





D. D. HOME'S NEW BOOK.

Lights and Shadows of Spiritualism.

This long expected work has at length been issued simultaneously in New York and London, and from a careful perusal, we venture that expectation will not be disappointed.

His unsparing exposure of follies and frauds may at times shock the charity of the devout. Yet he will pardon when he recognizes that Mr. Home is as devoted a believer as himself, and that his unsparingness is the result of his sincerity.

Mr. Home, rapidly yet exhaustively, reviews the Spiritualism of ancient times. Assyria, Chaldea, Egypt, Persia, India, China, Greece and Rome surrender to him their spiritual knowledge, and wisdom.

Having completed this survey of ancient Spiritualism, he turns to that of modern times, dividing his subject with the following chapters: Delusions, Mania, "People from the Other World," Skeptics and Tests, Absurdities, Trickery and Exposure, The Higher Aspects of Spiritualism, "Our Father."

With the first two parts of the work, no one can take exception. It is exhaustive in its way, though in no way original and traces the golden strands of Spiritualism through the history of early times.

The third part, treating of modern manifestations, from the well known position of the author, has been from the first announcement of the work regarded with distrust, and Spiritualists have feared that revelations might be made damaging to the cause.

This is an idle fear. The truth needs no support from error. In the end it always gains by being outspoken.

new philosophy. Yet some one must present its other side. The shadows are deep, but they will disappear when the light streams on them.

We are standing at the dawn of a new era in Spiritualism. The day of the wonder-worker, of credulity, and rascality is fast closing, and Spiritualism will take its place as the Science of Life, to be investigated with calm deliberation.

The wandering medium, who insists on his own conditions, and those of fraud; who objects to anything having the least value as a test, will be discarded.

Mr. Home has sounded the key-note in this new advance. He speaks, and with unmistakable emphasis, the demands of the best thinkers in the cause; as a basis for our religion we are to have a science, and not the bungling tricks of mountebanks.

Our author by no means forgot the Lights of Spiritualism. The pages he devotes to this phase are pleasant reading, and replete with instruction.

The book is an exhaustively magazine whence friend and foe will draw material for offense and defense. Had we not implicit confidence in the power of truth, we should hesitate, as so many have done, before pronouncing it best to publish many of its chapters.

I fondly thought of happier days, whilst it denoted nothing else than my death. To the dead there are no tolls; they drink purer draughts, and continually ascend higher.

But the good, enjoying eternal sunshine night and day, pass a life free from labor; never stirring the earth by strength of hand, nor yet the crystal waters of the sea of that blessed abode.

The past has been an age of intolerance in which true righteousness has been crucified between two thieves—the living and the priest—who have equally shared the wealth and power, which their combined energies could extort from the people.

All the sects differ from one another because they are of man; whereas morality is everywhere the same, because it proceeds from God.

"We are wiser than we know." Thou who in the noontime of brightness Seest a shadow undefined, Hear'st a voice that indistinctly Whispers caution to thy mind;

Countless chords of heavenly music, Struck ere earthly time began, Vibrate in immortal concord;

It is useless for newspapers to assert that hair dyes are poisonous, because when a woman wishes to use them she will do it. She is brave enough to brave anything but a boil on the nose.

Three women have taken the degree of Doctor of Medicine at the University of Zurich since its opening in 1847, and at present there are five, of whom the correspondent is one, American ladies, students there for that degree, and who had previously been refused admission at Harvard.

I have a belief of my own, and it comforts me, that by desiring what is perfectly good, even when we don't quite know what it is, and cannot do what we would, we are part of a divine power against evil, widening the skirts of light, and making the struggle with darkness narrower.

The English revisers of the New Testament have reached the eighteenth chapter of Revelations.

"But I pass," said a minister in the West End, one Sunday, in dismissing one theme of his subject to take up another. "Then I make it spades!" yelled a man in the gallery, who was dreaming the happy hours away in an imaginary game of euchre. It is needless to say that he went out on the next deal, being assisted by one of the deacons with a full hand of clubs.

