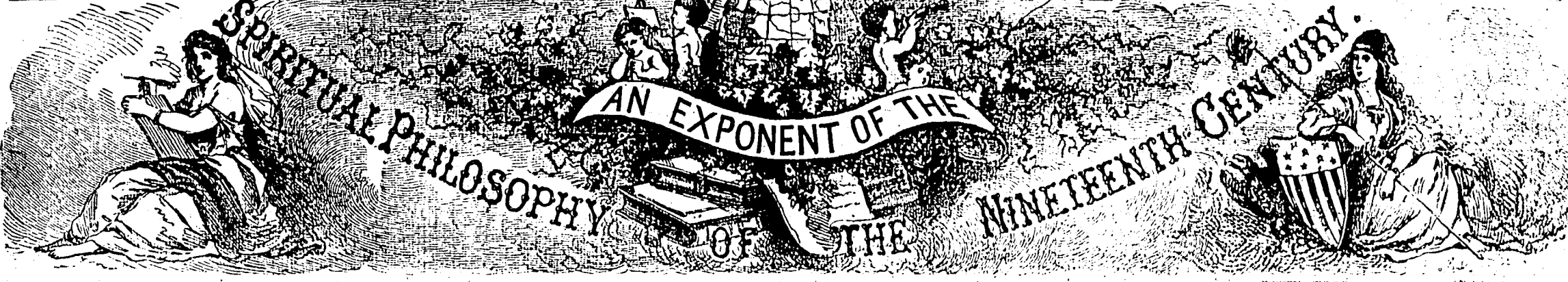


BANNER OF LIGHT.



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Original Essay.

BLASPHEMY.

Who are the Blasphemers? The "Orthodox" Christians, or "Spiritualists"?

BY THOMAS R. HAZARD.

PART III.

It seems to be a peculiarity attached to the study of church theology, that the "heart of grace," or second nature, it imbues into its disciples almost always becomes harder and more wicked than that which mankind acquire from any other sources. The priest is thereby trained and fitted to present himself to the world in a "beautiful outward" lamb-like form, whilst inwardly he is full of ravening and bloodthirstiness, precisely as he ever was and has been since the day that Jesus of Nazareth so truly described him. When thoroughly accomplished in cloister science, and fitted for his soul-darkening mission, it seems literally as impossible for the priest, whether Papal or Orthodox Protestant, to forgo his ingrained cruelty, pride, arrogance, selfishness, self-conceit, craft and hypocrisy, and, above all, the malignant nature he has imbibed from his theological training, as it is for the leopard to change its spots, or the Ethiopian his skin.

It is recorded in the annals of Salem witchcraft, that priest Parris caused whole families to be destroyed, for no other reason than that some one member absented themselves from his church; and we know that, when the papal priesthood held full sway, millions of human beings were tortured and burned to death for like causes. As the writhings and shrieks of their victims on the rack and at the stake have ever constituted their supreme earthly delight, so the true-bred Papal and Calvinistic priest can conceive of no heaven hereafter wherein they are not to be permitted to gloat over the torments of the enemies of Jehovah, and his only true church, in hell.

