
Free Thought.

The Sabbath Question Considered by a Layman.

PREFATORY NOTE.

In the latter part of last September, a self-styled "Temperance Mass Meeting" was held in Hyde Park, (the town in which the writer of the following article resides,) which was largely attended, directed, and addressed by professed ministers of religion. In addition to other resolutions, the meeting resolved that they would deal in their "power by the word of God" with the question of the Sabbath, and that they would endeavor to stop the desecration of the Sabbath, which is a cause of profound solicitude to all thoughtful minds. The writer, having learned from history and from personal experience that zealous religionists were apt, in enforcing their theories, to trample on the rights of their neighbors, and feeling that his prerogative of spending Sunday as he pleased, provided that thereby he annoyed no person, was in jeopardy, remonstrated through the columns of the newspaper published in the town against the threatened infringement of his rights. He thereupon expressed his astonishment that there were ministers of religion living within eight miles of Boston who did not know that the Sabbath was a Jewish and not a Christian institution, and that it was now defined beyond possibility of resurrection. He admitted that besides Jews and Seventh-day Baptists there were certain ancient Rites Van Winkles who continued in the nineteenth century to stand up for the Sabbath as persistently as do certain stately Benjaminians for their presidential election for Andrew Jackson to be President of the United States, though he died nearly thirty years ago. The writer would with that remonstrance have dropped the question, had not some of the ministers subsequently (from time to time, until the second week in November, publicly reiterated the sanctity and obligatoriness on all men of the Sabbath. He therefore re-examined the question, and prepared two letters substantiating his former positions, which through the courtesy of the proprietors of the "Norfolk County Gazette" were published in its columns. The substance of those letters, with some additional considerations, are now, at the suggestions of valued friends, submitted to a wider circle of readers. ALFRED E. GILLES, Hyde Park, Mass., December 5th, 1873.

THE JEWISH SABBATH.

The word SABBATH, derived from the Hebrew word *shabbath*, signifying to cease, or to rest, means a cessation, or a rest. The Jews, abstaining from their ordinary business on the seventh day of every week, called that day the Sabbath, or rest-day. The division of time into weeks probably originated from quartering as nearly as possible, the twenty-nine and a half days which intervene between every two successive new moons. The Jews measured the months by the progress of the moon in its revolution around the earth, and attached to them names significant of the natural phenomena which usually occurred at those times. Thus *Abib*, the first month (*Exodus XII: 2*), was the month of ears of corn. *Zif*, the second month, was one of blossoms, and *Bul* (*I Kings VI: 38*), the eighth month, was that of rains. As Yankees well know "harvest moon" and "hunter's moon" are good times for husking and merriment, so the Jews observed as festival days the "new moon" (which with them was the first day of the month) and the "Sabbath" or last day of the week. They regarded the "Sabbath" as a holy day. (*Exodus XXXV: 2*). During new moons and Sabbaths they abstained from trade and manual labor, and sometimes resorted for spiritual instruction to men of God. (*II Kings IV: 22-23*).

Why did the Jews observe the Sabbath, and what is the import of the phrase "holy day"? Free inquiry into all these matters is permitted since Martin Luther loosened ecclesiastical control over men's minds and consciences, but even now, and in New England, the men of one book are apt to look askance at, and take not kindly to, persons who follow not with them. Seeking not to offend them, but clinging with all Protestants to an open Bible, and no clerical or other private interpretation thereof, an honest search for simple truth has led the writer, irrespective of Sunday school and theological prejudgments with which for many years he was hampered, to the following answers to the foregoing questions.

In the beginning, Gods (not "God," by which singular noun the Hebrew plural word *Elohim* is translated in the common and revised versions of the Scriptures) created the heavens and the earth. (*Genesis I*). That the Jews recognized the existence of many Gods, is evident from many allusions in the Bible to the Gods of the nations, with whom the Jews came in contact; but they generally asserted the vitality and vast superiority of their own God. But what is a God? Many of the ancients, Greeks and Romans among others, believed that Gods were invisible beings possessing powers superior to those of man. Jesus assured the woman of Samaria that God is a spirit (*John IV: 24*). That definition, combined with the idea of plurality of deities, suggests that the first verse of Genesis might read thus: "In the beginning SPIRITS created the heavens and the earth." But it is a difficult problem, and we will not now press it. Let us look at another question. Whence the origin of the Jewish nation?

All Jews claim Abraham as their father. In the twelfth chapter of Genesis one may read that the Lord told Abram, a Chaldean, to leave his native country for another land; and that he would make of him a great nation. Abram obeyed the word, though he was seventy-five years old when he departed out of Ur.

But another question arises. Who and what was that being that spoke to and appeared to Abram? The common and the revised English versions inform the reader that it was "the Lord." Referring to the Hebrew version, we find that it was YAHWEH. The reader will, now please remember that the expression, "the Lord," wherever it occurs in the Old Testament, is the erroneous phrase by which King James's translators rendered into English the Hebrew word, YAHWEH. By sometimes omitting it, sometimes transferring it as JEHOVAH, and at other times rendering it as "the Lord," they have obscured the Bible to many honest minds. Keeping this explanation in view, and remembering that wherever, in the common version of the Old Testament, the phrase, "the Lord," is printed, the proper name JEHOVAH may be used in lieu thereof, it will appear to the reader that it was JEHOVAH that bade Abram, to leave his native country and seek another home. Afterwards (*Genesis XV*) JEHOVAH made a covenant with Abram, to the effect that Abram should have a son (c. 17), from whom should descend a race which, after enduring four hundred years of slavery in a strange land (c. 13), should possess the very land where Abram then rested (c. 18). It is familiar to every Bible reader that the descendants of the children of Israel, who was a grandson of Abraham, so multiplied and grew in power, while in Egypt (*Exodus I: 7-14*), that the king of that country, in his fear that, in any subsequent war, they might join his enemies, enslaved them and made their lives bitter with hard bondage.

Centuries afterwards, a spiritual being spoke to Moses (*Exodus VI: 2*), and declared that he was JEHOVAH; that he had previously appeared unto Abraham, Isaac and Jacob as *El Shaddai* (or "God Almighty," as the words appear in the English Bible, perhaps meaning an all-powerful spirit) for the Hebrew word *Shaddai* signifies all-mighty or all-powerful; but that by his name of JEHOVAH he had not been known to them. He gave to Moses a message (c. 6) to the suffering Israelites, that he was JEHOVAH; that he would rescue them from the burdens of the Egyptians, adopt them as a people, be to them "a God" (c. 7), and fulfill the promise he had formerly made to Abraham, Isaac and Jacob (c. 8). The subsequent chapters of Exodus make evident that JEHOVAH, their God, did redeem the Israelites with a stretched-out arm and with great judgments. Occasionally, as needed, during their long and toilsome journey of forty years, from Egypt to their promised land, JEHOVAH, by and through Moses, communicated with them. He gave directions to them. He imposed his commandments upon them. Among other laws, he bade them "Remember the Sabbath day and keep it holy" (*Exodus XX: 8*).

Here then appears the Bible origin of the law of the Sabbath. It was a command given by JEHOVAH to the Israelites while they journeyed from a land of slavery to the promised land. Their God, not the deity of another nation, imposed it on these barbarous Hebrew hordes, while they were passing from a tribal state to one of nationality. Nor does it anywhere appear in the Hebrew Scriptures that their God, JEHOVAH, ordained it as a law for any other nation. JEHOVAH was the God of the Jews, a tutelary deity, an invisible spirit, the special guardian of the Hebrew race and nation. As heathen bards and orators declared the excellences and sang

the praises of their national Gods, so did the Hebrew prophets and poets sound forth the praises of JEHOVAH, their divine guide and guardian spirit. Moses, David and Daniel, because they had come into conscious perception of and relation with him, declared him to be a *Bringing God*. He was not one who had died, like the great God, Pan, whose death, announced by a voice, from an invisible source, to an Egyptian mariner, as he sailed toward Italy (*Plutarch—Why the Oracles Cease*, &c.), afforded amusement to certain Christians in the time of Constantine. He had not become inactive, and therefore ceased from his labors; but he was a wonder-working, (*Exodus III: 20*) living (*Deut. I: 36*) God. Exulting in their escape from Egyptian slavery, through the frequent manifest interpositions of JEHOVAH, they declared him to be superior to and mightier than the Gods of other nations. "I will sing unto JEHOVAH," says Moses. "JEHOVAH is my strength and song; he is my God, and I will prepare him an habitation and I will exalt him" (*Exodus XV: 1-2*). Remembering that it was the wonder-working JEHOVAH who by miracles had led the Israelites out of their grievous servitude in Egypt to Judea's fruitful plains, and recognizing the co-operation of no other deity with him in that work of deliverance, Moses often cautioned and threatened the people against transferring to or dividing with other deities the gratitude and sacrifice due to JEHOVAH alone.

