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 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.—John Pierpont.

From Man to Book.

Rev. Minot J. Savage is peculiarly unfortunate. Prof. Hermann, a peripatetic prestidigitator, having failed him as a champion explainer of the *modus operandi* of the presentation of spiritual phenomena, he has made a change of base to a book which claims to give the "Bottom Facts" in the case, but which he will find, by further experience, to be equally untrustworthy as a support for his mental equipment in this matter. The favored volume, the bringing out of which Mr. Savage seems to have encouraged, that copies him in its pages with commendation, and is in turn complimented by him in the latest number of the *Christian Register*, is entitled "The Bottom Facts Concerning the Science of Spiritualism: Derived from Careful Investigations Covering a Period of Twenty-Five Years," and is from the pen of John W. Truesdell. Of this writer and his position the assertions are loud both on the part of Mr. Savage in the *Register*, and of the *Syracuse* (N. Y.) local papers in noticing the book. Concerning the "careful" nature of these investigations (?) we shall speak further on: at present we desire to solve the enigmas suddenly propounded to us, viz., who is John W. Truesdell? We find the *Syracuse Sunday Times* indulging in large headings such as "Spiritualism Exposed by one of the Best Mediums in the Country"; and the *Syracuse Evening Herald* stating as follows:

The author, Mr. John W. Truesdell, of Syracuse, is a man who has been twenty-five years and more shining light in the spiritualistic world, whose standing as an authority is unquestioned and unquestionable, and whose credibility, aside from any other consideration, rests upon the sufficient basis that he has been throughout a very earnest truth-seeker and an investigator of the highest type.

So much for what the papers have to say. Now we would respectfully repeat the query, who is this "shining light," Truesdell, "whose standing as an authority is unquestioned and unquestionable," etc.? Did any one in the Spiritualist ranks ever hear of him outside of the local distinction he seems to have won by practices which mankind have united to consider "more honored in the breach than the observance"? We have ourselves had an experience of twenty-six years as editor of the *Banner*, but must freely confess that "this shining light," Truesdell, has never before beamed on our vision—to our remembrance at present writing at least—and a similar want of information concerning him as a man and as an "unquestionable authority" on matters pertaining to the cause exists among Spiritualists generally. This local "Daniel come to judgment," if we have read his book aright, has never claimed to be a Spiritualist at all; he has only represented himself as an investigator, a student, an experimenter, etc., but has denied being a spiritual medium in the sense generally applied to the term, whatever inferences he has allowed his friends and inquiring visitors to draw from his performances. In fact, our neighbor, the genial investigator, states openly that Truesdell "is a Liberal," [a very illiberal Liberal, in our view] and T. himself gives us his own portrait as follows, sketched in 1872 by one of his alleged victims, L. W. Chase of Cleveland, O. (Page 185): "Mr. T. is a shrewd business man of perhaps thirty or thirty-five years of age, rather pleasant and gentlemanly in his manners, but cold and material in his reasoning, exceedingly skeptical in all matters of religious faith, and what the world would call an infidel."

This is the individual, this is the "shining light," this is the "unquestioned and unquestionable authority" (?) on spiritual matters, who, according to the *Syracuse Times*, has, by his defection, dealt "a death blow to Spiritualism." Many "death blows" (?) have been dealt it in the past, amid the waving of theological banners and the blare of scientific-materialistic trumpets, but the quarry has refused to fall! and in due time the memory of the blow and of the dealer thereof have disappeared from the general human recollection, leaving Spiritualism itself still intact. The like will also prove true in this later instance.