That Jesus of Nazareth was fully aware of the irredeemable atrocities that are to be found nowhere else but in the priestly character, is made plain by the fact that, whilst he ever addressed even the most degraded classes of other men and women in terms of compassionate tenderness and forbearance, he seldom or never speaks of the priestly and temple orders but in language of severest denunciation. He seems always to have regarded them as a class of men so fearfully vicious and chronically depraved that any exhortations he might bestow on them in the direction of repentance or the mending of their ways, would be a waste of words. The terrible philippic he pronounces against them, as recorded in "Matthew," exceeds in intensity any invective that ever flowed from the lips of Demosthenes or Cicero. That the words of this fearful anathema were not addressed exclusively to the scribes and Pharisees of that day, is made plain by the fact that the Jews were not a proselyting nation, and therefore could not have compassed "sea and land" to make "even one" proselyt; and, therefore, two-fold more the child of hell than themselves. How truly appropriate, too, the climax of the curse, when applied to the long list of Orthodox popes, bishops, priests and parsons that have persecuted, tortured and put to death the millions of martyrs who have laid down their lives, in the past, as witnesses (as Jesus did) to their highest convictions of "truth"; of whom the past generations of men were not worthy, and whose memory cannot be too gratefully remembered and revered by us in this day; for it has been through their "stripes" that we have been so far "healed" and partially freed from the diabolical rule of priests and priest-directed kings.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" How striking and suggestive, especially to "Spiritualists" of to-day, are these fearful words of the highly-inspired medium of Galilee; for they, above most others, are enabled, by knowledge derived likewise through inspiration from the other world, to fully appreciate their truth and terrible import. During the last fifteen years, I have myself enjoyed the unspeakable privilege of communicating, not as I believe, but as I know, (so far as my natural senses enable me to know anything,) with the denizens of many of the "mansions," or spheres, that God has provided for his children of earth in the other world. During this period, I have received communications from many thousands of "spirits" of departed friends and others, expressed in speaking, writing, and by many other methods, and through scores of mediums, of varied kinds and degrees of spiritual gifts and development, all of whom, with the exception of a few from the least developed spheres, concur in testifying that, so far from hell being paved with the skulls of "unbaptized infants," as some of the Orthodox ministers preach, or have preached, the spirits of these innocents, even though they may have been murdered whilst in their mother's womb, are received in loving arms from on high, and grow and progress under the fostering care and guidance of angel guardians, amidst the indescribably beautiful gardens and fields their loving Heavenly Father has provided for them in paradise.

Through like testimony I also learn that the lowest strata of the lowest spirit sphere, instead of being "paved with infants' skulls," is the place assigned for the early probation of the most wicked men, and that its mosaic is thickly studded with the dark spirits of cruel and bloody tyrants and other murderers, and with those of multitudes of persecuting popes, bishops, inquisitors and priests, and even canonized saints, some of whom, tormented by blood-stained consciences, have been gnashing their teeth, in chains of spiritual darkness, for hundreds and even thousands of years, without having yet discovered a way (in the words of Jesus) to "escape the damnation of hell." There, all bigots and persecutors, who have delighted in inflicting pain and death on their

follow creatures, have ever gone, and there they will continue to go, as no intelligent reader of the record can fail to perceive that the abominations against which Jesus hurled the fearful "woes" are, one and all, those that most Papal and Orthodox Protestant prelates and priests are, as ever, peculiarly inclined to in the present day. Nor can there be a doubt but that, if Jesus was to rise from the dead and attempt to repeat the same words in the Orthodox churches of to-day that he formerly uttered in the Jewish temple, (were it not that Spiritualists and Infidels would protect him) the Orthodox "children of those Orthodox priests that killed the prophets" and Jesus of Nazareth of yore would seize upon the person of the seamless-clothed vagabond, and offer him up at Calvary's Mount or Smithfield's stake, a holocaust to the heathen Moloch they have installed in their temples of idol and hero-worship, and blasphemously inscribed with "his loved and loving name." It is true that the horrible religious doctrines of Calvin (who, I learn, is yet in darkness) are not as openly avowed at the corner of the street and from the "house-top" or belched forth from the pulpit as they were a few years ago, but this is due rather to the outside pressure of public opinion than to the better culture of the priest. The congregations may have grown wiser and better than their creed, but their parson remains at heart the same. The "snake" is not killed, but only "scotched," and still seeks, in its vile, creeping, stealthy ways, to imbue its deadly poison into the mind and heart of every man, woman and child it can approach, whether through the press, the confessional or the Sunday school. I have now before me a tract of sixteen pages, that I purchased last April, at the book concern of the Presbyterian Board of Publication in Philadelphia, with the following imprint on the title page: "Sinners in the hands of an angry God. By President Edwards. Philadelphia Presbyterian Board of Publication; No. 827 Chestnut Street." From beginning to end this tract is replete with the words of an angry God, hell and damnation. In a cursory examination I find that the word "hell" and its participles appear forty-nine times, whilst the word "heaven" is nowhere to be found in the book. The following quotations may afford skeptical readers a little light on the kind of doctrines taught in the soul-killing Presbyterian Sunday schools of to-day, from which may God in his mercy deliver any infant relative of mine:

(Page 6.) "Natural men are held in the hand of God over the pit of hell. They have deserved the fiery pit, and are already sentenced to it, and God is dreadfully provoked; his anger is kindled against them as to those that are actually suffering the execution of the fierceness of his wrath in hell." &c., &c.