Pestilential backbiters are the most infamous sinners. They steal the livery of heaven to serve the devil in—the devil of selfishness. Beware of them.

"I say, Paddy, that is the worst looking horse you drive I ever saw. Why don't you fatten him up?" "Fat him up, is it? Faix, the poor baste can hardly carry the little mate that's on him," replied Paddy.

When death, the great reconciler, has come, it is never of our coarseness that we repent, but our severity.—George Eliot.

The Theosophical Society failed in their project of importing a live Fakir from India, for the cause they ought to have known from the beginning; the Fakir can not cross the black water—the ocean—without losing caste. This result is deeply to be regretted, as the Spiritualists would have been delighted to have seen the remarkable feats described by Madame Blavatsky, of a Fakir throwing up a ball of ivory, holding the end in his hand, and the ball going out of sight; a boy then climbing the string out of sight, and the Fakir climbing after the boy out of sight; killing him and throwing him down in pieces; then descending and putting the pieces together, and the boy appearing unharmed!

Has religion fostered learning? Countless martyrs at the stake and on the rack, whose only crime was extending human knowledge beyond prescribed limits, cry to the plying Heavens. For a thousand years it sat on the prostrate form of a great civilization, and attempted to guide the course of events.

Less religion fostered learning? Countless martyrs at the stake and on the rack, whose only crime was extending human knowledge beyond prescribed limits, cry to the plying Heavens. For a thousand years it sat on the prostrate form of a great civilization, and attempted to guide the course of events.

And she so cool and practical, This wrote she in reply: "I see you wrote about a kiss, And lying down to die; Bathe in hot water, love, your feet, Crushed ice put to your head; And then a mild cathartic take— And go right straight to bed!"

I beseech you to treasure up in your hearts these my parting words: Be ashamed to die until you have won some victory for humanity.—Horace Mann.

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CHICAGO, March 16th, 1877. TO READERS AND SUBSCRIBERS.

LOCATION 92 and 94 LaSalle street, Northwest corner of LaSalle and Washington streets.

Informal Reception to Andrew Jackson Davis at the Banner of Light Publishing House, Boston.

Andrew Jackson Davis, whose name has become a household word throughout the United States and various parts of Europe, was lately in Boston, and his friends there were awakened to a just spirit of recognition of this worthy apostle of Spiritualism, and an informal reception was given him at the Banner of Light office.

The arrival of Mr. A. J. Davis in Boston was the signal for the awakening in this community of a spirit of pleasant recognition both of the answering character of this veteran apostle of the Harmonical Philosophy, and of the ever-increasing value of the works which he has from time to time been inspired to give to the world.

As a preface to the meeting a number of cards of invitation, of which the following is the text, were sent out from the Banner of Light Office to subscribers and friends generally, resident in this city and vicinity:

Andrew Jackson Davis, of Orange, N. J., who has been rightfully termed the seer of the Nineteenth Century, is now enjoying a season of repose and recreation as the guest of Alfred E. Giles, Esq., Hyde Park, Mass.

Notwithstanding the day selected proved to be one of the most unpleasant of the present "rainy season," a goodly number of the friends assembled in the Public Free Circle Room at the appointed hour.

Mr. Andrew Jackson Davis being introduced, spoke as follows: I am very happy to be here with these ladies and gentlemen, whom I believe are brothers and sisters in our common cause, the cause of human happiness and human progress.

with ecclesiastical organizations which are arrayed in the interests of Superstition. I do not consider or receive this meeting as a personal visitation on your part paid to me, but rather as a remembrance bestowed on the common cause in which we are all engaged.

So far as our venerable brother, the chairman, has referred to me, my thanks are due to him for the expression of his good wishes. As regards my work, I will say that I recognize by spiritual inspiration the incoming of truth from unexpected sources—the dawn of the spirit of light and life, of knowledge and wisdom from the unnoted crevices of human society and human understanding.

