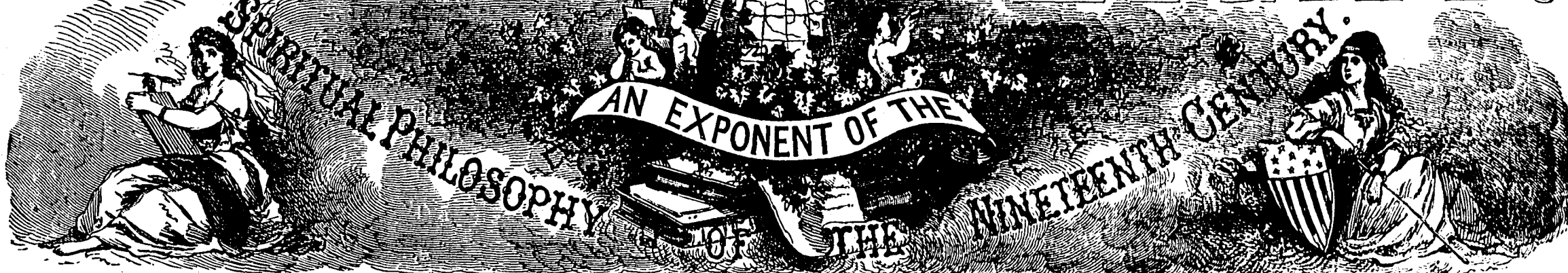


BANNER OF LIGHT.



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The Rostrum.

THE TREE OF LIFE:

In Spiritual Significance, as Interpreted by Mrs. Corn L. V. Richmond, in a Lecture delivered at Chicago, Ill.

(Special Report for the Banner of Light.)

INVOCATION.

Infinite Parent, Thou divine source of all life; from a universe of life the song of praise goes out to Thee. From atoms inspired by Thy law with the fulfillment of their life; from worlds fashioned by creative power and instinct with beauty; from flowers that up-bloom, yielding their song of praise in fragrance and beauty; from the fruitage of the earth, ripened beneath the sun's rays and the glory of the sky above; from song of birds and mountain streams; from the waving of branches to and fro, and from the anthems of the ocean wave; from the voice of worlds keeping time to the glad beating of Thy heart, those constellated planets of which man wonders what may be there of life and immortality; from millions of peopled worlds and from space peopled with myriads of living souls, the song of praise goes out to Thee, for life, for being, for the existence which is conscious of itself and is glad; from the souls of men immured in the dust, to whom but a feeble glimpse of the grandeur of the universe is known, who see through the crevices of time the eternity beyond, who only know by the pulsations around and above them that life is there, but who, struggling upward, feel from within the glad song of eternity—from these the praise goes forth. From those in dungeon cells of fear and terror, haunted by crimes and weighed down by cares and outward sorrow—even there some glimmering beam of love, some uplifting of the spirit, some fervor and hope, kindles the impulse of praise; and from those who rush on in blindness, pursuing the sickle goddess, pleasure, and who see not the light of the spirit nor know of its glory—yet even from these, in some calmer moment or hour of meditation, the haunting memory, or the prophecy of that which lies beyond, reveals the gladness of the soul and they sing their praise.

From spirits disenthralled, made glad and free by death and love, who abide in the upper air and know that the universe is fraught with glory, and to whom death and external fear, and the bondage of the senses, and human pleasure and human ambition and pride and folly, all are as naught, but who see the glory of the spiritual firmament and are aware of the sublime constellations of heavenly bodies, not planets nor worlds, but angels and archangels, round whom, as round heavenly suns, the souls must forever revolve, and who, like shining lights set in their places, guide and guard the spirits over the shoals and quicksands of time—even from these the song of rejoicing goes forth, and they praise Thee without ceasing, while the air of heaven is filled with their glad songs of rejoicing, and they are not afraid.

Oh, thou abiding Light! one feeble note of this praise thy children would bring here to-night, laying it, even if it be one of sighs, upon the altar of that Infinite Love that loathes not sight of suns, nor worlds, nor atoms, but gathers all into the constellations of eternity.

THE LECTURE.