It is true that JEHOVAH at times called himself the Almighty God, but a similar claim of almightiness was sometimes made by the deities of other nations. Thus in the first book of the Iliad, Jove, the supreme deity of the Greeks, declares:

"The united strength of all the Gods above
In vain resists the omnipotence of Jove."

It appears, then, that JEHOVAH was the tutelary deity, the national God of the Jews. It does not appear that he claimed jurisdiction over other nations. It may be true that Paul, that impulsive Jew of Tarsus, who gloried because he was an Hebrew of the Hebrews, being, as were the earlier chiefs of his nation, pardoningly proud of its ancient theocracy, and fully persuaded of the supremacy of JEHOVAH over other Gods, may, in magnifying his righteousness, have asserted that he was the God not only of the Jews but also of the Gentiles. While we readily acknowledge the learning, honest purpose and inspiration of the intrepid apostle, we are constrained to avow that neither his facts nor his argument convince us of the correctness of his assertion. Though his spirit had been quickened, and his religious outlook broadened by the wonderful miracles which opened his spiritual ears to the voice of Jesus, and caused to fall from his bodily and spiritual eyes, as it had been scales, "we believe that the religious prejudices of his youth, the traditions of the elders, and his intense nationality, clung to and partially obscured the clarity of his perceptions."

If JEHOVAH were the God of the Jews, and not the God of other nations, and claimed no legal authority over them, it is evident that they owed no obedience to his laws. Therefore the Sabbath law, considered simply and purely as a Jewish legal enactment, is obligatory only upon those Jews who acknowledge fealty to JEHOVAH. It is of no validity upon and does not bind Christians, or people of other nationalities. The command of JEHOVAH—which is the foundation of all Sabbath laws—therefore does not and ought not to bind American freemen.

Certain religionists, more zealous than wise, aware of this deficiency, have been and are now at work to get the Constitution of the United States so amended as to recognize therein, in express words, "A Almighty God"; that is, the Hebrew *El Shaddai*, "as the source of all power and authority in civil government." As before stated, *El Shaddai* is the earlier manifestation of JEHOVAH, the Jewish God. But Moses, who was the peculiar prophet and medium of JEHOVAH, declared that "JEHOVAH is a man of war; JEHOVAH is his name." (*Exodus XV: 3*). So it is not improbable that, after the so-called Christian Constitutional Amendment shall have been adopted, religious persecution and war may occur. Would "the desecration of the Sabbath"—which is a source of profound solicitude to all thoughtful minds—in Hyde Park—be thereby stopped? The arguments found in John's Archaeology and other text-books used in theological schools for the supremacy of the Jewish JEHOVAH, are not satisfactory to all laymen.

It may be well to notice, before closing this part of the subject, a diverse revelation subsequently put forth by JEHOVAH in respect to Sabbath observance. Through Moses he threatened the death penalty upon the Sabbath-breaker (*Exodus XXXV: 15*), and an instance is preserved of a man who, being found gathering sticks on the Sabbath-day, was for that offence stoned to death. (*Numbers XV: 32-36*). This severity beget in the devotees of the law such strict observance and close interpretation of the specified duties of the day, that they, like all persons of little spiritual susceptibility, who stick in the letter of a law, and therefore in its surface bark, lost what little perception they may have ever had of the vital principle of the commandments, the appropriate applications for the day, and the divine wisdom and goodness which prompted its institution. The Sabbath, which was a rest-day, one of cessation from toil, and therefore to be a happy and a joyful day, the learned doctors of the law, the ministers of religion, made burdensome to the people by the silly rules, trivialities and restrictions which they preached as necessary to its proper and holy observance. There is a story of one Rabbi Solomon, who, while in a quagmire, into which he had fallen, exclaimed:

"He hung his hat on Monday,
For on that day he kept the Sabbath."

Another instance of like pious Sabbatical scrupulosity may be found in Buckle's Miscellaneous and Posthumous Works, Vol. II, p. 607, to the effect that a Jew on Saturday fell into a peaty at Tewkesbury, but, out of reverence for his Sabbath; would not allow himself to be drawn out. The next day being Sunday—that is, the Christian Sabbath—the pious Earl of Gloucester would not let any one draw him out, "and so the Jew died in the peaty." I remember seeing, while a child, a picture of a lank-sided, thin-jawed Puritan, with upturned eyes, holding a rope, which, passing over the limb of a tree, held pendulous and throttled in its other end a cat past resurrection. The picture was explained by words in its margin:

"He hung his cat on Monday,
For on that day he kept the Sabbath."

Seven hundred years after the exodus of the Israelites, another prophet, less belligence than Moses, gave another communication respecting the Sabbath observance from JEHOVAH, as follows: "The new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them" (*Isaiah I: 13*). Another mode of Sabbath observance was suggested: "Cease to do evil, learn to do well, seek justice, relieve the oppressed, defend the fatherless, plead for the widow" (c. 16). Even an enlightened Jew, therefore, in that age, could plead, and certainly all Jews of clear perceptions since that time may reply to a charge of Sabbath-breaking, the abrogation of the institution by its author. A fortiori could a Gentile plead it who had never been subject to the Jewish law.

But, leaving the Old Testament Sabbatical precepts, what observance of the Sabbath does the New Testament teach? The words and actions of Jesus, one would believe, ought to sufficiently answer the question. On one occasion, when reproached by the Pharisees for doing what it was not lawful to do on the Sabbath day, Jesus summed up his argument for a free Sabbath by saying: "The Sabbath was made for the Man, and not the Man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath" (*Mark IX: 27-28*). (It will be observed that the Greek article, which, in the common version, is omitted, is here translated.) The difference of opinion entertained on this plain declaration of Jesus shows the influence of theological predilections in warping the judgment. Said Hobbes, the wise man of Malmesbury, "When men have once acquiesced in untrue opinions, and registered them as authenticated records in their minds, it is no less impossible to speak intelligibly to such minds than to write legibly on a paper already scribbled over." Not only theological seminaries, but sectarian Sunday schools, present most palpa-

ble instances of the truth of this remark, and confirm what Critias long ago said to Socrates—that the lessons we have learned as children make a wonderful impression on our memories. Some ministers, especially evangelical ones, understand and preach that the above apothegm of Jesus proclaims the servitude or inferiority of Man to the Sabbath, as if a Man were the slave and not the Lord of the Sabbath. To exemplify that another and, as it appears to me, a fairer interpretation naturally grows out of the above words of Jesus, take the following illustrations:

Many loving mothers put the feet of their infant feeble children into very small wooden shoes, and there secure them for many years, thus arresting and distorting their further development, while the child grows up to womanhood. Those cramped, deformed feet, though acknowledged to be of little or no use to the children in walking or dancing, are prized as marks of beauty and refinement in the higher classes of Chinese society. If a person, possessed of and knowing the normal purposes of good feet, conversing with a group of conservative Chinese, were to conclude an argument on the proper use of shoes by saying to them, "The shoe was made for the foot, and not the foot for the shoe; therefore the master of the foot is also master of the shoe," evidently meaning thereby that he might wear the shoe or not, just as he pleased, for his comfort and convenience, is it possible that that plain assertion of the superiority of a man to his shoe could be so perverted that it should be made a text to prove that henceforth the feet of all children then living, and all who might afterwards be born, should be put and kept in wooden shoes until they had become cramped and misshapen or atrophied?