I began with the eyes of the spirit, as we all shall when we disrobe, but it became necessary to broaden that power of vision in me by practice before it could reach to reliable results. I began, for instance, first to see the watch and the hour it marked when in the subject's pocket, at Poughkeepsie, then a clearer development enabled me to look beyond the extraneous circumstances of the metal time-keeper and gaze upon the workings of the vital time-keeper, the heart which beats beneath it.

A little further on in time I saw the human brain—the human head. I remember how it appeared. The brain of one subject, a well-balanced man, gave to my sight the appearance of a mountain-top full of little cones, which were like volcanic peaks (as marked on maps) from a quarter to half an inch high, disposed with all the regularity and mathematical precision seen in the mechanism of the honeycomb. This view did not last long; the points disappeared, and out of them came little flames of light and the blending of the little gleams that came from these small centres formed a thought. I watched the formation of thought till the lesson was closed.

Now with respect to the spiritual experiences that have burst upon the world since that volume was given I shall not say much, because this is an informal meeting—and please regard everything I say, also, as informal. I wish to say of Spiritualism only a few words. It has burst out of these unexpected places in society, through lips that before were dumb, through the avenue of minds that might, in some cases, rank with the imbecile and weak, through the humble and unregarded of earth.

some extent, the order of the expression of its spirit, but over the spirit itself we have no power; just as we can dictate the way this meeting shall be conducted. This piece of paper [referring to the minutes on the chairman's desk] contains the names of some speakers and singers, and the order in which they shall appear, but that does not affect the spirituality of the matter.

And Spiritualism is like that rising; it is the Pentecostal age; it is the rising from beneath the waters of life through human nature in the form of hope and aspiration, and descending of other waters of life from the eternal sources to meet and mingle with them in a flood that shall bathe the great stranded ship of humanity, and lead doubting souls skirting its margin to fearlessly embark on its beautiful waters.

Prayer is certainly manifested in a great variety of ways, and expressed in an infinitely diversified manner. There is the Roman Catholic prayer, that comes forth from the lips of the divine like cold water from the hydrant; the Presbyterian prayer that is stiff and formal, putting one in mind of a fashionable reception, where forms and outward ceremonies exclusively rule;

Remarks were made by Allen Putnam, Esq., Mrs. Jennie S. Rudd, A. E. Giles, Esq., Mrs. Emma Hardinge-Britten and others. The event was one which will long be remembered.

Now, what is a prayer but a wish, the aspiration of the soul going out for the accomplishing of some object, or for the subservience of some end. Read the following from the pen of A. Cleveland Cox, Bishop of the Episcopal Church, and the reply from the pen of W. A. Croft, formerly editor of the Chicago Post.

A PRAYER IN VERSE—THE CRUSADE. In the days of the voice of the seventh angel, when he shall begin to sound the mystery of God should be finished, he hath declared to His servants, the prophets—Rev. 10, 7.

Trump of the Lord—I hear it blow! Forward the cross; the world shall know Jehovah's arm against the foe. Down shall the cursed Crescent go! To arms—to arms! God will it so.

God help the Russ! God bless the Czar! Shame on the swords that trade can mar! Shame on the laggards, faint and far, That raise not to the holy war. To arms—to arms! To Cross our Star.

Forward the Cross. Break clouds of ire! Break with the thunder and the fire!

To new Crusades let Faith inspire; Down with the Crescent to the mire! To arms—to arms, To vengeance dire!

Forward the Cross. That night recall, Of ravished maids and wives withal, With blood that stained Sophia's wall, When Christians saw the Cross down fall. To arms—to arms, Ye nations all!

To high Stamboul that Cross restore! Glitter its glories of yore. Down with the Turk. From Europe's shore, Drive back the Paynim drunk with gore. To arms—to arms, To arms once more.