(Page 7.) "The God that holds you over the pit of hell, much in the same way as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath against you burns like fire; he looks upon you as worthy of nothing else than to be cast into the fire. He is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince." &c., &c.

(Page 11.) "When God beholds the ineffable extremity of your case, and sees your torment to be so vastly disproportioned to your strength, and sees how your poor soul is crushed and sinks down, as it were, into an infinite gloom, he will have no compassion upon you, he will not forbear the execution of his wrath, or in the least lighten his hand. There shall be no moderation or mercy, nor will God then at all stay his rough mind." &c., &c.

(Page 12, commenting on Isaiah.) "If you cry to God to pity you he will be as far from pitying you in your dilettante case, or showing you the least regard or favor, that instead of that he will only tread you under foot, and though he will know that you cannot bear the weight of Omnipotence treading upon you, yet he will not regard that, but he will tread you under his feet without mercy; he will crush out your blood and make it fly, and it shall be sprinkled on his garments so as to stain all his raiment. He will not only hate you, but he will have you in the utmost contempt; no place shall be thought fit for you but under his feet, to be trodden down as the mire of the streets." (Page 13, commenting on a passage of Romans, chapter 9:13.) "And seeing that this is his design, and that he has determined even to show how terrible the unmixt, unrestrained wrath the fury and fierceness of Jehovah are, he will do it to effect. Then will he be something accomplished and brought to pass that will be dreadful with a witness. When the great and angry God has thus up and executed his awful vengeance on the poor sinner, and the wretch is actually suffering the infinite might and power of his indignation, then will God call upon the whole universe to behold the awful majesty and mighty power that is to be seen in it."

Again: "Then it will be with you that are in an unconverted state—if you continue in the infirmity, might, and majesty, and terrorableness of the Omnipotent God shall be magnified upon you in the ineffable strength of your torments. You shall be tormented in the presence of the holy angels, and in the presence of the lamb; and when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is; and when they have seen it they will fall down and adore that great power and majesty."

(Page 11.) "It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this exquisite horrible misery. When you look forward you shall see a long, long, a boundless duration before you, which will swallow up your thoughts and amaze your souls; and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all; you will know certainly that you must wear out long ages—millions and millions of ages—in wrestling and conflicting with this Almighty merciless vengeance; and then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains."

That the "Board of Publication" fully endorse the matter contained in the tract, is placed beyond doubt by the fact that it has committed the "pious fraud" of interpolating about two pages into the original homily as it appears in Pres. Ed-

wards's Works. This is neatly done by dove-tailing the first sentence of the spurious addition into the last of the original, so as to make the two sentences parts of the same paragraph. The sentiment and language of the spurious addition are also made to correspond so nicely with those of Edwards's, that it requires a good share of critical acumen to detect the fraud. For instance, Edwards's sermon closes with the words I place below in italics, followed by the matter added as follows:

"And it would be no wonder if some readers, who are used to health and quiet and so on, may be there (Hell, of course) before to-morrow morning. Those of you who finally continue in a natural condition—who may keep out of hell longest—will be there in a little time; your damnation does not slumber; it will come swiftly, and in all probability very suddenly, upon many of you. You have reason to wonder that you are not already in hell. It is doubtless the case of some whom you have seen and known, that never deserved hell more than you. Their case is past all hope; they are crying in extreme misery and perfect despair; but here you are in the land of the living, blessed with Bibles and Sabbaths and ministers, and have an opportunity to obtain salvation. What would not those poor, damned, hopeless souls give for one day's opportunity, such as you now enjoy?"

The above quotation (as is readily seen) corresponds almost exactly with the language and sentiments of the original, with the exception of a little change of style to adapt it to the use of Sabbath schools, as is evidently intended. Nor is it probable that any child would mistrust, much less detect the cheat, but swallow all down as the infallible production of the great Pope Gregory of the Presbyterian Church, the Rev. Jonathan Edwards.

