





driven into hypocrisy by tyranny and oppression in its worst forms, and profess it because they are afraid of danger; and yet they say that they believe in the scriptures, and the scriptures say that the first kingdom, and all other kingdoms, are added. But they cannot rely on the promises to me they do not believe in the power of God to protect them.

Near Belper, Derbyshire. J. HIRSCHE

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

Sir,—I beg to hand you the second meeting to the Secularists, who held their meeting in the New Market-place, Nottingham, and but little being said against me, I had little to say in reply; and my second reply no meeting was held, and one person turned it over to another, and who said to be more competent for the health being delicate he refused to speak again in the open air.

I now beg to enquire again as to the former topic, and attention whether the day for Secularism has passed, or whether the people of this land it is a question of vital importance, since the time has arrived when the people must have the truth; the question is where can it be obtained, the Secularists say it is not to be found in the church, amongst any of the creeds, neither amongst the beliefs of modern divine revelation.

There are those that exist, we should be like the heathen who worship blocks of wood or stones, and therefore our prayers would be answered, for the only god acknowledged by the heathen is nature. But ah! says Secularism, we cannot give us positive proof that God exists. But Secularism fails to prove that there is no god except nature—and that Secularism can bring positive proof that there is no God, and tells us to live unconsciously, or morally, and if there be not, we shall be right, and if there be not, we shall still be safe if they take away from the object we worship and adore, and give us nothing but doubt and fear in its place. They had better, far better, cease to try to make converts to such a system—a system that deprives us of all hopes for the future, and of that pleasure and happiness we feel in leading men's minds to look up to the work of an Almighty being whom we have not seen, or heard, except in his work which surrounds us, and if we are denied this pleasure, and told that no God exists, we must require positive proof of their assertions, and like them, be satisfied with nothing but facts; and surely they cannot deny us of this, if they demand the same things at our hands; surely if they require positive proof from us before they will believe that a God exists, we ought, and will demand from them positive proof that God does not exist, before we will give up our faith and prayer, or our belief in a God of wisdom and omnipotence; and if Secularism can bring us no positive proof of the non-existence of a Deity, she ought not to make the assertions that are made; for I never yet have heard the well informed Secularist positively deny the existence of God or hereafter. Now, if they cannot bring anything for us to rely on; something that we can put our trust in. I fearfully declare that the day for revelation is past, and that the day for revelation has departed. And as divine revelation hath decreed that the churches shall fall, and the structures of pride and ambition crumble to the dust, and never again rise to reign predominant over the rights and privileges of the people. It is necessary that amidst the confusion that must ensue, that there should be some better light to guide the people than Secularism, this we offer you in the Great Organization, and we offer it to you now, and ask you to investigate the doctrines and precepts of the Great Organization, however Secularism may sneer, and declare they are not the Great Organization. The past, and passing events, prove that we have and can obtain divine revelation in our day, which the state of the church plainly shows; for in 1856, revelation pointed out what I have just stated in reference to the overthrow of the church, and also declared that the scriptures were corrupt, and that the clergy knew of their corruption; since that period these things have proved themselves true, 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 tottering to its base, thus proving the truth of divine revelation given in 1856; thus we are justified in believing that the day for revelation has not passed, but that it has just arrived. In December, 1858, it was declared in revelation that during our invasion America would be appealed to for help, and though refused by them for a time, yet when the power of this nation had fallen, she would come to the assistance of her people; and revelation declares that assistance would be sent in these words, and the American army, already purified by the scourge of heaven will hurry to these shores. And now we call your attention to the passing events in America, and ask if her armies are not preparing, and being purified by the scourge of heaven; could there be a greater warning to England that her troubles are near at hand, and especially when we consider the signs which have passed in the winter just gone by. Is not this sufficient to prove that the day for revelation is not passed, but has just arrived.

T. C. STRETTON.

THE BIBLE AND ITS CORRUPTIONS TESTED BY MODERN DIVINE REVELATION.

(Continued from No. 8, Vol. 2.)