The remnants of a tribe of Flathead Indians may yet be found in the western wilds. The Indian mothers affectionately compress and keep tightly bound with thongs the heads of their papposes between two small wooden slabs of stout pieces of bark during their infancy. As the natural consequence, their subsequent cranial developments conform to the flatness of the restraining boards, and the papposes gradually develop and become Flathead Indians. If one of their mental schemes, whose spiritual unfoldment had caused him to outgrow the customs and institutions of his youth, and who had consequently ceased to wear or to recommend to any one else a wooden hat or any other kind of head covering, were, upon being remonstrated with for going about bareheaded, to answer that "the hat was made for the head and not the head for the hat," could there be any doubt that he meant thereby to assert that he was not the servant but the master of the hat, and should wear it or not as he pleased? It is possible—improbable as at first sight it might seem—for the Orthodox interpretation of the words of Jesus in *Mark IX: 27-28*, manifest the possibility, that afterwards men of another lineage, and of a different mental calibre, might especially if their minds in childhood and youth had been perverted by Sunday school and theological processes honestly understand and zealously preach that his unpremeditated aphorism, that "the hat was made for the man, and not the man for the hat," was a command that all subsequent generations of men should wear wooden hats and become flat heads. Such preachers would not allow one man to wear a felt hat, another man to sport a silk hat, another man to spread a Quaker hat, a boy to lose his cap, and another person, who might desire it, to go abroad without any head covering; but those zealous sermonizers would insist and perhaps exert their influence to procure legal enactments to compel people, under penalty of fines and imprisonment, or of the pillory and public scourging, to bear on their heads wooden hats, whether they fitted the wearers or not.

As every woman is the mistress of her shoe, and should be permitted to wear it or not as she prefers; as every man is the master of his hat, and may put it on or off when he pleases; so is every daughter of woman, and every son of man, superior to the Sabbath, or rest-day, and should then be permitted to take such quality and degree of rest as they may respectively require, because they are not the slaves, but the rulers of the Sabbath, and they are entitled, in virtue of their superiority, as human beings, over a mere day, and of their spiritual freedom, to say to every intermeddler, be he priest or laic, "Get thee behind me Satan; for thou savorest not the things that be of God, but the things that be of men!"

When men differ honestly—as undoubtedly they do—in their opinions as to how Jesus meant to be understood in his conversation with the Pharisees, when he and his disciples, plucking and eating the ears of corn, went on the Sabbath-day through the corn-fields instead of to the synagogue, and assured them that the Sabbath was made for the Man, and not the Man for the Sabbath, is it not at least the part of wisdom and charity to give the benefit of the doubt as to what he really did teach, to the side of freedom rather than to that of servitude? Laws enforcing the observance of the Sabbath have been necessarily followed by the sacrifice of men's property and liberty, and sometimes by punishment, severe bodily torture, and even death; upon the supposed offence. The excellent Francis Wayland, in his "Elements of Moral Science," page 190, states his opinion and gives five good reasons for it, that it is not the duty of the magistrate to enforce the observance of the Sabbath. Luther wrote, "Nollem et excedere pro evangelio certare" (I am not willing, with violence and slaughter, to strive for the church). Grotius said, to enforce the belief of a doctrine by violence or legislation, is to confess distrust in the fairer fields of argument. J.S. Fichte, in his Lectures, Vol. XI, p. 107, said: "Religion must never lay claims to the compulsive power by which the State enforces its purposes; for Religion, like the love of goodness, exists inwardly and invisibly in the heart, and never appears in outward actions, which, although in accordance with the law, may yet have proceeded from other motives altogether. Religion is love, while Force is the instrument of the State, and nothing can be more perverse than to enforce Love by outward constraint."

If any doubt linger in the mind as to what Jesus meant when he declared that the Sabbath was made for the Man, and not the Man for the Sabbath, we will seek for further information on that point in his course of conduct and action on that day; for it is a legal and a sound maxim, that latent ambiguity may be supplied by extrinsic evidence.

[To be continued.]

G. B. STEBBINS ON MARRIAGE.

There is such a confusion of terms among the writers on the marriage question, and so much random shooting, and so many people talk without knowing quite what they mean, that the real point at issue is quite covered up and lost sight of. Hence it is well, now and then, to draw the line taut, and enable people to locate themselves.

The whole question, to my mind, resolves itself into this: Shall the individuals regulate his own marriage relations, or shall society—i. e., some other individual or individuals—regulate them for him? The social freedom party say the individual is the most competent to judge of his own requirements. The adherents of marriage law say the majority, expressing itself through the law, knows best. But there is another class of half-way people, who admit that society does not manage these affairs wisely, but still dare not trust the individual, preferring "the ills they have" to those "they know not of."

These thoughts are suggested by the article of our good brother, G. B. Stebbins, in the Banner of Nov. 15th, which, while breathing a beautiful spirit of love and charity, leaves the reader in confusion as to his ideas. In one place he says, "Social freedom is rotten at the root, and will be bane and not blessing;" and in another, that we should "have an open door to escape from mistakes, crime or passion." Let divorce be granted where love or reverence are not! Thus admitting the whole question of freedom? It is not supposable that those who love will desire to separate; hence it is divorce at will, and that is freedom. A person, all that he demands to take the public into their confidence by having the fact recorded. The amount of it is, all who do not believe in compulsory marriage, of necessity admit individual freedom, though they may hold widely different views of the exercise of that freedom; and a large part of the difference of opinion, often amounting to bitterness, of the two parties on this question, comes of the different ideas conveyed to different minds by the same words. Let us all, then, be careful to say what we mean. If we condemn sexual excess, let us say that, and not freedom. If we mean monogamy, do let us say enforced marriage.

Dr. G. W. KIRBY.

Biographical.

Written for the Banner of Light,
PROF. THOMAS LISTER, THE RENOWNED
ASTROLOGIST.

BY JOHN W. DAY.

"In the lone and long night watches,
When sleep and fancy flow,
Then dost thou come to my side—
Than the light of day more true—
And say'st thou, 'The future is taught thee,
As his angel says can,
That the old world's coming thing
Through the eyes of heaven to man.'"
—Whittier.

The desire in the human heart to pierce the veil which shadows futurity, and obtain even a glimpse of what is to come, has existed from the primal dawn, not alone of history, but of time. Prying students of Nature, before the earliest record of events had been attempted, or the rudiments of those splendid civilizations attained which cheer like sunbursts the shaded path of trial through which the race has progressed to the modern era of enlightenment, haunted by an instinctive sensing of higher possibilities and destinies—subject to the rule of greater powers than they—for humanity, peopled the realm of tradition with weird imagery and laid the physical geography of earth, the members of the human frame, the stars of heaven, under contribution to further their aspirations. As a natural outgrowth of this desire, arose the science of Astrology—whereby the planets are claimed to exert a power over the lives of those born under their peculiar ascendency—which power and its practical results in the life of the individual can be traced by those who give to the subject the necessary study, and through sufferings many and persecutions, varied a few for its disciples, varied with some brilliant moments of success and wide adoption among differing nations, it has been handed down to the present day. Even from the strict astronomer it would seem to merit a higher respect than it receives, as it was the cradle which nurtured and the incentive which urged forward the germ of inquiry as to natural science, till at last it attained its early manhood in the Copernican system.

The Egyptians, Chaldeans, Hindus and Chinese, the Jews, Romans, and Mohammedans, and indeed even many Catholic and Protestant worthies in the past, were conversant with Astrology. As recorded by trustworthy authorities, Ptolemy, the Egyptian astronomer in the second century, Regiomontanus, the celebrated German mathematician in the fifteenth century, and Cardan, Tycho Brahe and Kepler in the sixteenth, were reckoned among its adherents, and the Eastern peoples yet cherish it in our day, though the power of theological education which has accomplished so much in training the eyes of the generations to look through the clouded lenses of the Church in all things pertaining to Nature, has shaken its hold among the Western nations; and striven to relegate it (as indeed all other matters not agreeing with "standard" religion) to the domain of "superstition" and "delusion."

