1 am not fit to be a prophet of 1 on account of my excitable tempe cannot help it. I was called to m canot help it. I was called to m mediumship under circumstances (lhad no control. I never sought canse I thought that I never shou such a gift, knowing, as I did, th of my whole past and present life -as I believed and my works pr has thought well to make me his i in proclaiming the truths of divi ion, and if I am not a fit and p ion for so high and important God himself must be aware of propensities, who seeth and ki rets of my heart as of all me am not in e fit state for him to divine will through, he knows r ties, and could prevent my furth des, and could prevent my turtur ing his truths, and appoint an worthy than me. But if, as re-clares, I was ordained to this et falls it, "regardless of whatever condition or capacity may be. b those who think that I ought thing are the to be the the that and the the line are the the the the the the the the ding superior to another man ought to set forth better exam do, I candidly tell them that set forth in all my works are which I had no control, and nev. duct as a guide or example to those who wish to be led aright ¹⁰⁰Se who wish to be led aright to me as a pattern for their gr tample for their couduct, or the of me more than they we han, except when receiving re take the revelations, which od, have emanated through boliness, justice, and righteous to one can confute, deny, or their guide. Therefore it is which have emanated throw which have emanated throw would be taken and observed of virtue and truth, and not t mil creature of humanity w of his sex, are subject to all follies of worldly life, but wh clergy of the different church doctrines to the people white selves neither believe nor obs the their hypocrisy wish the part and that they do both, though prove different. Now the set forth I believe