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

Sir,—Amongst the many fabulous stories contained in the Bible the history of Samson stands pre-eminent, and there is not another account in the scriptures that makes such a lively and lasting impression on the mind of youth as the history of Samson's achievements. He is described as one of the judges of Israel, over whom he govern-

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 early history of the Israelitish nation, surrounded by the fabulous, and at the same time also—not only is it proved to be uninteresting in morality, but highly tainted with that which is immoral, and in some instances absolutely wicked. I shall not attempt to prove that a strong man, such as Samson is represented to be, never existed, but I do not hesitate to express my firm conviction that the account of Samson's achievements, as related in the Book of Judges is chiefly fabulous. It is very probable that Samson by nature was unusually strong in his bodily confirmation, and that accounts of the remarkable acts resulting from his immense strength, were transmitted in a legendary form from generation to generation, and most probably lost nothing of their wonderful embellishments as they were thus handed 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 Samson was a judge of Israel I have no doubt, but the account of his actions may be denounced as spurious, either resulting from imperfect legends, or it may have been the work of some ancient copyists of the scriptures who were pleased to embellish this history with the addition of fictitious narrative to suit their own designs; but in whatever 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 advantage have been passed over in silence. Samson is described as possessing superhuman strength, which is assumed to depend on the hair of his head not being shaven, and I have before laboured to prove that 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 endeavour to prove. Bees, in their nature and 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 lion has such an air of improbability about it, that viewing it in connection with the clearly fabulous portions of Samson's history, it appears to partake very largely of the effect of imagination, 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 feast would not solve the riddle propounded by him, and then when they had solved it by means of the woman, whom they induced by threats to disclose the secret; Samson finding 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 Askelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house." Before proceeding further in this history, it will be well to examine the nature of this last incident, as above related. Samson, a strong athletic young man falls in love with a woman of another nation and proposes marriage—several of her countrymen are bidden 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 marriage feast, or they would forfeit the wager. They accepted his proposition and in the end overreached him, and he lost his wager; and he it seems having no means at hand of paying it, and knowing that he had been tricked and outwitted he 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 Lord came upon him. Now, sir, without the least hesitation 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 should do the like in the present time—a man, who after making a silly bet 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 execration? and if he had as many lives as he had committed murders he would forfeit every one of them. Murder is a crime equally great in all ages, and no reasoning, 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 altogether, and yet they were slaughtered without mercy for the sake of their clothes, and with as little compunction as he would have killed so many sheep for the sake of their skins. I am well aware that no comments on this act of Samson's are to be found in the Bible, and 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 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 to appear to sanction by the influence of His spirit one of the greatest crimes that human beings can be guilty of.

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

Errata in my last.—Second column, page, 9th line from bottom, for "deluge read "delayed"; 3rd column, 11th line, "issuing," read "using"; 3rd column, middle, for "water having a greater tendency," read "water having a greater tendency."

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—

Table with columns for date, district, and amount. Includes entries for Loughborough, Leicester, Flecknoe, and Bedworth districts.

Thus it will be seen that the total contributions received from all the enrolled 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 members in such localities, in the shape of thanksgivings, collections, &c. I shall here give the amounts sent from each place, and copy the total amount from the whole, knowing 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 and examine the accounts, and satisfy themselves that what they have paid has been duly applied to the purposes for which such money was collected. Thus, since the last account was published, shewing the monies received for thanksgivings and collections up to June 8th, 1861; the letters will prove that there has been £4 15s. 7d. received from all the localities as thanksgivings and collections, all of which has been expended with the Community's funds in the great cause. Funds received from the sales of the "Free Press," including No. 3, 4, 5, 6, 7, 8, of volume 2, amounts to as follows:—Average sales of the numbers printed of each issue seldom exceeds 250, sometimes 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 amount to £15, while the amount we have received in sales in return, is only £8 8d., so that £6 16s. has been paid for the paper and prospectuses out of other funds, as the receipts will prove, and thus by adding the £8 8d. to the monies received into the funds of the Organization it will make a total amounting to £23 2s. 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 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 them, as at times I have not known which way to look for a shilling, but on making this offer 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 tradesmen 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 seen 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 stationery,

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 16s., so that the total expenditure connected with the cause amounts to £22 2s. 3d. It must be understood that all the money expended has not been received either as contributions from members or for thanksgivings 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 received have been judiciously 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; Loughborough, 2; Leicester, 2; Bedworth, 4; casual districts, 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 consider all faithful members, the total amount altogether which has been enrolled, would amount to nearly 500. We now shew the account and condition of the General Spiritual Dispensary from March 10th, 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. Therefore, having shewn the income of the Dispensary, we shall now shew the amount of expenditure during the same period, as above named—thus £2 6s. 8d. has 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, together with £4 9s. paid for spirits for making into tinctures, makes the total expenditure 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. 8d., and thus considering the stock of tinctures, herbs, roots, barks, powders, drugs, and spirits now on hand, we have no hesitation in avowing that the General Spiritual Dispensary 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 Organization, also of the General Spiritual Dispensary, from the date last published, up to June 8th, 1861, we unhesitatingly affirm that every person connected with the 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 feel satisfied that the money they have contributed 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 obtain the revelations and prescriptions by the permission of God, who, I believe 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 PEOPLE.