Here is more of the same sort, and in a still stronger Sabbath school strain, from the last page of the interpolation: "And you children who are unconverted, do not you know that you are going down to hell, to hear the dreadful wrath of that God who is now angry with you every day and every night? Will you be content to be the children of the devil, when so many of the children of the land are converted, and are become the holy and happy children of the King of Kings?"

The extracts I have made afford fair samples of the matter contained in this religious tract that the Calvinistic branch of the Orthodox Church think worthy of endorsing, and even amplifying with the customary aid of "pious fraud," so as to better fit and furnish it for the good work (with the help of "Godly instructors") of "teaching the young idea how (not to shoot) aright in the Sabbath schools of the 'city of brotherly love' and elsewhere in the latter half of this boasted nineteenth century."

With such awful conceptions of the Deity, taught in their infant Sabbath schools and covertly cultivated and enforced in the pulpit by thousands of "raw-head and bloody-bone" ministers and priests, how can we expect the status of morality in the (so-called) Christian nation to be other than what it is—a shame and reproach even to the heathen! What do we behold but every nation armed to the teeth, and ready to pounce, like blood-thirsty tigers, each upon its neighbor, for any real or fancied injury or insult, and every denomination of credulous glaring with malignant eyes on each other, and on all who do not fall down and worship before their particular "head" of the blasphemous beast, whilst the reeking "harlot mother" from whence they all originally sprung, sits brooding and contriving, in her secret dens of iniquity, how she can best convert them to a strike her concealed dagger (now rusting from enforced lack of use) to the hearts of each and all who refuse, at the command of her Jesuitical ministers, to bring gifts, and bow in worship to her hell-demonized shrine.

The day may be nearer at hand than many suppose that Spiritualists and Liberals will be compelled to meet in deadly conflict the malignant bigots who have been long plotting to blot out both civil and religious liberty in the United States; nor is it impossible but that the Papal and Protestant Orthodox Christians may temporarily forget their hate of each other and unite for the purpose of crushing out religious freedom through the introduction of an Orthodox Church dogma into the Constitution that all of them may support without doing violence to any of their creeds. Should they succeed in their crafty schemes, and the sword again have to be drawn in defence of these inextinguishable human rights, I ardently hope and trust that it will not as heretofore be used only to destroy the ignorant, priest-ridden savages that the chief clerical conspirators ever manage to place in front of the fight, but that these may be so far as possible passed by, and its heaviest blows be made to fall on the heads of the freedom-hating priests (whether Protestant or Papal) who set them on, and on those of the vile demagogues and political or judicial knaves who, from greed of lucre, place or power, are now aiding, or who may in future seek to aid, in accomplishing their unhallowed designs.

I trust there are no readers of the foregoing remarks who will accuse me of manifesting an unchristian spirit in the discussion; but that on the contrary they will credit me with having striven, as far as I have ability, to imitate Jesus of Nazareth in his considerate tenderness of spirit, when speaking of ordinary criminals and sinners. And further, should they notice that I have in anywise failed in extending a proper Christ-like severity toward these "serpents and vipers" and other Orthodox "hypocrites, whitened sepulchres" and "blind leaders of the blind," &c., that Jesus so often and eloquently thus characterized, that it will not be attributed to any intention on my part of avoiding imitating the pattern and example that was set by the gentle Nazarene for his followers in these as well as in all other respects, but because I am not gifted with the power of language to give my sentiments the full force of expression that he possessed and applied so infinitely more pungently and effectively than any other denouncers of the ungodly, persecuting,

murderous crew of priests and Pharisees have ever been divinely or otherwise inspired to do.