In Rev. xxii: 2, you will find a reference, in the description of John of the sacred city, the New Jerusalem, to the tree of life. You will remember that in the first book of the Bible, Genesis, there is reference made to the tree of life, that when the first pair, having disobeyed the mandate of the Father, partook of the tree of knowledge of good and evil, they were restrained from partaking of the fruit of the tree of life.

In this vision seen by John in his old age, after a life devoted to the ministration of the teachings of Christ, and after witnessing many of the wonders that resulted from those teachings, there seemed a sort of completion of his work by what is familiarly known as the Apocalypse. This book no one has pretended to fully understand. We doubt if, in theological lore, there has been any one subject of solution more difficult, more frequently attempted, and upon which more varied opinions exist than the Book of Revelations; but by all it is considered to mean something; by each class of believers it is interpreted to mean their especial form of belief, and all admit that there is so much of mystery involved and embodied in it that they cannot profess to interpret it fully. There is no difficulty in understanding, however, that it must bear the interpretation of *large spiritual powers*; that whosoever would attempt to interpret it must be familiar with all the terms employed in the Book, with the hyperbolic nature of the language used in those days, the significance of the symbols which are used as illustrations, and the traditional as well as scholastic meaning of every one of those terms. Without this knowledge no one could give any adequate interpretation; a spiritual interpretation can be given by all according to their light.

In this particular sentence where he says that in the midst of the street thereof and on either side was the tree of life "which bare fruit" every month for the healing of the nations, some interpretations are that there were twelve manner of fruit borne, one every month, for the healing of the nations; but whatever way it is, this tree of life constitutes an essential feature in the New Jerusalem, and has been used as an illustrative figure of salvation from that time to the present.

Has it ever occurred to those not theologians, and not devoted to any particular branch of Orthodox Christianity, that there may still be an interpretation and meaning to this which the theologians have not solved; and that nothing was written under the inspiration of that particular time of the earth's history which was without meaning; and that what-

ever the subtle meaning may be, if it has evaded the theologians' searching glance, it may not therefore be wanting except in the comprehension of the people? You are perfectly well aware, without any theological interpretation, that there was an outpouring of the spirit at that time; that at that particular age of the world's history there were marvels wrought and a dispensation established of spiritual truth; that those manifestations were the result of a distinct force or spiritual power, and that the ministration of Christ was the culmination of that epoch of spiritual truth which has yielded sometimes the barren fruitage of warfare because of man's misconception, and sometimes the glorious fruitage of advancement and spiritual progress to the nations of the earth.

John, evidently looking backward as well as forward, saw in symbolic, prophetic and explanatory vision, the results of the spiritual kingdoms of earth; saw the manner in which these kingdoms were to rise up and disappear; saw the various effects upon the earth; saw also not only the future, but the past, and revealed the manner of the coming of the different angels of ministration to the earth.

This tree of life we will endeavor to illustrate or explain in its various interpretations before giving our own.

It will be remembered that the Mosaic account of creation and the subsequent rearing up of the tribes of the children of Israel seemed to be under a special dispensation of spiritual power; and notwithstanding their divergence in so many directions, and notwithstanding their disobedience to these spiritual mandates, there was something preserved that connected them with the Christian dispensation; a sufficient number of their tribes were kept together, were set apart by spiritual gifts and prophecies, were named and particularly summoned to give to the world a spiritual record for the descent of the house of David, and these numbered probably twelve of the tribes of Israel who were the principal founders of this particular branch that finally yielded Christ, the Nazarene, to the world.

Before this time there was another meaning in the secret caves and oracles of those who pursued the occult sciences of ancient time, and astrology being among the number of the sciences, there was another interpretation. It is found upon tablets of the ancient stones and from revelations made in Mithraic and other oracular resorts in the East, where there was no possible chance of communication between the Hebrew nation, the Persians and the more Oriental nations, that the signs given to represent the "perfect man" were twelve, and these came to be at last the signs of the zodiac, representing the twelve constellations that have influence over the world and are visible, or were visible, to the early patriarch astronomers of the world. Connecting astrology with astronomy, and having no accurate system of the sun as being the centre of your particular planetary system, they still perceived that these constellations, one after another, held sway over the earth, and that the particular time of their appearance constituted some particular form of evidence of life. Beginning with the constellation that then was in the ascendant at winter time, which is the Dragon,* they concluded that that influence must have sway over darkening the sun and preventing the fruition of the earth. Therefore the Dragon was held to be the symbol of terror, and when the dawn of the Virgin, or Virgo (representing the Virgin), appeared, it showed that from that life came forth the existence that was to fructify and beautify the world. All of these signs of the zodiac were held to have some connection with the physical welfare of man—not only with the bringing forth of the young of different kinds of life, not only with vegetation and animal existence, but also with man himself; so that it became traditional that if certain constellations were in the ascendant at the time of birth there were to be certain destinies of human beings, and if there was great power of spirituality it was because certain constellations were the guard line powers and controlling elements of that particular life.