Thomas Lister, the subject of this sketch, and the leading exponent of the science of Astrology on the North American continent, was born in Yorkshire, England, in March, 1815. His life has been characterized rather by earnest, faithful attention to business than by any of those sudden bursts of fortune or adventure which serve to give zest to a passing sketch. His opinions are of the most liberal order on all matters governmental and spiritualistic, as is almost universally the case with all honest souls who, blinded by the formalisms of life, have striven to creep nearer to the great warm heart of Nature.

At the age of fifteen, young Thomas was instructed in the rudiments of astrological science by William Wilkinson, his grandfather (maternal), who lived and practiced the profession for fifty years in Wakefield, Yorkshire. This science is hence, hereditary in the case of Mr. Lister, he being the only one of a large family who embraced it as a life path. He began its public practice when he had attained to eighteen years of age, and traveled in various parts of England. In March, 1839, he left London and embarked for the West Indies. After residing in Barbadoes for about one year, he removed to Demerara, where he remained until 1845. As a relic of his past history, the following copy of an advertisement inserted by him in the Royal Gazette, of Georgetown, Demerara, for Feb. 9th, 1843, is presented:

MR. THOMAS LISTER,
PROFESSOR OF ASTROLOGY.

RESPECTFULLY announces to the inhabitants of the city of Georgetown and its vicinity that he proposes to give lessons to any persons who may favor him with their attendance at his residence in Kingston street. Mr. T. L. has been a professor of the above science since nearly sixteen years, during which period he flatters himself he has given general satisfaction to all who have favored him with their patronage.

Mr. Lister devoted himself to the practice of his profession for short periods in different islands in the West Indies, and finally left St. Thomas in April, 1845, going to Halifax, N. S. After passing the summer in the latter place, he removed to Boston in September of the same year. His labors were then, for a period of twenty years, confined to that city and vicinity, and were unremitting in continuance and highly successful in kind; he, during that period, attending to more than one hundred and twenty-five thousand readings and written consultations, which gave marked satisfaction to those most interested.

In the month of March, 1872, the Professor removed his residence to New York City, where he has continued his work, and will eventually establish a wide reputation. Those desiring to know practically concerning his power will find (or can address) him at 329 6th avenue, between 20th and 21st streets.

Western Correspondence.

BY WARREN CHASE.

THE MEMPHIS APPEAL says the Protestant Sisters of Charity were "among the best; most constant, and most successful of our yellow fever nurses; and were the means, under God, of a great deal of good." When the roll shall be called in the day when all mankind must face the inevitable, the names of these Christian women will be found high up among those who preferred their Master's work rather than the world upon which they have turned their backs. "This is singular talk for a paper that ran higher than any other in the rebellion, and whose editor might fail to find a high record in that 'terrible day of accounts' where profanity is a sin and rebellion against the powers that be is a rebellion against God." Under God? Were the Catholic and Spiritualist nurses "under God" or under the Devil? and how with their names stand on the roll if their work was as faithfully done? Was it turning the back on the world to take care of the sick? If so, what is working for the world? We have seen much experience, and had more observation of the public and private charities of the citizens of this country, and have invariably found the Catholics far in advance of Protestants in public charities and institutions, and the Infidels and Spiritualists leading both Catholic and Protestant in private and personal charities, and we have no doubt but the yellow fever record of the present year will sustain the former records. We find a son afflicted with this scourge and close to death's door, and nursed by a skeptical Spiritualist, while out of the reach of relatives, and no one could have been better cared for, and that, too, without any worldly regard but the love it brought an aged man from his young friend; but it was not in the service of JEHOVAH nor "for Christ's sake" that he did it.

IOWA FALLS, IOWA.—This pleasant little village of Northern Iowa, with about fifteen hundred inhabitants, lies on the Iowa division of the Illinois Central Railroad, about half way across the State, from Sioux City on the Missouri River, to Dubuque on the Mississippi. It is pleasantly located on the banks of the Iowa River, which has a dam and good water power, and very romantic and picturesque banks along its winding way, with abundance of good rice lands, both cement and building purposes. The surrounding country is mostly prairie of excellent quality in soil for corn, grain and grasses, and has an intelligent and industrious population sparsely scattered over it. It is a remarkably healthy region, with good water, and wood and coal enough for fuel and fences. The village has three hotels (two of them kept by Spiritualists), and one bank and plenty of stores and shops for all necessary purposes, an organized Society of Spiritualists, who have a good hall, which they use much of the time for meetings when speakers can be secured. The Spiritualists' meetings are better attended usually than any of the three churches—which meet in good substantial buildings erected on purpose, and dedicated to the Lord. We lectured three Sundays and two evenings in the place to very intelligent and interested audiences, and left many kind remembrances in the beautiful village.

Our Book Business.

At the new location on Montgomery Place, (No. 9) corner Province Street, Boston, we have been able to obtain a difficulty long felt both by ourselves and the business public. It is no longer necessary for our patrons to clamor up numerous stairs in their search for Spiritualist Literature, as we now have a fine book-store on the ground floor of the building, where all the modern improvements are with a tastefully arranged and large stock of Reformatory and Miscellaneous Works, to make a pleasant spectacle and invite the attention of the passer-by.

While orders, accompanied by cash, will receive direct attention by us, and we are prepared to forward, in due time, any of the publications of the whole, we respectfully decline all business operations looking to the sale of our books on commission, as such a course would, under the circumstances, be impracticable. Send for a free illustrated Catalogue of our Holiday and other Publications.

For the purpose of the BANNER OF LIGHT, we should be pleased to receive contributions of articles and communications, and to be able to publish them in our paper. We are particularly desirous of receiving contributions of a practical nature, and of a character which will be of service to the public. We are also desirous of receiving contributions of a literary nature, and of a character which will be of service to the public.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 13, 1873.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province Street, Lower Floor.

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Open on Christmas.

This day of festivity and enjoyment is rapidly drawing nigh, and many young and old hearts as well look forward to it with happy anticipation. Nothing is more appropriate as a present than some standard book, and the more so if said volume is replete with advanced and untrammeled thought—therefore Colby & Rich offer for sale at their bookstore, No. 9 Montgomery Place, Boston, a splendid assortment of Spiritual and Miscellaneous Books, Pamphlets, and Reformatory Literature generally. To accommodate their friends and the public, they will keep their store open for business until one o'clock on the afternoon of Christmas day.

Fiske, Agassiz, and Spiritualism.

Mr. John Fiske, late professor at Harvard College, is, if we only take him at his own valuation, the great American philosopher. From the easy way in which he puts aside all theories and all facts not in harmony with his own notions of what is knowable and unknowable, thinkable and unthinkable, it is very evident that he has come to the conclusion that what Mr. John Fiske doesn't know, isn't worth knowing—in short, that it is more moonshine and delusion. Goethe must have had him in his mind when he penned these lines in his "Faust":

Here I know I am infinitely learned, yet I have not touched that out of all men's reach: What I cannot grasp, that I must not know, and what I cannot know, that I must not admit: What I cannot see, that I must not admit: What I cannot see, that I must not admit: What I cannot see, that I must not admit.

It was only the other day that this terrible fellow, Fiske, took the scalp of Prof. Agassiz and hung it to his belt. Poor Mr. Agassiz has been, it appears, a mild opponent of the Darwinian theory. Now Fiske, "the enraged Darwinian," in an article in the "Popular Science Monthly," tomahawks Agassiz with a few barbed spears. The Rev. James Freeman Clarke interposes his shield to protect Agassiz, and aims some pretty hard blows at Fiske. But the severest blows which Fiske gets are those which he inflicts on himself in the passages quoted from him by Mr. Clarke.