life in despicable efforts to mislead and play upon the holiest instincts of the human heart; he is a man who has given sittings which he allowed his patrons to believe were NONFADE séances for spirit-communion, when to his own knowledge this impression was created by a series of carefully practiced tricks, the use of paraphernalia, and the exhibition of social treason of the deepest dye, (to call it no worse name.) He directly confesses, for instance, if his language means anything, (for like his action regarding his alleged mediumship or its opposite, his book is written in such a vein of double entendre that when he makes what would be a direct statement in other men's vernacular, it is in his instance veiled either in stilted bathos or virulent sarcasm to such an extent that his meaning is not directly apparent,) that he deceived the Oneida Community's Investigating Committee, who visited him to inquire after light concerning spirit-return, by sending a messenger to their hotel to obtain from the register the names of the members of the company, a knowledge of which he afterward paraded before them in such a manner as to convey to their minds the idea that these names were put in his possession by their spirit friends or by his controls (?)—and further that he deceived them by the use of a confederate, a skeptic, who was introduced into the sitting for the express purpose of helping on the deception; he admits that he grossly deceived Daniel J. Halstead, then proprietor of the *Syracuse Courier*; and worse than this, he confesses with a smirk of self-satisfied smartness that he was able to deceive Mr. L. W. Chase (before mentioned) into thinking he was in communion with a deceased relative by deliberately extracting from the overcoat pocket of that gentleman a private diary which he [C.] had evidently through inadvertence left there, while he went into another apartment whither he had been called by Truesdell for the very purpose of enabling him [T.] to come temporarily "in possession of that diary" as he words it; he congratulates himself that by that "piece of strategy" (people generally would call it by another name) he was able to mislead Mr. Chase, and he boasts that he has allowed an endorsement of his mediumship published in the *Syracuse Daily Courier* by that gentleman to remain uncontradicted for ten years, or till the issuance of this volume. This is the sort of man whom Rev. Mr. Savage next drags into the arena as the champion-by-book, whose colors he chooses for the nonce to wear! This is the "earnest truth-seeker," the "investigator of the highest type," which the *Syracuse Herald*, hat in hand, introduces to its readers for their acceptance, as one "whose standing as an authority is unquestioned and unquestionable."

So much for what Mr. Truesdell is. Now as to his book and its statements. But before proceeding to this task we premise that we emphasize Mr. Savage in this connection, because—were it not that he has publicly given his approbation to this self-confessed deceiver (of whom he affirms in the *Register*: "So long as Mr. Truesdell can perform as tricks all the principal things that the great mediums claim as manifestations of spiritual presence and power," they must remain under suspicion, etc.), and as a natural consequence has bestowed, in the minds of the great body of casual observers in society, the quasi endorsement of the Boston Church of the Unity upon this volume, thereby misleading those ignorant of these matters into error as to the true measure of reliability or conclusiveness involved in the book—there is nothing, either in Mr. Truesdell himself or his published extravaganzas in prose, to merit the slightest amount of "free advertising" at our hands—an art for the obtaining of which, in common with all jugglers, Mr. T. seems to have at his fingers' ends: The only "Bottom Facts," we feel convinced on a perusal of his work, which Truesdell has shown, are those of his own moral turpitude. Indeed with regard to his revelations (?) and theoretical explanations as to how this or that manifestation is produced, even the veteran editor of the *Boston Investigator*, while stating that the book is "attractively bound," etc., feels to add: "Its contents are curious if not convincing, but not new, for we have read similar ones about five hundred times if not more."

We wish it therefore to be clearly understood that what we may say of this effusion is only to enter our protest against the action of clergymen and editors in giving the weight of their sanction to such a man and such a book, thereby misleading those who know nothing of Spiritualism themselves into a false idea of the value (?) of the work: Otherwise, and on its own merits, we should take no notice of it whatever, for outside the arena of the merest sensational exposé (?) literature occasionally met with in the cheapest and most sensational of the secular papers existing in various parts of America, it has never been our lot, in the course of twenty-six years' experience, to meet with a book embodying more virulent stabs by innuendo at personal reputation, more arrant self-conceit and over-balanced bombast, "full of sound and fury, signifying nothing," than this collection of three hundred and thirty-one large-typed-small-mattered pages which have thus found their way to the public through the press of a ready publisher. The concluding chapter, addressed "To Spiritual Mediums only," and tricked out in a catch-penny harness with which to be sure and attract the public eye, is alike a gross libel on every medium who has ever been developed, or who is now practicing as such in this country or any other, and an insult to the common sense of every Spiritualist in the civilized world.

Rev. Mr. Savage, on page xv of the Introduction, is glad to learn that light (?) concerning Spiritualism is about to be gained by the publication of the results of Mr. T.'s twenty-five years of study, (1) and is especially severe on those who practice a "base and heartless trifling with the most sacred memories and hopes"; but to repeat Mr. Savage's own words, "the base and heartless trifling" which Truesdell has confessedly carried on in this direction should be his own condemnation as an unfit witness in this case at the bar of a truly enlightened public opinion.

