

EM-MU-NE-ES-KA

Reported for the Banner of Light by John W. Day.

None rarer is than a sweet, simple flower."

THE MASSACHUSETTS

SHE IS BROUGHT TO THE EAST

The experience of Mrs. Conant with regard to her

of inquiry on being refused, at last she was questioned up

50. HER DECEASE.

On the reception of the information concerning

INVOCATION :

We ask that thy ministering angels may come

one of the inevitable consequences of the growth

[illegible]

Heathcliff—it is but the whispering of a new

**BENEDICTION.**  
 Kneel and say, "God, give me a new child."

### INDIAN SERVICES AT THE GRAVE.

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## REFERENCES

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### On the Brink of a Precipice.

It struck a contract with Diego set a foot on

She tore up her shawl, handkerchiefs, and

It was not long before a company from the fort

"Thank you with all my heart," said the man.

100

strength as well as beauty, and life. Tough weather

both were speechless. "I was shocked," said the 24-year-old, who said again and again that Miss Doh-

Major Leigh had been more than mortal not

The poor sufferer lying at the foot of the

WHIPP, 2000

"It was fortunate for you," he said, "that

Along again, pale and wearied with torn

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26







# 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 sword" example and the use of all proper means 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 indignantly rebuffed through the columns of the newspaper published in the town against the threatened infringement of his rights. He therefore 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 hereditary presidential election for Andrew Jackson to the President of the United States, though he died nearly thirty years ago. The writer would with that remote-trance have dropped the question, had not some of the ministers subsequently (from time to time, until the second week in November, publicly reaffirmed 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 10th, 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 rain. As Yankees well know "harvest moon" and "hunter's moon" are good times for huskings 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 claiming with all Protestants 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 Haran.

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 Abraham 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, dung 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, "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:

"But for this I should I will not rise  
For holy Sabbath day I prize."

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 resuscitation. The picture was explained by words in its margin:

"He hung his cat on Monday,  
For catching him on Sunday."

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 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 as authenticated records in their minds, it is no less impossible to speak intelligently 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. At one of their mental satchels, 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 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 Epaphras 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. Latterly wrote, "Nollem ut excede pro evangelio certari;" (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. 197, 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 individual 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." Thus divorce is 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 divorced at will, and that is freedom. Apparently, all that he demands is that a pair who are married or divorced shall be required to take the public into their confidence by having the fact recorded. The amount of it is, all 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.

## 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 shiver,  
Then doth he turn to his window  
And look out on the moonlight glow,  
Than the light of the moon he thought of,  
As his eyes are cast on,  
That the old man's heart is true,  
Through the eyes of heaven to man."

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 not 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 Mahomedans, 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 reckoning and using 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 Loyal 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 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 unremittent in continuance and highly successful in kind; he, during that period, attending to more than one hundred and twenty-five thousand readings and written activities, 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 26th 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 will 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 surely be 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 reward 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 timber for 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.



**127 WHITEWASHING EXTRAORDINARY**  
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scandal—ride the daily press.















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