According to Mr. Clarke, Mr. Fiske's qualifications for a philosophical discussion, as given by himself, appear to be that, having made up his mind on a disputed theory, he loses all interest in its discussion. Fiske says, in regard to the proposition that the human race is descended from lower animal forms—"It is so completely wrought in with my whole mental structure, that the negation of it seems to me utterly nonsensical and void of meaning." He adds, with much naïveté, "I doubt if my mind is capable of shaping such a negation into a proposition which I could intelligently state."

For a scientist, this will do. Mr. Fiske's truths are plainly worthy such as are temperamental to him. He is an illustration of Pascal's profound remark—"We do not believe things because they are true, but we believe them true because we like them."

Having finished Agassiz (and we must not regard as taking the ground that Agassiz does not deserve all that Fiske has said of him), the ex-professor, without washing the war-paint from his face, or the blood from his hands, goes for Spiritualism. Here is what he says:

"So with Spiritualism, the modern form of totemism, or the belief in the physical intervention of the soul of the dead in human affairs. Men of science decline to waste their time in arguing against it, because they know that the only way in which to destroy it is to educate people in science. Spiritualism is simply one of the weeds which spring up in minds uncultivated by science. There is no use in pulling up one form of the superstition by the roots, for another form, equally noxious, is sure to take root: the only way of insuring the destruction of the pests is to sow the seeds of scientific truth. When, therefore, we are gravely told what persons of undoubted veracity have seen; we are affected about as if a friend should come in and assure us upon his honor as a gentleman, that heat is not a mode of motion."

In this same "Popular Science Monthly" from which Mr. Fiske launches his *a priori* thunders at Prof. Agassiz, we find, in the number for November, an illustrated article by Camille Flammarion on "Mars, by the latest observations," also, among the literary notices, a complimentary review of Flammarion's magnificent work, recently published by the Messrs. Harper, "The Atmosphere." It is evident, therefore, that Flammarion is recognized by the leading scientific authority of the country, as a man of Science. Well; Flammarion is a Spiritualist. In a letter to the London Dialectical Society, after asserting of the spiritual phenomena that they

are stated "on evidence as trustworthy as that which we possess with regard to any other branch of historical tradition," he says: "I may also add that my own investigations in the fields of philosophy and of modern astronomy have led me personally, and as well known, to the adoption of ideas in regard to Space and Time, the plurality of inhabited worlds, the eternity and ubiquity of the acting forces of the Universe, and the indestructibility of souls as of atoms, which have caused me to consider the immense phenomena of existence from a purely spiritual point of view." "Our earth," says Flammarion, "being one of the heavenly bodies, a province of planetary existence, and our present life being a phase of our eternal duration, it appears only natural (the supernatural does not exist) that there should be a permanent link between the spheres, the bodies, and the souls of the universe, and therefore altogether probable, that the existence of this link will be demonstrated, in course of time, by the advance of scientific discovery." Here is genuine scientific testimony to the immense importance and significance of the spiritual movement.

Now Mr. Fiske tells us that "Spiritualism is simply one of the weeds which spring up in minds uncultivated by science." But here's Flammarion who has devoted his whole life to science, and who, in important branches of science, has gone immeasurably beyond Fiske; and Flammarion is a Spiritualist, and emphatically declares: "I have acquired, through my own observation, the absolute reality of the reality of these phenomena." To which Mr. Fiske replies: "Totemism!"

Another case in point is that of Alfred R. Wallace, repeatedly quoted and referred to by Darwin (Mr. Fiske's "Magnus Apollo"), and undoubtedly one of the most thoroughly educated and experienced anthropologists of the day (and Wallace says of the phenomena presented by Spiritualists: "The facts here given force upon us the spiritual theory." He frankly admits the facts, and is an avowed Spiritualist; having written much and ably in support of that cause which the modest Mr. Fiske sneers at totemism! If Mr. Fiske wants to learn what other men of science may be found among Spiritualists, we can refer him to Flammarion's letter, where he mentions the geologist, Helarie, Dr. Paul, well known as a physiologist and biologist, Dr. Helle, the learned author of the History of Chemistry, the late Hermann Goldschmidt, the discoverer of fourteen planets.

To these we might add as persons admitting the phenomena, the names of William Crookes, Fellow of the Royal Society, and editor of the London Quarterly Journal of Science, Mr. Huggins, Fellow of the Royal Society, whose discoveries in "Spectral Analysis" and in astronomy have been extolled in Youmans's "Popular Science Monthly," the late Lord Brougham, the late Prof. De Morgan, renowned as a mathematician, Hermann Fichte, son of the great philosopher and himself a great philosopher, the late Robert Chambers, the late Prof. Hare, the late Prof. Mapes, and many others, not like the peers but the superiors of Mr. Fiske in scientific attainment, though he may regard this assertion as little short of blasphemy.

(Of the so-called miracles for supernatural events (generally admitted by Spiritualists, but regarded as purely natural phenomena,) on which Christians base their religion, Mr. Fiske says: "To the theologian such intervention is *a priori* so probable that he needs but slight historic testimony to make him believe in it. To the scientific thinker" (like us, the infallible Fiske!) "it is *a priori* so improbable, that no amount of historic testimony, such as can be produced, suffices to make him entertain the hypothesis for a moment."

All this is in the very temper of Martin Korky when he refused to look through Galileo's telescope. He had decided, on *a priori* grounds, that Galileo was mistaken, just as Mr. Fiske has decided on *a priori* grounds that spiritual facts are delusions. Now the experience of the past shows us that it is but a *dom* science—that which settles things on *a priori* grounds as against facts. Such settlements do not stay settled. Science (so-called) decided on *a priori* grounds that Copernicus was wrong—that Galileo was wrong—that Columbus, Harvey, Fulton, and a host of great discoverers and inventors, were all wrong. And now Mr. Fiske decides that Spiritualism is wrong. Facts accumulated till they tumbled on the heads of these pretended scientists and pulverized their *a priori* dogmas. We advise Philosopher Fiske, if he would escape the fate of Martin Korky and others of that ilk, to stand firm under and abide a little of his confidence.

Woman Suffrage.

The greatest activity is manifest at the present moment by the advocates of this needed reform in our State. The columns of the daily press, and those of the Woman's Journal, are continually setting forth the forming of Clubs to advance the interests of the movement. At Newburyport, Lynn, Salem, Andover, North Brookfield, Barre, Worcester, Cambridge, and other places, meetings have recently been held, either looking toward or for the purpose of completing the organization of such Societies. The basis of these Clubs can be ascertained from the following, as published in the Woman's Journal of Nov. 22:

ORGANIZED ORGANIZATION! Friends of Woman Suffrage, men and women, without distinction of party, in every locality, are urgently requested to form, in their towns, without delay, a WOMAN SUFFRAGE POLITICAL CLUB.

Composed of members who will sign the following articles of association: We, the undersigned, residents of —, in the State of —, of all political parties, believing that Woman Suffrage is a vital political issue, do hereby organize ourselves into a WOMAN SUFFRAGE POLITICAL CLUB for the purpose of forwarding the movement morally and politically, by the systematic circulation of tracts and newspapers, by holding public meetings, and especially by helping to elect the friends of Suffrage to the Legislature and to Congress, and by helping to defeat its opponents.

Charles H. Foster in Utah.

The Salt Lake Daily Tribune, of Nov. 27th, contains a long article, devoted partly to Mr. Foster's scenes in Salt Lake City, and partly to Mormon "revelations," and criticizes the Herald (Mormon organ) for its antagonistic views in regard to the spiritual manifestations through the latter's agency. Here is what the Tribune specially says in regard to the medium:

"We have yet to learn of one person who has visited Mr. Foster in a spirit of candor and sincerity, and come away without being at least convinced that he either does possess some inherent extraordinary and wonderful power, or that he is in constant communion with the spirit-world; and we will venture to say that nine out of every ten who thus visit him are perfectly satisfied with his claims to extraordinary powers, and that he has brought them into close contact and converse with his friends in spirit-land."