Forward the Cross. Uplift that signal, Joy cometh with its morning shine, Blossoms the rose and teems the vine; The olive is its fruit benign. To arms—to arms! Come Peace divine!

REPLY TO THE PRAYER. In reply to the above, from the New York Graphic, we present the following.

What a fine looking thing is war! Yet, dress it as we may, dress and feather it, dumb it with gold, huzza after it and sing swaggering songs about it—what is it, but murder in uniform? Cain taking the serpent's shilling?—Douglas Jerrold.

God help the babes! God bless the wives! Shame on the priests that whet the knives! Shame on the church whose altar thrives By wrecking peaceful peasant's lives! Be still—be still! 'Tis Hell that drives!

How long, O Lord, before thy shrine Shall men pray, "Vengeance, God, is thine," Then worship Moloch as divine, And drink the battle's bloody wine? Be still—be still! O, heart of mine!

Forward the Race! Let creeds impart No barb of poison to the dart That flies from Mammon's bow, or start Tasmanian devils in the heart! Be still—be still! Love sits apart.

God bless the Czar! Beneath his eye Poor Poland writhes and cannot die, And as the bandit's minions ply The knout, to Heaven ascends her cry. Be still—be still! O, Infamy!

Put up the sword! And ne'er again Let the grim Crusades' fiery train Drag o'er the earth its awful stain—'Tis branded with the curse of Cain! Be still—be still! Let Mercy reign.

Come Holy Peace! May Muscovite And Moslem end their wretched fight; Women with songs shall hail the light, And children foot with flags of white— Be still—be still! O, sacred light!

How easy to pray, but how difficult to attract the attention of Deity. This prayer for war, for bloodshed, for devastation and ruin, came forth from the lips of that divine like noxious gas from a putrescent mine, and possessed no more virtue than that. It is this general bloodthirstiness of the clergy in manifesting a spirit so foreign to that exhibited by the gentle Nazarene, that disgusts thinking people.

The prayers that have been uttered for the extermination of the grasshoppers, if in print from type used in the JOURNAL, would make a column long enough to encircle the entire globe, and then extend half way to the Moon. If the voices of all uttering them could be united in one sound, they would make a noise more terrific than one thousand peals of thunder combined—in fact it would be perfectly appalling and deafening. Still, all those prayers availed nothing, and it was not until genius brought forth an invention made of sheet iron, that the conquering of the grasshoppers was considered possible. Tons of sheet iron have been sent West for this especial purpose.

That prayer manifested in daily life, in thoughts that are pure, in acts that are charitable, or in deeds to the poor that are crowned with lam, flour and other substantial of life—that prayer we say causes rejoicing in the spirit world, and angels bow down before the shrine of the Most High and with feelings of gratitude give thanks for the only perfect expression to Deity.

The address of the Executive Board of the Michigan State organization, to the Spiritualists of that State, is one of the most able and timely documents ever issued from the Spiritualistic press.

It briefly gives a view of the whole ground, the reasons why organic effort has been discarded and why it should be supported. It presents some aspects which were they not easily remedied, would be indeed appalling.

Yet it is truly said that the number of Spiritualists constantly increases. Yet most admirably is it expressed: "There is a wide difference between a simple belief in spirit communion and Spiritualism. The churches, as before remarked, have the first already, and to multiply evidences of it; if we go no further, simply serves to strengthen them. Persons may be believers in spirit-communion, and remain in the churches if they would be Spiritualists. A belief in spirit-communion or even in the philosophy of Spiritualism by its members, does not alter the creed of the church."

To this large class of silent or expressed

believers, one of two things must come to pass, namely, elimination or absorption. Either these persons must come out and form centres of organic action around which they can rally, or they will be absorbed by organic agencies already existing. That they should remain nebulous or incoherent is contrary to one of the first laws governing matter.