So that, following the changes of the season, the signs of the zodiac, and connecting these with certain spiritual indications and impulses, it came to be a fact that among the early nations these different signs were worshipped and deified, and were held to correspond to the good or evil luck attendant upon human destiny. The winter snows, the overflowing of the different rivers that in the East constitute the irrigation of the soil, were all held to be under the control of the spiritual beings who presided over these constellations. They were propitiated with offerings; there were sacrifices given to them; there were various kinds of omissions and different forms of worship, and among the nations of the East, especially in the Brahminical world and among the Buddhists, there are now offerings each month in the year and for every sign of the zodiac, and for each quarter of the globe and for winter and spring, for autumn and summer, and for every conceivable variation in the changes of the season; the moon is worshipped—the sun and stars and all constellations—as having relevance to the inhabitants of earth and belonging thereto; and always the sacred number representing the full and complete constellation is twelve. In sacred symbolism you will find this number referred to more frequently than any other as denoting anything complete, anything finished, anything that yields its entire results to humanity.

Owing to the fact that the twelve constellations must each pass or be passed by the earth before the full fruition of the year is attained; owing to the fact that in watching these twelve constellations it was found that the entirety of the earth's productions could not be gathered except at the end of the twelve; and owing to the fact that it was supposed to be the corresponding number of powers or faculties within man that was affected by this spiritual connection between man and these various constellations, it came also to be a fact that in order to preserve their tablets sacred from innovation and to make proper scientific experiments without the mob interfering—the masses being entirely ignorant of any science in connection with these subjects—they were obliged to conceal them in sacred temples, the priests for the most part being also students; and thence it came about that worship was instituted to prevent the innovation of these temples where the sacred tablets were preserved.

Therefore science and religion in those early days went hand in hand, and we have every evidence that the ancient Egyptians knew, not the present system of astronomy, it is true, but as nearly as it was possible to calculate from their wrong disposition of the centre, their system of astronomy was nearly as perfect as yours, and the only mistake was that, of course, the sun was not considered the centre, and therefore the observations must in that degree have been wrong; but so far as all other expressions of science or astronomy are concerned, the stars were the tablets upon which the human destiny was supposed to be written, and di-

*The Dragon referred to is the Scorpion or lesser dragon (zodiac), while the *Cyber Dragon*, having reference to the Messianic period, is "Draco," or the Great Dragon.

rectly or indirectly, each planet and star discovered was supposed to have bearing upon human life.

Now, why was the number twelve? We have stated that there were twelve signs of the zodiac, that these were watched, and that the years were made to conform to the ideas of the ancients respecting the bringing forth of the young, and with respect to the influence that these constellations were supposed to exert. Therefore, it was natural that the Dragon should be so named, because at that time, according to the precession of equinoxes, the Dragon held sway over the winter solstice and therefore constituted the terror, and was the constellation that they should turn to for offerings of fear; while the Virgin in bringing forth the God of Day, or life in the spring-time, was held sacred; and it was the belief of Volney and Voltaire, and that school of thinkers, that these were the only authentic foundation for the history of the Virgin and Child, but everything in those days was in a symbolic sense. There is just as much reason to suppose that the constellations themselves were made to represent the Virgin and Child merely from the idea that, prophetically, Christ was to save the world; and there is as good foundation to suppose that the history did not in fact have its foundation in the tradition, but that the tradition was shaped from the prophecy.

Without discussing this point here, it is enough to know that this sacred number and these sacred symbols held sway over all the East, and formed the foundation of many secret orders and many schools of learning that were preserved and perpetuated, not only by Confucius, Zoroaster and the rest, but also by others not even named in your history, who handed down these traditions or perpetuated them in symbols for the benefit of the races that were to come.