Read the card of J. H. HARTER, Auburn, N. Y., on our 5th page. Bro. Harter is an earnest worker for reform, and deserves well at the hands of the liberal-hearted friends all over the continent.

Review of Mr. Bigelow's "Expose" of the Eddy Bros.: More Facts Wanted—Some Speculations About Spirit Control; The Electric Fluid; Transfers, etc., etc.

Cochecton, Ohio, Nov. 25, 1873.

EDITOR BANNER—I do not know whether the "Eddy Brothers" are impostors or not, and do not propose to discuss the question. But in reading their "Expose" by L. A. Bigelow in the Banner of Nov. 15, I wish to suggest that it omits the most important things that ought to have been stated to render the "Expose" valuable and complete. It seems Mr. Bigelow and partly because suspicious, and determined to test the genuineness of the Eddy performances by striking lights in the midst of a dark circle. They agreed that if Horatio Eddy was found on the floor out of his ropes it would be an *expose*, and they would require no further evidence. If they should find him tied to his chair as he was supposed to be when entranced, when the lights were shut off, they would apologize and make the best of it, &c. Now the question is, that Eddy's ropes are tied to a chair, and the lights put on. When certain things were being done, that could not be done by Eddy if he remained tied, Mr. Bigelow and by concerted agreement, six others struck parlor matches, making the circle aglare with light, and Horatio was "seen in the form" standing in the circle away from his chair flourishing the guitar, which had previously been touching the heads of those in the circle. He was also seen, in the light of six parlor matches, "retreating to the empty chair, crouching down as much as possible so as to deceive the eyes as to his form." &c.

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gas is turned on, and the medium found securely tied in his chair, as before the light was extinguished. We ask, "How did he get back and into the ropes in such brief time, if the witnesses were sure he was at liberty?" "I do not know," is the reply. Here comes in the most important feature of the whole thing. Mr. Reed solemnly declared to us, when his alleged "exposure" took place in this city, that he did not leave the ropes; that had he been disposed to do so, it would have been a moral impossibility for him to have accomplished such a feat, so thoroughly was he tied.

Now, then, what is the hypothesis, outside and beyond sheer fraud? May not, as our correspondent justly remarks, some subtle law exist which is not yet clearly understood even by the most profound, by which the spirit can manifest itself to mortals by and with the aid of qualities contained in the body-physical of the adaptive medium? We hesitate not to assert that such is the case. Now for our reasons: In the first place it is an established fact to those who have studied the matter carefully, that the human bodies of very sensitive persons contain an undue amount of what is termed by scientists *nerve aura*, a fluid more subtle even than electricity. This is one of the agents the spirit chemists call to their aid. The muscles are the points from which it is extracted, although every portion of the body of the medium is drawn upon. This nerve aura is held in abeyance by these chemists, darkness being absolutely requisite, for the reason that light, acting as a repellent upon the subtle fluid thus extracted, dispels it at once, and it is instantaneously forced back to the source from whence it was derived, else the medium's life would be in jeopardy. This is why the spirits in control of mediums at dark circles enjoin it upon the company, in every instance, that the room shall be totally dark if possible, in order to protect the mediums from danger in the first place, and also that the power obtained from their physical bodies may be held in abeyance by them during the manifestations.

[We abruptly close our remarks here, as our space is limited. In our next issue we shall endeavor to show that neither Reed, the Allen Boy, the Davenport, nor the Eddys, cheated at their seances, as has been alleged; but, on the contrary, that spirits outside, but in rapport with their mediums, produced the manifestations.]

Scientific Opponents of Spiritualism.

Samuel Bailey, father of the author of "Festus," and himself a remarkable thinker, comments, in his "Essays on the Formation of Opinions," upon the backwardness of scientific men in his day, to investigate the mesmeric phenomena. "Men turned from the subject," he tells us, "with angry scorn, refusing even to cast their eyes on the appearances before them, reminding one of the conduct of those candid lovers of truth, who, after the invention of the telescope, refused to look through it because it would have clearly shown them their own errors." Of the scientists who thus turn from a certain class of phenomena, and denounce those who believe in them, Mr. Bailey says:

"Even in physical science we may mark several of those impediments which doom the sciences to a tardy progress. One of the most serious is the tendency to discover truth; the interests arrayed against its reception; the difficulty of understanding the established laws of mental association; the desire to preserve the sanctity of the department of 'knowledge' which denotes the *prevalent* and *stability* of opinions because they are *established*. It cannot be its interest to make itself at all uncertain. Instead of wishing for the progress and spread of truth, however subjective of established doctrines, and that which should be constantly detecting their errors and adding to their requirements; instead of existing at the prospect which the future presents of revealing darkness and advancing light, the pretensions of self-interest would have the world to stand still forever at the point which it has attained, and possess its own gratification against the comprehensive interest of mankind in its own shallow happiness and elevate the dignity of man to its own blind dogmas and narrow spheres of vision, and permit no other kind of movement in the world than that of the matron to these opinions which itself has chance to adopt."

One would suppose that these remarks had been especially written for the benefit of Messrs. Huxley, Tyndall and Fiske. These dons of science, finding that the great fact of Spiritualism contravenes some of their own theories and speculations, are resolved that it shall not be true; and so they omit no opportunity of visiting it with sneers and angry abuse. By the very intemperance of their language they show they are afraid of the subject; and so Mr. Huxley goes so far as to say of Spiritualism, "Even if it were true, it would not interest me." Very different was the language of a greater man than Mr. Huxley—the late Thomas Buckle—in reference to the question of a future life. "The doctrine of immortality," said he, "is the doctrine of doctrines—a truth compared with which it is indifferent whether anything else be true." Such, we believe, is the sentiment of all men and women strong in the affectional part of their nature, and who have known what it is to lose a much-beloved child, parent, brother, sister or friend.

Warren Chase.

The Fort Dodge (Pa.) Messenger of a recent date, after speaking of the successful lectures delivered by this gentleman at Kirehner's Hall, that place, refers to an announced address by him upon the political and financial condition of the country, and, in the course of its article, uses the following language:

"Mr. Chase is an easy, pleasant speaker, and has had a large experience in all national politics. He was among the old and slavery leaders who nominated him for President, and for a number of years was a prominent actor in the politics of Wisconsin, and was one of the Greely electors for the State of Missouri. He is a near relative of the late Chief Justice Chase, and his familiarity with the prominent men of the country, together with his connection with our national politics, will furnish material for a profitable and enjoyable lecture."

If belligerent Spiritualists would carefully peruse the beautiful invocations of the invisibles, given at our Public Free Circles and printed on the sixth page of the Banner, we think it would have a tendency to soften and expand their hearts in the right direction. Apposite to our remark, we quote the language of the spirit in this week's issue: "May the dove of peace fold her soft wings above these human hearts, bringing them, oh God, nearer to Thee."

"Do good unto all men," etc., which we quoted from the Bible last week, should not be understood as "eschewing" all women by us. We have too much regard for the fair sex to be placed in that category. We "honor" them above "all men"; for, if ever the nations arrive at that sublime condition when war shall be known no more, it will be accomplished through the refining influence of woman.

The following paragraph now going the rounds of the press presents another case where "the wish is father to the thought":

"The ghosts that have created so much disturbance in a Newburyport schoolhouse turn out to be naughty boys full of mischief."

James M. Peebles.

Whose sobriquet of "Spiritual Pilgrim" has been fairly earned by travel in various lands, and who has but just returned to America from an extended tour around the globe, was greeted by a large and enthusiastic gathering of friends at Music Hall, Boston, on the afternoon of Sunday, Dec. 7th, on which occasion he spoke, as far forth as time would allow, of his experiences in foreign climes, not forgetting, however, to express his love for his own birth-land.

As a preface to his remarks, Mr. Peebles, referring to a notice which had just been given by the chairman, that Mr. Massey, the English poet and Spiritualist, would speak in Music Hall during the Sunday afternoons of January next, said: "You will allow me, in commencing, to express deep satisfaction at the announcement that Gerald Massey is to address this audience for one month. In his country he is known as being a deep thinker, a finished scholar; a distinguished art critic; and his poems, which many of you have doubtless read, have given him a high rank in the literary circles of England."