We heartily commend in the main the declaration of principles set forth. Of God, the futility of finite grasping the infinite, is admitted; of the Son of God, all are regarded as such; as to the adoration of one person, all should be adored according to their goodness; as to the fall, it is "relative"; of original sin, it is declared "the sum of man's efforts is good"; for religious dogmatism, rationalism is substituted; for belief in immortality, demonstration; prayer is recommended for its reflex action on the individual. "To discover, to apply, and to teach the laws of life, and the relations and duties of man to society, are acts and purposes, and are essential to societary action. We believe also that there is religion of the affections and emotions, that manifests itself in acts of devotion, in prayer, in praise and in song; and that the soul of man is thereby elevated, chastened and sweetened." It will be perceived that this declaration is negative as well as affirmative. We should like to see the banded Spiritualists boldly affirm the grand truths wherever they all stand together, and cast aside the fear that a statement of truth can form a fettering creed; dogmatic opinions, not the truth, are the stuff creeds are created out of.

This able document may be obtained of the President, Dr. A. B. Spinnery, Detroit, or of the Secretary Mrs. L. E. Bailey, Battle Creek. S. B. McCracken, E. C. Manchester, and Geo. W. Winslow are the Directors.

Not his Wife, but his Aunt.

Some persons in England who should have a medal for their mendacity, are circulating the statement that Mr. William Richmond the husband of Mrs. Cora L. V. Tappan, Richmond, was the husband of the Mrs. Richmond who was with Mrs. Tappan in England. For the information of the general public we state from our own knowledge, that the present husband of the lady known in England as Cora L. V. Tappan, is a nephew of the husband of the Mrs. Richmond above alluded to. Mr. William Richmond was a single man living with his mother at the time of his marriage with Mrs. Tappan. He is a young man of sterling integrity, well known in this city where his grandfather, Hon. Thos. Richmond, a hale and hearty, genial old gentleman of eighty years, still lives, after having been actively identified with the growth of Chicago and the West, for half a century. No family in this city is more respected than is that of Thomas Richmond, including his numerous descendants.

Make No Combinations with Quacks and Humbugs.

There is just now in this State a wonderfully friendly feeling exhibited by all the quack doctors and specialists—wolves preying upon the credulity of humanity—towards the spiritualistic healers. The former fear the law, and are sharp enough to see the immense influence of Spiritualists, and to try and enlist their co-operation. To all spiritualistic healers we say most emphatically, have nothing to do with these low fellows, but stand on your own merits, and you will come out triumphant. Nothing is ever gained by consorting with or countenancing evil. Such a compromise of honor and purity must always be atoned for. Rely upon the justness of your cause and the inalienable rights guaranteed by our constitution; and you will suffer no harm.

The Voice of Truth.

Such is the name of a weekly paper which our esteemed friends, Mrs. Mary Dana Shindler and Annie C. Torrey Hawks, contemplate publishing in the interests of Spiritualism. These ladies have the good of the cause entirely at heart, and no doubt will make an interesting and useful paper. Should they put it on a paying basis without first sinking fifty thousand dollars, they will show either that they are better managers than any of their male predecessors, or that the angels are more propitious. If our readers will send their names to these ladies at 344 Jefferson Street Extended, Memphis, Tenn., they will be favored with a specimen copy when published. Success to the enterprise.

Dr. Slade and Prof. Lankester.

Dr. Slade is aggressive, and is willing to satisfy even Prof. Lankester that the manifestations presented through his mediumship are the direct results of spirit power. He will, if the Professor so selects, visit London, sit at any table he may desire, and give every opportunity to test his powers. He will give him the benefit of six or more sances, charging him nothing therefore; the only restriction being that the Professor shall not commence, or encourage others to do so, any legal proceeding against him, if he is satisfied that the manifestations are not the result of trickery.

"The Doctors' Law"

As the Act to regulate the practice of medicine in this State is happily dubbed; need give healers and physicians but very little uneasiness. We shall in our next issue publish the full text of the law with extended comments.



Voices from the People.