In closing, I flatter myself that I have succeeded in proving, in the judgment of all unorthodox and unprejudiced readers, that, by the more assertion, maintenance and propagation of their atrocious dogmas and doctrines, the Orthodox Christians commit more heinous and intense blasphemy against the great God of the universe, (in whose loving embrace, as Spiritualists hold, all his creatures repose in unquestionable safety, secure in the consciousness that, in their progress, all things, however dark may be their surroundings, will be made to work for the eternal good of all) than any man or men, by the mere exertion of their organs of speech, though their lives should be devoted to profanity, have the power to commit. Addressing his childlike disciples, the spirit through the organism of Jesus said, "It were better that a millstone were hanged about a man's neck, and he drowned in the depths of the sea, than that he should offend one of these little ones." And how, in the name of all that is holy, let me repeat, can a greater offence be committed against "little children" than to entice or force them into a Sabbath school, and whilst their minds are plastic, and as easily crooked and twisted to any shape as a young and growing vine, train and teach them to regard their loving Heavenly Father in the light of a brutal monster, who made the first man and woman after so bungling a pattern that they committed, within a few days of their creation, and before they had acquired knowledge or experience sufficient even to know that they were wicked, a sin so unpardonable in the eyes of their malignant Creator, by the mere eating of some tempting fruit that he had seemingly placed in their way, for the express purpose of enticing them to disobey him, as to subject not only themselves, but countless myriads of their progeny, to eternal torment in such awful hells as Calvin, Edwards, Faber and other revered fathers of the Orthodox churches describe? How blasphemously insulting, too, to the benign attributes of the God that Jesus and the Spiritualists trust in, and so lovingly reverent to distort and poison the minds and souls of these little unreasoning children, by teaching them to believe that, with the exception of the miserable failure of the plan to save mankind from the terrible consequences of "the fall" by the universal drowning experiment, the great Creator (although, as Barnes says, he could, at any time, save the world if he wished) to neglect for centuries over to propose his latest and final method of salvation, to come in the far-off future, through the vicarious atonement of his only (to be) begotten Son—a raw-head and bloody-bone experiment that the aforesaid Rev. Dr. Barnes asserts (and is evident to all) has proven as fallacious and fruitless as all previous ones; and, above all, to instill into the minds of these helpless infants the murderous, malignant and truly infernal doctrine that, whilst, at the most, a small number of each loving earth-family only are to be saved and go to glory in that dread, full Calvinistic and Orthodox kingdom of heaven, the joy of these few is to be enhanced by witnessing the eternal torments of a majority of those who sucked the same loving mother's breast, and were dandled on the same loving father's knee as themselves.

In some respects, the quality of vegetable and mental growth seems to be the same. Begin with a vine or even tree, when it is young, and its stem and branches may be trained in any direction and made to grow into any form. But when it has attained to maturity, it is even less difficult to bend, in almost any direction, the full-grown, natural tree or vine, than it is to straighten out that which had been artificially crooked; and the more intricate and unnatural the folds, so much the more difficult to reclaim them. If skillfully intertwined, they will break rather than revert to the position Nature designed them to occupy. So with the human mind. Give it over, in infancy, to the manipulation of the priest—that traditional enemy of God and his prophets that John saw was to usurp the dominion over the great, hearted, divine truths taught by Jesus of Nazareth, throughout all the nations of the earth and cover it all over in their countless idolatrous temples with "names of blasphemy"—I say, give this monstrous fungus of humanity, the priest, exclusive dominion over the mind of the child, and he can readily, by his manipulations, train it to assume any form of thought or worship that best suits his interests, tastes or superstitious belief, and the more inconsistent, unreasonable, monstrous, past-comprehending, mysterious and intricate are the doctrines and dogmas he foists upon the impressionable material, the more difficult (if not impossible) will it be for truth to enter and resist its authority. In view of this acknowledged and self-evident truth, does it not become the duty of Spiritualists, and of all Liberals and honest-hearted men, to do all in their power to break down the empire of the priest, and to exert themselves to the utmost to save as many of these little infant brains from the burning and soul-destroying influence of Orthodox teachings in Sabbath schools, even at the risk of these being subjected to other degrading earth views and influences more repulsive externally, but not half so injurious to their eternal welfare as are the blasphemous conceptions of the deity and other malignant dogmas they imbibed and suck in, as it were, with their mother's milk, in Orthodox Sabbath schools.

More especially should all progressive minds labor in this direction, who feel that the generations are probably already or soon to appear on the stage of action, who will have to meet and maintain against the machinations of the priests and their bigoted adherents, as before referred to, the great question of religious freedom, in the same spirit that our fathers did that of civil, and their sons still another—that of the universal right of man to personal freedom. I often hear in my ear of late a voice as that of a bird in the air, proclaiming that this great battle with the priesthood, who have sat so long like a hideous nightmare on the nations, is to begin sooner than most are aware of, and that, though success may at first incline with them, the final victory will be on the side of the friends of mental, civil and religious progress, and the malignant power of the priesthood be broken and extinguished forever.