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 envelopes and directed to all the bishops, clergy, and ministers of note in the kingdom; but few indeed replied to them, and not one amongst 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 both in public and private, and so silenced all opposers that they showed conviction 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 number of our Journal, and trust that our subscribers will spread the warnings and cautions contained in the matter here printed 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 ears to the dangers and tribulations by which you are surrounded and beset!

BRETHREN AND SISTERS.

- 1. Are you aware that the Scriptures are corrupted?
2. 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, hypocritical, 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?
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 foretold by Christ, in which men's hearts should quake for fear, are fast passing?
8. Are you aware that, through the oppression, 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 revelation in these days foretells the speedy overthrow of every evil, and that war, bloodshed, and devastation shall ravage every nation?
10. Are you aware that divine revelation foretells 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 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 Organization is now established by order of divine revelation, and that its members who are faithful to their pledges are the chosen people 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 members are already enrolled in the books of the Great Organization, and that each member is pledged to proclaim the truths of divine revelation 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?

Fellow Townsmen, Brethren, and Sisters of the Great Human Family, in asking you the above questions, and warning you of your danger and the coming events, we shall not leave you to answer the questions yourselves, but shall call your attention to English Bible History, and to Bagster's Comprehensive Bible, which proves that the Scriptures are corrupt, and that the Clergy are aware of their corruption, and that they are knowingly oppressing and deceiving you by keeping you in ignorance of God's will concerning you, that they, with your rulers, may live in luxury and idleness on your sweat and blood. Again, we refer you also to ancient and modern divine revelation, in which you may see that oppression, hypocrisy, and deception is everywhere denounced as an abomination to God; and in which the invasion of England by other nations, which in like manner shall suffer rapine and devastation, is duly described, shewing the causes of these terrible calamities, and the period at which they shall end. Therefore, Brethren, and Sisters, attend our Meetings 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 are as follows: At Mr. J. G. H. Brown's, Great Alfred Street, Nottingham, Sunday and Wednesday Evenings. Sunday Evenings at Half-past Six; Wednesday Evenings at Half-past Seven. At Mr. J. Hurs's, King Street Loughborough. At Mr. G. Norwell's, 22, Carley Street, Leicester. At Mr. J. Woodward's, Flecknoe, Warwickshire. At Mr. J. Lole's, Bedworth, Warwickshire. At Mr. R. Sutcliffe's, 57, Thomas St., Manchester. At Mr. J. Hill's, Sutton Forest Side, Notts. At Mr. C. Gregory's, 11, Medina Terrace, West Cowes, Isle of Wight. At Mr. T. Holmes', Seedman, Brandon, Suffolk.

MR. GEORGE BURTON, THE SLANDERER, OR ONE WHO MAKES ASSERTIONS WHICH HE CANNOT PROVE.

For this last two sundays, this vile impostor, 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 villany by calling it the "Little Organization;" and as a specimen of his infamy, spite and malice, to a man who is blind and helpless, and who cannot vindicate himself, but who has endeavoured to expose the imposition of fraud, deception, magic, and fortune telling, at which this Mr. Burton is an adept. He begs for means in the public market place, near the Bath-house, Nottingham, to publish his villainous 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 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 scandal. Therefore all his trumpety 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 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 flimsy slip last issued is headed thus by Mr. Burton:

Questions for the Little Organization to answer if they can.

- 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, everybody knows, was too close-fisted to loose 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 wanted 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 distance? Ask a blind man.
Here Mr. Burton is in the dark; for the lawyer he refers to was an eminent attorney of the Queen's bench, and the sum he found to the cause, instead of £12 10s., was nearly £200 for printing the "Warning Message" and other books, and advertising them in the Loudon papers. This, I know, will grieve Mr. Burton.

Under what pretence did he obtain it? Ask a blind man.
This the attorney himself, who is now in frequent friendly correspondence with me, can explain.

Who obtained £1 from a woman in London, under false pretences? Ask a blind man.
The blind man knows of no such lady in London. Can Mr. Burton inform us who she is? True a lady and gentleman in London subscribed many pounds to the issue of the first works I published, as these letters, which are now in my possession, will prove.

Who obtained £3 10s. from one of a Circle to publish nonsense with? Ask a blind man.
There are twelve members of the Circle. Will Mr. Burton inform us which of them he means, for the blind man has had in his possession many pounds from the Circle, but never £3 10s. from one?

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

Mr. Burton may begrudge my pauper from Government and call me a pauper; but I will defy him to prove that in any of my works I have called the Government bloodsuckers, though I have exposed and denounced the oppression and tyranny of Government practices.