Attacks on Spiritualism in the past have generally been leveled from one direction only. The churchman attributes its revelations to "the devil and his angels," the non-immortalist to legerdemain; but if we have read this book aright it aims to occupy dual ground: To the churchman it holds up his much-petted "diabolical" theory dressed in the fantastic robes of A. J. Davis's "Diakka"; to the non-immortalists, and to those among the Unitarian and Universalist clergy, who, having no recognized devil, have to seek other consolation lest a future life should be demonstrated to them, and who, like Mr. Savage, seem to take special pleasure in bringing to notice each new attempt to explain away that which experi-

ence has always proved will not stay explained, Mr. Truesdell holds up an inviting array of sleight-of-hand and sleight-of-robe, "Inverted writing," "trick slates and pads, pencils under-finger-nails, pencil-clamps, "open-top thimbles," "leaden anchors or "grab-alls," concealed knives, convenient loops of silken thread, "stuffed hands," visits to country graveyards for names of the dead, consulting the files of the local press for obituary notices, searching persons' pockets for private memoranda, examining hats for the names of their owners, ransacking the family Bible for statistics, and all the other exploded theories, prestidigitatorial and otherwise, which have made their several débuts before the public since the spirit-raps were announced by the sapient New York State doctors to have been produced by the snapping joints of the Fox children!

While the ordinary matter of the volume will be but "laughing-stock" to persons who know anything of what Spiritualism really is, the various mistakes, willful or otherwise, occurring in this volume, showing either want of care in preparation, or determination to mislead, ought to detract in the mind of the unprejudiced person of whatever belief from the already little weight of the volume. For instance, on page 76 he accuses "Mr. William White, then editor of the 'Banner of Light,'" with direct double dealing—stating that he [W.] admitted to him [T.] that he met with at least one highly objectionable experience at one of Mrs. Andrews's Moravia séances, and that then he [W.] "returned to Boston, and published in his paper a glowing account of a séance given by Mrs. Andrews, in which the writer [W.] endorsed the medium as genuine." We would inform this self-confessed trickster, Truesdell, first that the name of the now ascended William White was, wherever he was known in this country, while in mortal life, a synonym for sturdy truthfulness and manly honor, and it will take more than his own testimony, and that of all the corroborative skeptics he may bring in a la the confederate at the Oneida-Committee séance, to satisfy those who knew Mr. White that he would willfully deceive the public as to his real sentiments. Second, Mr. White never was at any time the editor of the *Banner of Light*—and we are almost certain that, as frequently as we have stated this in our columns Truesdell must have known it, but in order to strengthen the "clear and humorous style" (the *Syracuse Times* has it) with which he [T.] defames the memory and character of those who have passed the portals of the grave, he has inserted the oft-contradicted statement to deceive those who, reading his book, are not conversant with the facts in the case.

The words put in the mouths of Charles H. Foster and Henry Slade by Truesdell are self-evidently ridiculous, if judged only from the standpoint of common sense probability; he sets up men of straw, labels them Foster and Slade, and then bowls them down again with the greatest satisfaction—to John W. Truesdell. The bungling theories and stupid imitative appliances by which he seeks to explain as tricks what happens in presence of these media, also of what used to occur in presence of the late Mrs. Hardy, fall utterly and entirely to cover our own experiences with these celebrated instruments, and this statement of ours will also receive the endorsement, from the ground of their own personal investigations with these mediums, of hundreds of ladies and gentlemen throughout the nation whom we assure Mr. Savage are at least equally reliable (we beg their pardon for making the comparison,) with the obscure and over-cunning book-writer whom he now seeks by the helping hand of his own name and official position to elevate into public notice.

What Truesdell says at the expense of "Henry Melville Cummings Fay Foster Mansfield Braddon" and his petite assistant, is, so far as a blow aimed at Spiritualism is concerned, of no avail whatever with those who know anything about the subject (though the uninformed portion of the public may be deceived by it, since for years the Spiritualist press—the *Banner of Light* included—has not failed to warn the people against this Braddon-Fay combination, wherever exhibiting).

Of course Truesdell does not forget to flaunt the usual money-challenge to mediums which is the usual *pièce de résistance* of those who think they "know it all," when arguing on Spiritualist topics.

Truesdell's resurrection of the Belleville-Slade fiasco at this date is only another evidence of the innate ghoulishness of his mental tendencies—as we explained at the time how we came to make our first statement, which he quotes, and then makes an attempt to "white-wash" the peripatetic "Dr. Charles Slade" at our expense. Numerous correspondents in various parts of the country have requested that we warn the people against the operations (which we have repeatedly done) of this "Dr. Charles," who, strange to say, is the only person claiming to be a medium for whom T. has a word of commendation. Is it a case of "fellow feeling" between these two worthies?