In Egypt, where the culmination of the arts and sciences took place long previous to the origin of what was supposed to be the history of man, these tablets, and the symbols and the indications of life beyond death, the tokens of angelic visitation, the name of the primal angel who visited the earth, and all, were directly connected with the physical sciences of the earth at that time. So that it was customary to perform for the twelve hours of the day and the twelve hours of the night, or for such portions of the day and night as were divided by the ancient calendar, certain acts of devotion. Every sacred image, the Isis, the ox—the sacred Apis of the Egyptians—was in direct connection with some one of these twelve powers, and there were twelve of these sacred images worshipped in Egypt at the time that the children of Israel were held in bondage; there were twelve living representatives of the forms of life that came from the constellations of the zodiac, the chief among which was the sacred ox, worshipped alike because of its nearness to the constellation of the Virgin, and because in the spring-time after the sun emerges from the constellation of the Dragon this is the first evidence of life, worshipped because it constituted the chief power of life among them, and was held as the sacred living image of Osiris and Isis, who gave to the earth food and strength. The Isis, or sacred bird, was the representative of immortality, and the serpent was the representative of wisdom and strength. So that, completing the full calendar, every month was held sacred, and offerings were given not only for each in the year, but for the animals that represented those months, and in Egypt there were temples for the sun, for the moon, for the different deities that they worshipped, for the names of the deities presiding over the temples of worship, and for every act in life.

So that, holding the spiritual and material as coequal among the ancients, we must conclude that the tree of life, as represented by them, had a twofold significance: the astronomical, which represented the different influences of the constellations upon the earth; and the astrological, which represented the influence of those constellations physically and spiritually upon man. The astrological view included spiritual beings, the deities presiding in those constellations, and their connection with the earth itself, while the sun was supposed to be the eye of Deity, and was represented by Osiris, the presiding angel of the Egyptians. Osiris was not the Most High God, but was only the representative of the Most High—the messenger, and not the Deity himself. The tree of life, then, to them would mean these sacred symbols pervaded by the spirit which gave for every month in the year an especial form of verdure, or the production of some kind of animals essential to the life of man, and therefore were to be held sacred to man's use because of this preservation, representing, also, the twelve spiritual kingdoms that were supposed to abide in the twelve constellations, and constituting the dark and bright gent that held sway over the earth—the Dragon with his angels, the Virgin with her angels, the Ox with his angels, the Fishes with their angels—all peopling the spaces with their particular angelic powers, the spirit abiding in each being the God whom they worshipped.

Now this, of course, to you may seem as superstition; but if you will place yourselves in that time, with the intelligent appreciation which they had of the meaning of the symbols, and understand that the worship was not given to the symbols but to the spirit of them, and understand that, while the constellations were supposed to represent externally the figurative idea of creation, that behind this was the spiritual idea, you will have the earth and sun and planets as a centre, and these signs of the zodiac as representing the twelve spirits or angels revolving around the centre, while in the midst is the sun itself, being supposed to be the seal of the Most High, who sent forth Osiris and Isis to the earth as the representatives of his power, and who made, for the time being, this the centre not only of the solar system but of these twelve signs or constellations; and thus you will form some idea of the vast scope and plan of the ancient religion, and how not idolatry, not simply a material form of worship nor superstition constitutes these sacred elements, but that really there was a spiritual basis, having its existence in the absolute revolutions of the angels, and that these angels were those who held sway over the powers of the earth and the physical elements of man.

Say what you will of the sciences and the arts of the present day, it is well known that the Egyptians practiced arts that have not been perpetuated nor restored, and that the mechanism of that day, if you consider the building of the pyramids and many of the other experiments practiced by them, is a marvel even in this day of wonders in mechanical and mathematical art. Then what shall you say, probably, of cities that shall be disintegrated, revealing more and more of their skill and knowledge in molding the elements of the earth that you suppose are chiefly the result of the intelligence of the nineteenth century? And what shall you say if after a time it shall come to pass that the acme of Egyptian civilization and culture, as well as spiritual knowledge, was in its degree and cycle as great as yours will be in its completion; and that Greece and Rome, representing a cycle of civilization,