ITEMS ABOUT SPIRITUALISM IN EUROPE—ALFRED DRUX.

BY DR. G. L. DIXON.

We cannot but congratulate the editors of the *Revue Spirite* of Paris, on the success which has attended this able journal, and more particularly at this time (Jan. 1872), when facts entering on its fifteenth year. The trying, the tragic events which enveloped them like a wall of fire and involved in a common wreck almost every publishing establishment of this kind, save the *Revue Spirite* and the *Revue des Deux Mondes*, seems to have served the former a double purpose—imparting a firmer conviction that the spiritual lives while the material perishes; and that now, more than ever, new energies be demanded to lay before the people those sublime truths it has so long advocated, and which alone can render them truly free and truly happy.

Some apt remarks are made in the introductory chapter respecting re-incarnation, and some surprise manifested at the world's delay in recognizing it; but the editors should remember that Allan Kardec's works are not generally read here, and hence we lack that leavening which his able works have imparted to his countrymen. If re-incarnation be a truth, however, our brethren on the other side of the water may be sure that sooner or later we shall rejoice in it.

Notice is also taken of Messrs. Crookes's and Cox's new (?) psychic force, but the *Revue* says this is nothing but the fluid *perispirit* of spirits. Half of the produce of M. Balin's *Télepathie* is given to the cause of Spiritualism, and half to an institution for the blind, founded by M. Prevost. These two Spiritualists, unknown to each other, unite in behalf of the oppressed. A new book by Marc Rappaport, *Lettres au Paysan*, is mentioned as extremely interesting.

From the *Gazette de France* the *Revue* obtains an account of the following phenomena. Not far from Savignano there is a house owned by a Mr. Agnes. For some time it has been visited every night by a crowd of turbulent spirits, who pour the usual laws of morality and good education. Their bacchanalian ruck and disorder partake of the character of the lower regions. Windows are shattered, a crockery is buried at the visitors. These spirits when in the flesh must have been a veritable set of rascals. These disturbances finally reaching the ears of the Prefect of the town, he sent four carabinieri with a marshal to install themselves in the house and arrest the *égarés* spirits in their acts of depredation. The turbulent spirits, however, had no regard for official dignity, and hence went on as usual, broke the windows and crockery, tipped the tables, and did all sorts of mischief. Under these circumstances, when was the prefect to do? His orders were peremptory to arrest the disturbers of the peace. Not having fulfilled his instructions, he was liable to the usual fines for disobedience.

Some years since, at Spa, there was a beautiful girl, Elizabeth M., eighteen years of age. Born an orphan, she went for awhile to reside at Namur, a Ruring again to Spa, her aunt sent her to the old town on an errand. It was about half-past four in the afternoon, when passing a little street called *Mura*, a young man enveloped in a cloak suddenly approached her and said: "My beautiful child, give me your hand." Surprised at such an unlooked-for address, she looked at him with a natural timidity refused his request. "You will not do it, then," he said; "well, you will repent of it, and ere long I will make myself known to you."

Elizabeth, on reaching home, recounted what had happened; but her aunt said it was probably some one who wished to frighten her away. That evening, when at table, a voice was heard like that of a cat scratching, but nothing could be discovered that produced it. This continued through the whole evening, to the astonishment of all in the house.

The next day at dinner-time, the soup having been served, a porringer and spoon suddenly disappeared from the table by some invisible power. The cause of these events spread rapidly through Spa, and neighbors came in to spend the night to hear the noises, see the spirits, and marvel. A year passed, the family suffering incredible annoyances.

One day, a rich man of the town being present, he joyously addressed the author of these diabolical, and said: "Here are the keys to my wine-cellar; bring me six bottles of wine." The keys at once disappeared, and within ten minutes the wine was on the table. Another day the spirit was told to bring some things from the grocer's. The things were brought.

During this time Elizabeth, occupied more or less with thoughts of her encounter in the street, that she saw under the influence of her mysterious, and with cause for about two years from the beginning of these mysterious manifestations she began to affirm that she was abused by the young man to whom she had refused her hand—that she indeed endured the most cruel torments. She in fact saw him constantly at her side, sometimes caressing, embracing, then pushing her sometimes throwing himself upon his knees and asking forgiveness, then again thrusting pins into her and laughing at her misery.