After referring to the three waves of civilization which the historic page revealed, as rolling from East to Westward in the almost ceaseless past, and whose relics were now shown in the east, in the southern part of Europe, and especially in the northern part of Spain, the second, in the southwest portion of Ireland, the third (the Indo-European or Anglo-Saxon) displayed all over the world, (for the Anglo-Saxon was a natural traveler)—the speaker paid an eulogium to travel as an educator, a broadener of the mental vision, and a something warranted to take undue national or other conceit out of a man, and then hastened to unfold before his hearers a word-panorama (the principal points of which have already been given to the readers of the Banner in Mr. P.'s entertaining "Letters of Travel"), which embraced their close attention steadfastly to the close. Utah and the Mormons; San Francisco and the laborers on the Pacific slope; Honolulu and its scenery; Australia, with its island continent girded with modern railroads, its fine Spiritualist Society and Children's Lyceum in Melbourne, its "Harbinger of Light" and its earnest workers, Terry, Tyerman, and others; New Zealand, the Scotland of the Pacific, with its splendid Maoris; China, a nation of believers in spirit return—a land teeming with the relics of a civilization which has crumbled and crumbles away, while Europe was yet wrapped in barbarism and America was a name unknown; Singapore, with its beautiful scenery, and breezes perfumed by spice groves; Hindostan, with its stern castes, and also its liberal thinkers; who have broken from them; Arabia, the Red Sea, with its blistering winds, laden with fine, scorching sand; Egypt, its pyramids and ruins; and Palestine, and the paths trod by the Reformer of Galilee, received graphic mind-pictures which cannot soon fade from the memories of those who listened on that quiet Sabbath afternoon.

In closing, the speaker referred to the evidences of the results wrought by American Spiritualism in India. In Calcutta he had found one of Emma Hardinge's tracts translated into the native tongue; also, a copy of Lizzie Doten's book of poems. There, also, he had met with a bold and fearless tribute to the good work of those noble men who had given of their money to support the Boston Music Hall Spiritualist Free Meetings. At a dinner-party in that city, where he was present, a gentleman from America had informed the company that, when at home, he was in the habit of regularly attending the course which was given by the Rev. Mr. Peebles, and that he had been so much interested in the Spiritualists of Boston in the support of this free platform in the Athens of America. Its work was extending throughout Europe, Asia, and the islands of the sea, and the blessing of the spirit-world was upon its upholders. Spiritualism gave knowledge for faith as to immortality, and free reason instead of blind reliance upon outside authority; and for its extension he had all its disfiguring untiring labor. All they heard the angel summons, "Come up higher!"

During the remainder of the month of December Mr. Peebles will address the flourishing Spiritualist Society at Lynn, Mass. Those desiring his services for work evenings, at reasonable distances, can address him care this office.

Prof. E. Whipple.

On Sunday afternoon, Dec. 14th, no meeting will be held—the Hall being occupied by the paraphernalia of a Fair. The services will be resumed on Sunday afternoon, Dec. 21st, by a lecture from Prof. E. Whipple, of Cambridge, his subject being "American Society—Its Present and Future."

The Spanish-American Introglio

Still occupies conspicuous space in the newspapers; but no doubt the affair of the "Virginis" will be amicably adjusted between the two governments without resort to war, especially as Gen. Sickles has resigned his position as minister to Spain, being no more fit for the position he occupied than a bootjack. If W. Beecher, the prolific preacher, has had another "talk" upon this question, a report of which appears in the daily papers. The following extract will give the reader an idea of the reverend gent's status upon the subject:

"Now, if we can reach the ends of justice through the better men of Spain; if we can punish the monsters bred in Cuba, and vindicate the sanctity of justice and humanity in such a way as shall make republican government honorable, and strengthen the hands of the true patriots of old Spain, then, in the name of liberty, let us so inflict justice that it shall punish the guilty, but strengthen the hands of men who long to do better."

Hear what Rev. Henry Ward Beecher says in regard to the cause of the working-men. "True, every word :—

"There is a great movement among the working people of the globe. All Europe is astir to-day. If the interior agitation seems not able to burst the crust, and work up into mighty forces, it is only a question of time. The great multitude of working-men are to be heeded. We are coming upon a new era. There is to be development. And it is all important that we should know the lines along which it is going to take place. I hold that it is not going to take place by any external arrangements; and that it is not going to take place by decrees of government which shall equalize revenues, and slice-off the heads of those who get too high, thus bringing all upon a common level. I believe that men will come up as individuals to all the necessities of mankind. Communities and nations are to be developed by the development of men, and not by the enactments of legislation. Legislation may do some things; it may remove some obstacles; it may facilitate progress; but, after all, the indispensable condition by which the great mass of working-men, at home and abroad, are to acquire place and ease and comfort, is that they shall be trained and cultured; for a man in this world is what his brain makes him. A man whose brain puts him alongside of the ox, may sow till the judgment day, but he will not be more than an ox. A man whose brain puts him by the side of the ass will stand there as long as his brain fixes him to that brotherhood. He that would go up, must go up by the elevation of his being. It is being that makes rank and condition, substantially. Artificial conditions may temporarily exist with more or less power and influence; but all the great natural causes which are making the growths of society turn on this interior condition—*the amount of brain, each part of the head it is located in, and what degree of culture has been given to it.*"

Bust of Theodore Parker.

S. H. Morse, 25 Bromfield street (up-stairs) Boston, has just completed, and now freely exhibits to all admirers of this great champion of liberal sentiment, the model, in clay, of a fine bust of Theodore Parker. The work is three quarters life size, and is intended to represent the subject when he was about forty years of age, and before he had accustomed himself to wear the full beard which distinguishes his later portraits. The face, full of decision, and yet kindly and genial traits are also therein depicted. The likeness of the model to the original is pronounced as excellent by many of the old Music-Hall Society; over which this fearless reformer so long presided. Those who either knew Mr. Parker in earth-life, or have learned to love him through his published books, sermons, etc., or in other ways since his decease, are invited to the artist to call at his studio as above, and look upon the new model.

Mr. Morse will bring out the bust in plastic casts, finished in a high style of art, about Christmas-time, and nothing can be more appropriate than one of them as a present between lovers of free thought. It is also expected that arrangements will be made whereby the bust can be brought out in marble, of which treatment it is eminently worthy.

An Example-Worthy Imitation.

The following letter is given, as italicized and marked by its author (*a friend indeed*), that the attention of the public may be attracted to the needs of what is eminently a useful work, though too often falling of due appreciation in our day and generation.

PUBLISHER BANNER OF LIGHT—Enclosed please find my check for \$10.00 (*unpaid, remittance*), \$3.00 for renewal and \$7.00 for "Free Circle Fund," the last of which I hold in very high estimation. A former communication from *Bible Writings*, whom I knew personally, and whose memory I revere with the highest regards, and one of your last issue from John J. Glover, amply pay for this slight contribution. I hope the *Pictorial Progress* will always do their part to support this department of your VALUABLE JOURNAL. May Success attend your efforts. Ever yours the friend of *Harvard*. A FRIEND.

Utica, N. Y., Nov. 30th, 1873.

We also acknowledge the receipt of \$1.00 from Prof. J. W. Cadwell for the aid of our "Public Circle."

Mrs. Emma Hardinge Britten

Addressed the Twenty-ninth Congregational Society, and other friends, at the Parker Mutual Meeting-House, Boston, on the evening Sunday, Dec. 7th. A fine audience, both as numbers and Intelligence, assembled to listen to her treatment of the subject of Physiology. Her remarks were illustrated by various paraphrases appropriate to the purpose, including both a skull, a manikin, etc., etc., and the amount of ground gone over in the brief time allowed for one lecture was truly notable. Her views were well chosen, and utterly devoid of those tripartite scientific phrases which so appal the general hearer; her views were expressed boldly and the advice presented was of much value to the hearer. Spiritualist and Liberal Societies desirous of spreading a practical knowledge of a great subject about which so much is said, and so little known, will do well to call in the service of Mrs. Britten as an expounder.