have never transcended, save in some directions known particularly to themselves, the civilization of Egypt, while the physical splendor and knowledge of science and art are confessedly born of Egyptian parentage? The first language known to be spoken or written, which has any suitable history recorded, has its origin in Egypt. Memnon was said to have invented the first twelve letters of the alphabet. What were those? The signs of the zodiac and their symbolic meaning, giving to the ancient Egyptians a complete language for the hieroglyphic expression of their thought, and giving such language as they could fashion, not only into an expression of external ideas and transactions, but also into the revelations of worship. No nation can have been very ignorant, nor very blind, nor very obtuse, that could have laid the foundation of that which subsequently has blossomed out in the enlightenment of the world. Whatever dynasties were hidden and buried before Egypt gave this to the world; whatever records were traced there before all this knowledge became apparent and was translated to the Western nations, it is known that Cadmus only added to the language which Memnon (worshiped as a deity,) gave, and that the Greeks were dependent upon Egypt for their first intimation of the art of letters; that the science of numbers also came from the East, and that in the beginning these were all shaped in twelves to correspond to the signs of the zodiac.

This is the external foundation, and one upon which the so-called free thinkers and infidels have stumbled. They have stopped here. Finding there was a correspondence and a corollary between these Egyptians' learning and the knowledge which is subsequently revealed in the Christian Bible, they conclude that the sole foundation for this vision and for all other references in the Bible to it, and for the tree of life, and for every symbolic expression made in holy writ, they conclude that it all has its origin not in Egyptian religion, but in Egyptian astrology, and in the use that has been made of it. While it is perfectly true that the Mosaic records were colored by the knowledge which Moses had of the Egyptian laws and science, while it is perfectly true that the Hebrew God changed his name from Lord or God to Jehovah, after the children of Israel were in bondage; while it is perfectly true that this Jehovah was the symbolic representative of the threefold powers that the Egyptians worshipped, meaning the future, the present, and the past; and while it is also true that much of the symbolism and hyperbolic language employed in the Old Testament after that time is a reflex of the symbolism of the East, it is not true that in the form of worship established, nor in the recognition of the one God, nor in any other fundamental principle of worship, that the Hebrews borrowed anything from the Egyptians; but, rather, that they employed forms of expression, the necessary sequence of their long bondage, as you would employ words in any language where you were for a time a sojourner, to express ideas entirely remote from them. While it is also true that both Moses and his brother Aaron were aware of the sorceries and arts of magic practiced in the East, they also knew the difference and discrimination between those and the genuine manifestations of the spirit which it was given them and the prophets to perform; and that this discrimination extended to the time of Christ, who also knew the difference, and who enjoined upon his followers the full meaning of spiritual gifts; and, also, that as Paul was instructed in all the Hebrew arts and sciences, he engendered in the minds of his followers the thought of distinction between spiritual gifts and sorcery or witchcraft; so that, following the entire record through, you find that they always remember where symbolism was used, and where true spiritual gifts were employed.

It is undoubtedly true that in this vision of the Apocalypse much of the phraseology of the East is employed, and that in the descriptions many of the figures correspond to the Egyptian deities; but this does not deprive them of their spiritual significance. On the contrary, it makes the phraseology much more easily interpreted, since we have a clue to the meaning of the Egyptian symbols; but there is no clue to the ancient nations existing before that time.

The tree of life as seen by John must be interpreted, not literally but spiritually, with all the knowledge which the antecedent history gives us and with a full consideration of the meaning of the terms employed. Where he speaks of angels, of cherubim, of seraphim, you must be aware that these words constituted terms that represented not only certain material orders in connection with the spiritual welfare of man, but also the celestial orders known to those who kept alive the gifts of the spirit, and that the externals were but the symbols of the spiritual orders that had been revealed to the ancients while keeping guard around and about the throne; and while manifesting an angel for each of the four corners of the earth, after the manner of the Oriental worship, there still is a symbolism of spiritual power, and it is this that we desire to unveil to your vision to-night.

The Christian Church and theological students easily dispose of this matter by supposing that it refers to Christ himself, and without troubling themselves to elaborate it very distinctly, they jump either at the conclusion that the twelve manner of fruit are twelve nations, or apostles, or that they represent the various kingdoms of the earth that will be called into the family of those who are saved by the fruits of this wonderful tree.