Who expects to be made a king and ruler, holding all in subjection? Ask a blind man.

A blind man cannot answer this question, as he knows no one who harbours such expectations, neither can Mr. Burton point one out, unless it is himself.

Who tries to subjugate men, by working at their superstitious fears? Ask a blind man.

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

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

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

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

Then, as Mr. Burton will not tell you, I fearlessly tell you that he is known as J. G. H. Brown, Great Alfred Street, Nottingham, who is not Mr. Burton, ashamed of his own name, and that to give the names of those he mentions because he knows that what he says is false, and being called to prove a single word, he is fearful of the law. Now, with all the plunder, fraud, embezzlement, swindling, and imposition with which he has abused me, I can defy the law, or any one, to come forward to substantiate his accusations. Therefore, although all persons who see these slanderous slips as issued by Mr. Burton, can detect their falsehoods and calumny, yet he will not permit much longer to propagate such falsehood and slander with impunity, for though professions and creeds forbid resentment, and teaches us to forgive our enemies, and do good to those who injure us, and this has been the case of our leniency hitherto; but the vengeance of Heaven, has at many times fell upon the oppressors of God's will, and as we are but mortal, our forbearance will only extend to a certain limit, and hence we await the next production from Mr. Burton, about the dog, and the child, and the starch bags, and ask Mr. Burton in the meantime whether he thinks that I, like himself, tell falsehoods and ask questions about dogs. As this is the same; but there are hundreds of persons who can prove otherwise, and if these beautiful effusions are the productions from Gabriel, as he says, then forth to be, it shews the whole of his system to be a delusion, and proves all to be truth what I have said in the articles on my experience in the "Spiritualistic Free Press," which paper will continue to expose all his frauds, fortune tellers, impostors, and false-swearers, like George Burton and his associates, and this is what annoys their anger, because all their fraudulent practices are exposed. Therefore though Mr. Burton has soon have completed his budget of trash, though he may be able to make out a case against me, he will assuredly be done as soon as the Court meet. Therefore defying George Burton and all his associates and supporters combined, I subscribe myself—

J. G. H. BROWN,

Medium and the blind man referred to. Great Alfred Street, Nottingham.

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

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FR AND GENER OR SHEWING THE RISE, PROGRESS WHICH WILL No. 10, Vol. II. THE EXPERIENCE OF THE MEDIUM OF THE NOTTINGHAM SPIRITUAL CIRCLE. (Continued from our last) Many people are labouring under great mistake in reference to my mediumship. They think, and even say, that I have been made the instrument in the hands for the propagation of the mediumship which they acknowledge I have, which I ought to be, and ought to see myself as something superior to the common race of humanity or mortals. In fact, they think that I ought to be Christ, John, Paul, or Peter, or the apostles and possess no worldly goods or worldly cares; and this is the great majority of the people are misled. I can assure them that I am more than a man, and a mortal man subject to all the frailties of humanity never setting myself forward as superior to another man, knowing that I am subject to all the disadvantages of nature, being subject to excitement, passion, and resentment for instead of at once forgiving them, it is that those who know me become my frailties; but those who know me, want to look upon me as being godlike and superior to my fellow men. But I am not, nor do I profess to be. I have never professed to be more than I really am; and if, as I am not fit to be a prophet of God, on account of my excitable temper, cannot help it. I was called to a mediumship under circumstances which I had no control. I never sought for it. I thought that I never should be such a gift, knowing, as I did, that I was my whole past and present life, as I believed and my works prove, has thought well to make his mission in proclaiming the truths of divine revelation, and if I am not a fit and proper person for so high and important a God himself must be aware of propensities, who seeth and knoweth the secrets of my heart as of all men am not in a fit state for him to divine will through, he knows it, and could prevent my furthering his truths, and appoint another worthy than me. But if, as he declares, I was ordained to this condition or capacity may be. I regard who think that I ought to be something superior to another man, ought to set forth better example. I candidly tell them that I set forth in all my works are what I had no control, and never do I wish to hold up myself as a guide or example to those who wish to be led aright to me as a pattern for their conduct, or for their conduct, or for the use of me more than they wish to be, except when receiving revelations, to take the revelations, which God, have emanated through me, in holiness, justice, and righteousness, no one can confute, deny, or as their guide. Therefore it is which have emanated through me should be taken and observed of virtue and truth, and not of frail creature of humanity with all his sex, are subject to all follies of worldly life, but who clergy of the different churches, doctrines to the people who believe neither believe nor obey in their hypocrisy which they profess to stand that they do both, though prove different. Now the set forth I believe