137 A contemporary, under the heading "Hypnotism," says:

"Mr. Alfred E. Giles has published two long and able articles on the proper observance of the Sabbath, called forth by a resolution adopted at the temperance meeting and supported by clergy, calling upon the authorities to enforce Sunday law. Mr. Giles holds that the Sabbath was made for man, and not man for the Sabbath; that it is and should be observed as a day of rest that rest means fitting one's self to his sphere. Therefore one man cannot tell another what to rest to him; each must act out his own inclinations, enjoy the Sabbath, and make the use of that which is fitting to him, provided he does not hinder any other person from enjoying the privilege. The articles are comprehensive, exhaustive, and supported by numerous quotations from the Bible and the writings of eminent men. They are as yet unanswered."

The First Part of these essays, with some recommendations by the author, will be found in paper: We shall issue, them in neat tract form immediately. Wholesale book dealers are requested to send in their orders at the earliest moment. We predict a rapid and extensive sale of this pamphlet.

The long promised debate between Moses I. (a Spiritualist) and Mr. Wetherell (a Catholic) was commenced on Tuesday evening, Dec. 16th, at Bumstead Hall, Boston, and continued on the evenings of the 10th, 11th and 12th. The point of the debate was on the question whether or no the phenomena of Spiritualism were identical with the miracles of the New Testament.

137 See notice on our fifth page of the SPIRIT HOLIDAY Books offered for sale by COLE & RICH at their Spiritualist and Liberal Bookstore, No. 9 Montgomery Place, Boston.

At Somerville, Dec. 7th, Mrs. Jean Ross, wife of John Ross, Funeral on Tuesday, at 2 o'clock P. M.

Mrs. Ross was the mother-in-law of William Lerry, one of the former publishers of the Banner of Light. On the evening of Monday, Dec. 7th (before her body was buried, it seems), she controlled Mrs. J. H. Conant, and gave us, personally, tests of her individuality, which were of the most conclusive character, though at the time neither ourself, nor the medium had the slightest knowledge of the lady's demise—the above announcement not falling under our notice till Tuesday, Dec. 9th, when we sought for it in verification of the spirit's declaration.

Raymond Likeness of Theodore Parker.

Taylor Buzzell, Esq., 572 East 6th street, South Boston, an inspirational artist of high promise—was executed in an crayon, a lifelike portrait of Theodore Parker, which is at present on exhibition at the Bookstore of Colby & Rich, 9 Montgomery Place, Boston. The many friends—either through personal acquaintance or reputation—of Mr. Parker, the reporters of the press, and the public generally, are cordially invited to call at the above locality, and judge for themselves as to the correctness of the picture and the style of art in which Mr. Buzzell has clothed it.

Mrs. Eliza M. Hickok.

Whose poetic and other writings have often attracted interest to the columns of the Banner of Light, will lecture on Temperance at the Meisanoon (Tremont Temple), Boston, on the evening of Wednesday, Dec. 17th. The lecture will be preceded by a brief recitation from Master N. Linnwood Hickok, and will close with an original poem. It is to be hoped that a good audience will welcome her efforts; put forth as they will be in a field where there is need enough for earnest labor.

The Boston Liberal League.

Held a well-attended and highly interesting meeting on the evening of Friday, Dec. 4th, at the New Fraternity Hall, corner Appleton and Berkeley streets. We propose to give our readers a report of the same next week.

A large audience, completely filling the building, assembled in Trinity Church, Cambridge place, and evinced a keen interest in a very interesting lecture by Professor Lyander S. Richards, on "Water," an explanatory of the formation of the snow, and the flow, frost, ice, mineral and hot springs, arctic lands and glaciers. The lecture—which is the first of a series of free entertainments for the people under the auspices of Mutual Life Assurance Association—was very happily delivered and pleasantly received.—*Boston Transcript.*

Mr. Richards's next discourse will be delivered at the same place on Wednesday evening, Dec. 17th, the subject being "Darwinism."

We have an essay in type entitled "THE CAUSE OF THE DECADENCE OF EVANGELICAL CHRISTIANITY," which will appear in our next issue. It will be evident to the readers of this essay that the writer, who is a young man of much ability and great discernment, has given a graphic pen-picture of old Theology as it exists in our midst to-day, the cause of its decadence, etc., etc.

The Radicals of Waltham, Mass., it is announced, have effected an organization whereby a course of Liberal lectures has been inaugurated for the present winter. Rev. John Weiss, began the course, and F. E. Abbot (of the Index), Mrs. Dall and other champions of free thought will follow.

James Vick, the well-known and enterprising "seed man," of Rochester, N. Y., will please accept our thanks for a pretty floral basket.

Pine rooms To Let, in Building No. 9, Montgomery Place. Apply at the Bookstore of Colby & Rich, on the first floor.

The agitation of the social question is explained from the spiritual standpoint on the 23rd page.

A letter from Dr. H. T. Child, 634 Race street, Philadelphia, Pa., reached us too late for insertion. It will appear in our next issue.

The question, "Hast Christ an earthly father?" is answered affirmatively, with explanations, upon our sixth page.

Michigan.

Having many patients in Michigan, Dr. DuMont C. Dake will visit Kalamazoo on the 18th, 19th and 20th of each month, and can be consulted at the Kalamazoo House. Next visit comes on Thursday, Friday and Saturday, Dec. 18th, 19th, 20th.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—*Muscle Hall.*—Free Admission. Seventh Series of Lectures on the Spiritual Philosophy. In the above-named elegant and spacious Hall, Meetings of Spiritualists have been held for some time. The knowledge and eloquence have been engaged. Singing by a first-class quartette. Tickets securing reserved seats for the season can be procured at the graduated price of \$2, \$1 and 50c, according to location, on application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light, 9 Montgomery Place, Boston, Mass. Speakers are selected: Prof. E. Whipple, Gerald Massey, Mrs. Nellie J. T. Brigham, Prof. S. B. Britton, Bryan Grant, Mrs. M. S. Harding, Mrs. E. C. Allen, Giles H. Richards, Miss Lizzie Dolen.

New Fidelity Hall, Parker Memorial Building.—Free Admission. Spiritualist Meetings, for addresses, for addresses, etc., every Sunday evening at 7 o'clock. In this hall, corner of Appleton and Berkeley streets, Meetings of Spiritualists have been held for some time. In glad to attend. Admission free. H. F. Gardner, President.

The Ladies Aid Society meets each Tuesday afternoon at same place. All invited to the evening Socials.

Muscle Hall.—*Free Meetings.*—Lectures by Mrs. S. A. Floyd, at 7 o'clock. The audience is requested to ask any proper questions on spiritualism. Excellent quartette singing. Public invited. The Children's Progressive Lyceum, No. 1, which formerly met in Fidelity Hall, will hold its sessions at this place, corner Chalmers and Berkeley streets, every Sunday, at 10 o'clock. G. W. French, Secy.

The Lyceum meets in said hall every Sunday at 11 P. M. A good melody is heard to give a helping hand, for the benefit of the Lyceum, at 12 o'clock. The audience is requested to ask any proper questions on spiritualism. Excellent quartette singing. Public invited. The Children's Progressive Lyceum, No. 1, which formerly met in Fidelity Hall, will hold its sessions at this place, corner Chalmers and Berkeley streets, every Sunday, at 10 o'clock. G. W. French, Secy.

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The highest desire that persons have, who are
 weak and infirm, is to have a medical person, to hear
 a part of loved ones in spirit-life. Have the willing
 of one who will visit a limited number of such at
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 A. S. HAYWARD, Magnetic Physician,

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 and Literature. Published in London. Price 20 cents.
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 Published in Chicago. Ill. Price 50 cents.
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 ing tone and strength to the system debilitated
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 I am welcome. Room open from 7 A. M. till
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