But now let us trace it still further: It is known that there were spiritual dynasties before Christ. Even Christians are obliged to include the Mosaic dispensation, to have a foundation for theirs. The Mosaic dispensation, perhaps, refuses to look backward; but if it did so, aside from the twelve tribes of the children of Israel, to which the Hebrews can date their especial salvation, it would find other nations of the earth, including the Egyptians, the Chinese, the Persians and the Oriental nations entire, who each had their especial visitations of spiritual truth.

Now, for our own part you will understand we are neither biased by the enmity of those who disclaim all belief in spiritual record in time past, nor by the dogmatism of priest, nor by the misinterpretation or misinterpretation of schoolcraft, kingercraft, priestcraft, or the materialistic school of the present day. Therefore, this interpretation which we give is predicated upon a thorough study of the meaning of ancient symbols and the spiritual records of the earth.

We find an absolute interpretation in the fact that not only the tree of life corresponds in its reference to the ancient sciences and revelations, but it also corresponds to the exactitude of spiritual science. Undoubtedly in describing a city that should be the New Jerusalem the language of the time was not adequate to represent the magnitude of the subject, and therefore it seems too little and too inferior to speak of the tree of life set in the midst of the street. The word "street," of course, is an interpretation in the smallest sense of what should be given the largest sense in some such term as "the starry pathway," or "the avenue reaching to the

Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

(Continued.)

BY JOSEPH RODRIGUEZ, M. D.

It has not been designed in this essay to record or exhibit the evidences of those spiritual and mesmeric facts which Dr. Carpenter has assailed in denying the possibility of proving anything fundamentally new by human evidence. To do this would require a large volume, and it would be unnecessary, because this work has already been done, and well done.

CALLING ATTENTION TO SCIENCE.

All that is necessary is to call the public attention to the vast stores of recorded knowledge already in print, and to show the facility as well as the unfairness of Dr. Carpenter's effort to prevent investigation, research and reading in reference to the most fascinating and valuable developments of knowledge that have ever been made by scientists.

There are millions to-day entirely ignorant of the psychic sciences, although they consider themselves pretty well educated. They have been kept out of this knowledge by the combined efforts of the colleges, the academies, the press and the pulpit, in suppressing information on these subjects, and creating prejudice by false information. In the writings on mental philosophy, the vast mass of facts developed in the psychic sciences is ignored as if it had no existence. Dogmatism and animism in thought have full sway over the greater number of our literary institutions—that animism in thought which rejects all ideas above the physical in which a psychic force appears.

STATE OF THE CONTROVERSY.

An impartial spectator, in looking at the psychic controversy, should have no difficulty in deciding on which side truth is most likely to be found. On the one hand he observes a great number of persons engaged in experimental investigation, in which they have been astonished and have been led into new views, who are eager to induce others to investigate also, experience showing that all who investigate thoroughly become convinced. On the other hand we see a still greater number who have not investigated, and do not desire to investigate, but who are either stolidly indifferent or active in discouraging investigation, and assailing the credibility of those who do investigate.

It is almost self-evident that the man who shuns investigation is already supposing a falsehood, for truth is of a harmonious nature, and he who has truth in him is in harmony with all other truth, and finds a pleasure in acquiring it; but he whose mind is occupied by falsehood is in a hostile relation with truth generally, and instinctively keeps away from investigations in which his falsehoods might be destroyed, as we see has been the case with the materialists of England.

The opponents of psychic science have their minds saturated or obscured by the falsehood that matter alone exists, and matter alone has power, to maintain which assumption it is necessary for them to avoid investigation themselves, and to discredit the results of investigation by others; not by fair criticism, but by discrediting the veracity of the most honorable and assailing human nature itself in a style which would be pleasant only to cynics and knaves. While honorable self-evidence is thus assailed, fraud and trickery are glorified and exalted in their power as if they could work miracles and suspend the laws of nature.

UNDOUBTED FAITH IN TRICKERY.

To those loose thinkers and credulous reasoners who are ready to believe that anything, however miraculous, may be accomplished by legendarism, and therefore suppose everything marvelous to be a trick, it is sufficient to say that the laws of Nature cannot be violated by what is called legendarism; and the greatest adept, understanding this, know that clairvoyance and the spiritual phenomena are above and beyond the powers of their art. The greatest of the conjurers, Robert Houdin, admitted that he was overwhelmed by the inexplicable clairvoyance of A. Lévi, and his successor, Mr. Hamilton, was equally cowed with reference to the spiritual performances of the Davenport Brothers, whose performances he publicly pronounced inexplicable. Lévi's Napoleon, who witnessed the efforts of a prestidigitator to rival the Davenport party, pronounced the affair mere rubbish, and manifested his appreciation of the Davenport party by a present of \$1000.