Finally the prince-bishop of Liege came to see her, and summoning all the clergy of the neighborhood, a consultation was had concerning her case, and it was determined that she was obsessed by a demon. Ceremonies were ordered by the bishop for her relief, and one of the Capuchin fathers, named Maximilien, was charged with them. He began by a fast of twenty days, and on the eleventh of August entered on his office of exorcist, which was to last eleven days. A good effect was apparent, though noise was still kept up in the apartment adjoining that of the young woman. On the fifth day, when Maximilien was at his prayers he was thrown out of the window of his cell. His brethren found him, with his leg broken in several places, and took him back to his room, where he expired in great agony a few days afterward.

Seeing that the girl was no longer tormented, she was removed from the house of a relative and placed in the church; but she fell into a state of marasmus, and died on the 22^d of December following. There are those still living at Spa, says Dr. Lezaack, who remember all the circumstances of this wonderful case.

A former number of the *Revue* relates the following item from dream-land. On a recent visit to an old lady friend at Antwerp, the writer, who told me that she had several times had money stolen from her secretary drawer, and could not in any way find out the mystery, while the loss placed her under no little embarrassment. Only a thousand francs disappeared, and a child of her own household began to be suspected. Feeling ill over the matter, she uttered a most fervent prayer and fell asleep. During the dream or vision (whichever you choose to call it) which then came to her, she saw her "master" work

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MRS. L. W. LITCH, Trance, Test and Healing Medium, 114 Court street, Boston. Public sittings, 1200-1201.

DR. F. HATCH, Magnetic Physician, 8 Hayward place, Boston. Office hours from 8 A. M. to 4 P. M., Jan. 21-22.

MRS. NELLIE NELSON, 651 Washington St., Boston, Room 2, Trance, Test and Business Medium, Dec. 16-17.

MRS. EMMA RHODES, Healing and Test Medium, Office 10 Indiana street, Room 2, Boston, Dec. 20.

MRS. MARSHALL, Spiritual Medium, 19 Temple place, Boston. Hours, 10 to 12, and 3 to 5, Feb. 10-12.

Miscellaneous.

TRACTS FOR THE TIMES! "THE TRUTH SHALL MAKE YOU FREE." THE AMERICAN LIBERAL TRACT SOCIETY.

- PUBLISH Italian, Spiritualistic and Reformatory Tracts to advance freedom of thought.
- 1. "The Bible a False Witness," by Wm. Denton.
- 2. "Thomas Paine's Letter to a friend on the publication of the Age of Reason," by Mrs. Harriet Livermore.
- 3. "Human Testimony in favor of Spiritualism," by Rev. J. H. Bacon.
- 4. "Catechism," Translation from Voltaire.
- 5. "Humanity ex. Christianity," by Henry C. Wright.
- 6. "The Bible a False Witness," by Rev. J. H. Bacon.
- 7. "The Bible is not the Word of God," by M. T. Dolan.
- 8. "Spirit Manifestations," by Wm. Lloyd Garrison.
- 9. "History of David," Extract from "Exeter Hall."
- 10. "Modern Phenomena," by Wm. Lloyd Garrison.
- 11. "Christianity, What is it?" by E. S. Wheeler.
- 12. "The Bible a False Witness," by Rev. J. H. Bacon.
- 13. "The Protestant Inquisition," by Rev. Charles Beecher.
- 14. "The Presenting Spirit of our Sunday Schools," by Rev. W. C. Catherin.
- 15. "The Church of Christ a Dead Weight and Burden of the People," by Rev. J. H. Bacon.
- 16. "Orthodox Christianity," by Rev. J. L. Hatch.
- 17. "Modern Spiritualism, a Rational Theoretically and Practically," by A. L. Newton.
- 18. "The Corrupting Influence of Revivals," by Rev. T. Starr King.
- 19. "Who are the Saints?" by the author of "Exeter Hall."
- 20. "The Great Physician only a Quack," by William Denton.
- 21. "Peter McGuire, or Nature and Grace," by Lizzie Allen.

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