A Mother's Prayer. With eager arms a mother pressed A tangle of hair in her breast...

The Power of the Will—Elementary Spirits, and Psychological Effects. As an evidence of the possibility of one mind having the ability to control another...

He wants a Key.—W. K. Henderson, of Ouachita City, La., writes—I like the JOURNAL, though I now have no strong belief in Spiritualism...

An Aged Reformer.—In conversation this morning with an old man, who had been a member of the church for many years...

Prayer and Science.—On Sunday evening, the 6th instant, a most remarkable and successful service for materialization was given through the mediumship of Mr. Robert Brunsell...

The Kollan Harp.—He says: "As collan harps are now popular in some quarters, says the correspondent, 'I would like to make suggestions drawn from an instrument which is admired by many of my friends.'"

Missionary Labor.—A gentleman who visited the Society Islands lately returned to San Francisco, California. He says: "The native population are lazy and ignorant, and it must be remembered that this is in the face of the general light which has been shining on them for nearly a century."

Bad habits on earth, of course pervert the spirit, and make the same in the general direction of the habit itself. The spirit is invariably directed in the direction of the acts of life.

Christ.—There is a paper which might have contained an account of the crucifixion of the Savior had there been correspondents at the time of that great event. The Gazette of Peking, China, was started 713 years before the birth of Christ.

Bro. W. K. Henderson desires to know if we can tell him anything in reference to the above. At Peking, (or Peking) China, a species of newspaper has been published for a long time—perhaps the above figures may be correct.

Observe the above: "She cautiously advanced," etc. There is a deep meaning in all that expression. She had just come from the spirit side of life, and entered a new sphere of existence entirely foreign to her nature, and as a consequence, she was cautious; hence it is true that spirits when materializing at a circle, need encouraging—need stimulating by kind words and wishes.

God Sent the Bag of Flour.—In about the year 1839, in Central New York, there was a time of great scarcity of provisions. Grain was very high, and difficult to be obtained at any price; and of course families of limited means were very much straitened.

Joined in the search. After half a day's search, it was ascertained that she had gone towards the water. I found her myself precisely as I had seen her in my dream, even the long hair lying on her back.

Glasgow, Scotland, Painting Medium.—The name of Mr. D. Duguid, the painting medium, having reached the Antipodes, made it a matter of interest to our Antipodean Spiritualists to witness the phenomena.

Dr. Samuel Maxwell.—E. W. Bowman, of Pennsylvania, Ind., writes—I esteemed Dr. Samuel Maxwell highly. I loved to be with him. His medium powers were grand.

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Spiritual Clothing, etc.—Bro. Z. T. Griffin took the position in an article published a few weeks ago in the JOURNAL, that bad habits in life had a deleterious effect upon the spirit.

A Rabbit Brought into a Circle.—John A. Hoover, of Philadelphia, writes:—The year 1839, in Central New York, there was a time of great scarcity of provisions.

God Sent the Bag of Flour.—In about the year 1839, in Central New York, there was a time of great scarcity of provisions. Grain was very high, and difficult to be obtained at any price; and of course families of limited means were very much straitened.

God and the Potato Bug.—The Colorado potato beetle, or potato bug, as we generally call it, has at last found its match in the shape of a mite parasite. Prof. Riley, at a meeting of the St. Louis Academy of Science, exhibiting a potato bug which was so completely covered with a mite parasite that the point of a needle could not be placed on any part of the beetle's body without touching one of the parasites.

Dr. Samuel Maxwell.—E. W. Bowman, of Pennsylvania, Ind., writes—I esteemed Dr. Samuel Maxwell highly. I loved to be with him. His medium powers were grand.

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The May of life only blooms once. Opposition inflames the enthusiast, never converts him. It is not flesh and blood, it is the heart that makes us fathers and sons.

Richmond, Wis.—E. W. Austin, writes—I feel that I can do no work without the JOURNAL, as I have been a constant reader and subscriber since its first publication.

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