To show how rich the field of the psychic sciences from which legistry would reap mankind by calumny and by forbidding investigation, it is but necessary to state their most striking phenomena.

ANIMAL MAGNETISM—THE CATHOLIC VIEW.

The facts of animal magnetism have been so long and familiarly known in Europe to all who choose to be informed, that the Catholic Church, though hostile to its practice, has admitted its power.

The position of the Archbishop of Lyons and Geneva, addressed to the Sacred Penitentiary at Rome, May, 1841, to ascertain whether the papal authorities permitted the practice of animal magnetism, contains a neat and correct summary of the phenomena.

"Most Excellent Lord: Since that which has hitherto been answered respecting animal magnetism seems by no means to suffice, and is much to be wished that cases not unfrequently occurring may be solved more and more uniformly, the undersigned humbly lays before your eminence that which follows:

"A magnetized person, who is generally of the female sex, enters into that state of sleep called *magnétique somnambulisme*, so deeply that not even the greatest noise at her ears, nor any violence of iron or fire, is capable of raising her from it. She is brought into this kind of ecstasy by the magnetizer alone, to whom she has given consent (for consent is necessary), either by various formulas or gestures when he is present, or by a simple command and that, too, in an instant, when he is at a distance or even several leagues.

"Then, being interrogated, aloud or mentally, concerning her own disease, or those of absent persons entirely unknown to her, this person, who is evidently one unlearned, at once exhibits great superiority in science to medical men; announces most accurately anatomical matters, indicates the cause, seat, and nature of internal diseases, in the human body, which to the skillful are most difficult of understanding, and unravels their progress, variation, and complications, and this in the terms proper to them, and prescribes the most simple and efficacious remedies.

"If the person concerning whom the magnetized woman is consulted is present, the magnetizer establishes the relation between them by means of contact. If, however, he be absent, a lock of his hair supplies his place, and suffices; for when this lock of hair is brought into the proximity only of the hand of the magnetized person, he declares what it is (without casting his eyes on it), whose hair it is, where the person is actually sojourning to whom the hair belongs, what he is doing, and affords the above-mentioned information respecting his disease not otherwise than if, after the manner of medical men, he were inspecting the interior of his body."

"Lastly, the magnetized person does not see with the eye. The eyes being covered, though not knowing how to read, he will read off whatever is placed on his head or stomach, whether a book or manuscript, open or shut."

The petition of the Archbishop, from which the above extract is taken (signed "James Xavier Fontane, Chancellor of the Episcopal Chancery, Fribourg in Switzerland, Episcopal Palace, the 19th of May, 1841.") asks whether the above described use of magnetism as auxiliary to the practice of medicine, may be permitted in the Church. The Sacred Penitentiary at Rome, July 14, 1841, answered: "The use of magnetism as set forth in the case is not permissible."

How does the despotism of the ancient hierarchy at Rome compare, in this instance, with the despotism of the medical profession?

[To be continued.]

* See the Banner of Dec. 1st.

The Japanese celebrate the Fourth of July because on that day was fought the decisive battle of Ueno in the contest which resulted in the establishment of the temporal power of the mikado. They make a very festive time of it with horse-racing, juggling, fireworks, etc.

Miss Lizzie Doten at Amory Hall.

On Sunday afternoon, Dec. 9th, the course of meetings carried out during the present season at this place under direction of Dr. H. F. Gardner was extended as regards duration, and enhanced as to the value of the lessons imparted during its continuance, by an eloquent discourse from Miss Lizzie Doten on "God-Worship and Man-Worship." The exercises were introduced by singing by Mrs. T. Barnard, accompanied at the piano by Robert Cooper. Introductory remarks relative to the matter in hand were then made by Dr. Gardner. Miss Doten read a selection from the writings of Prof. Tyndall, also a poem by one of the Cary sisters, wherein occurred the suggestive line "We judge a tree by what it bears," and then delivered a soulful invocation. Another song by Mrs. Barnard introduced the discourse.

In commencing Miss Doten reverted to the fact that for some years past she had not been seen on the platform as a lecturer as frequently as had been her wont previously; she had been led to feel that while expression was good in its place, reflection was also to be prized; obeying the voices of those who had thus far breathed upon her thoughts and inspirations, she had secluded herself in at least a partial degree, that in self communion with her inner nature she might gain some insight into that deeper spiritualism which existed beneath what, to the casual observer, appeared merely upon the surface. She believed in Spiritualism, in its phenomenal phases, but even more fully in the deep spiritual revelation of this latter age—a revelation which aimed to bring us nearer to that spiritual world which is not to come down to us, but is waiting for us to grow nearer to it. She had been led to feel the surety that old errors and systems of religious thought must pass away, giving place to a new order of things, in which man would be brought to give an entirely new definition to what he had been accustomed to call God. And the advent of this new order of things was nearer at hand than the great mass of humanity, or even the leaders of human thought, realized.

Christianity was truly a thing of the past, as far as any real life born of the spirit was concerned; however it might linger upon the shore of being propped up by those who hear with fear and trembling the call of change from the old and effect to the new and life giving—added to give up their old idols—its doom was certain. New systems must arise; Spiritualism was also one in the line of evolution in religious matters which stretched from the worship of stocks and stones, through Christianity in all its varied convolutions of thought, up to the grand revelations of the present day, which, grand as they were, had really their deepest significance in the fact that they were but the prophecies of what was to come in the due time of succession.

Christianity was essentially man-worship rather than God-worship. "The worship of God was but a name, a mere abstraction—a something bordering on the incomprehensible—in the human mind; but God incarnated in Christ, as a man, came nearer to human appreciation and human needs. The church worshiped Jesus as the man of God; and in taking this step, and worshiping one man as divine, it made a great stride toward that larger and more comprehensive religion which shall finally worship all men as divine. When man in the church worshiped Jesus, he reverently acknowledged the divine spirit not only in Jesus, but in himself, as well. And this opened the door to the legitimate fulfillment of this evolution in a broader sense, resulting in a universal recognition that all men and all women were baptized with the Holy Ghost—partakers in the attributes which in narrow or times were ascribed only to that ill-defined something to which was given the name of the deity.

The lecturer read a selection wherein the writer scouted at worship as a relic having its foundation in the fear of the worshiper and the tyranny of the worshiped—and where the deity was regarded as wishing that he himself were the worshiper, or instead of the giver of adoration. But this view she thought militated against the higher promptings of the spiritual nature, and savored too strongly of selfishness. The highest qualities of the mind tended to self-abnegation for the good of others, and acts of this nature constituted the most glorious system of worship; as for instance, the labors which parental love taught its possessor to put forth for his offspring. The sacrifices which were made for those beloved by us. We thus worshiped through love, but when it came to the worship of God we could not love him because we could not comprehend him; in the last analysis God worship turned out to be man worship, after all it was the anthropomorphism of the past, whereby God in man was worshiped. All that was necessary was to show mankind that they had under a different name created another great idol, and to lead them to look from a headship of a to a kinship with the deity principle, and this was the true cure of the spiritual idea of today.

We could not believe anything which lay outside of human experience. It might be outside our own individual experience and still be a legitimate entity, but if none else could grasp it within their minds it would be simply the unthinkable. We could only understand wisdom by the revelations made by the purest and best men of the past; but that wisdom was limited both in their power of expression and our capacity for the comprehension of it. So we could only judge of the divine wisdom by the wisdom of those who had been the highest of men, but in part, hence his apprehensions of God are imperfect, and his central sun of divinity is to him indistinctly clothed upon with the same shortcomings which distinguish his own nature.

Love was the highest attribute of the human spirit; and the loving compassion of humanity would prevent it from performing many of the dark, uncharitable, and cruel deeds ascribed by the church to its God. Such a being could not be called a God of love, and hence the highest development known to finite man, judged again by human standards, he was not only not a God of love or mercy, but lacked also the attribute of common justice. The hearts of the well-wishers of humanity were torn with the evils afflicting the race, our own hearts were lacerated by individual suffering and we of which in the majority of cases we are the innocent victims; and he, the Infinite, the All-powerful, would not save. 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