So much for Truesdell. Now a word of advice in closing to Mr. Savage. We would earnestly recommend, if he really wishes to know what Spiritualism truly is, and what the phenomena really are, to quit seeking for this knowledge among professional and professed exposers like Prof. Hermann and Truesdell, and carry on personal inquiries for himself among spiritual mediums upon whom he can rely. Surely he can trust his own reason, senses and judgment in the matter. Let him reflect on the great men, the mature minds who have been in the past convinced on proper investigation of the truth of spirit-communion; let him reflect that Rev. John Pierpont, Judge John W. Edmonds and Prof. Henry Kiddle, for instance, were converted to this belief through the mediumship of their own relatives in the sacred limits of home; let him reflect that he himself has already received in his own study from a respectable lady member of his own parish astonishing evidence which he will not, we think, dare ascribe to fraud on the part of that lady; and so reflecting, and so acting, we trust that the time will come in his experience when being in the way of really reaching the "Bottom Facts" of the New Dispensation, he will show less eagerness to welcome and mentally assimilate the cut-and-dried theories of men like Hermann, and the crude imitative simulations of book-makers of the Truesdell stamp.

The Spiritual Séance held at this Office last Tuesday afternoon—the "Spirit Children's Day"—was uncommonly interesting, and the audience were highly gratified. One gentleman (a stranger) from Cincinnati, fully recognized a little niece of his. Eleven spirit children reported.

On Tuesday afternoon, June 26th, the Circle will be devoted to the special controls of various mediums. The Circle will close for the season on the following Friday.

What War Costs the People.

It has been recently stated by unquestioned statistical authority that out of a total annual expenditure of four hundred and twenty-five million dollars by the British Government, four hundred million went toward the payment of the army, navy and police in the past, and insurance against loss by violence in the future. This leaves the comparative pittance of twenty-five million dollars for the direct benefit of the people, numbering less than forty millions. Although the exhibit of actual waste is not so bad in our case as in that of Great Britain, it will nevertheless be found to maintain its just proportions. The statement above presented involves one of the most serious and grave problems which modern civilization is summoned to dispose of: Were the world, and especially the governing portion of it, inclined to be peaceable and honest, and peaceable because honest, by far the greater part of the heavy expenditure under which the people of all countries bend and stagger would be lifted from their backs. *The greater part of the fruits of human industry is wasted in war, and preparing for war and recovering from it!* Viewed in the most favorable light, war entails a dead loss on any nation indulging in it. It disrupts the channels of peaceful industry; it destroys what has been previously produced and accumulated; it withdraws an immense ratio of the working class from its various productive operations, sets them to annihilating what has just before been created with so much pains, and by taking them from the field of wealth-creating employments to perform this work of destruction cripples the efforts of those left behind, and thus forces the entire body of consumers to expend more of their earnings and accumulated savings in order to secure an adequate support. War is waste in every way, and waste only; waste of life as well as of property; and waste, also, of the moral character of a nation!

It is this burden of the actual cost of war which is going to bring people to see and realize its wicked wastefulness more than all else. We shall all take our lesson in morality through our suffering, if we continue to refuse to take it in any other way. The people pay dearly to indulge in this cheap pride of strength and force, which never advances a nation, but always weakens and wastes it. Of course it is not to be supposed that one nation alone can bring about the reform which all alike desire. The European powers are in such close relations, by the bare necessity of their position, that they must all move together, if at all; and they never will until they feel sure of their inability of proceeding any further in the way which the above exhibit in regard to Great Britain illustrates. The increasing weight of the burden will soon break them down. The industry of the people is mortgaged for generations to come, to meet barely the interest on this huge volume of worse than needless indebtedness as it falls due.

The voice of an individual, heard above the tumult of war sounds, in protest against following this course any further, is not much more than the sound of an infant crying in the night; it seems as if it were lost in the chaos. But the fast-growing necessities of the people will compel a hearing of that voice at the last. And reason and common sense will assert themselves, showing the utter folly of continuing the work of destruction at the expense of industrial production. It will likewise become more plain that all that is gained by wars and the expensive support of armaments is more than lost in the vast sums they originally cost and the long series of losses, obstructions and disappointments entailed. As civilization advances, it does not seem possible to prolong the present state of things. There must be an international understanding of the matter before long, which will hardly fail to lead soon after to a mutual court of arbitration for the settlement of all disputes between different nations and the adjustment of all difficulties. The social unrest abroad, which threatens an ultimate upheaval, is the outcome of this wastefulness which perpetuates the misery of the people.

A Ministerial Famine Threatened.

At the session of the General Assembly of the Presbyterian Church of the United States, held in Saratoga, N. Y., last month, Rev. Mr. Herlick Johnson, of Chicago, preached the opening sermon, having for its subject: "The Peril and Strength of a Conquering Church," in which he said, as reported in the *Witness*, New York, "I am not sure but that in the ministry the peril of our church gets its chief emphasis," and exhibited great alarm at the great and growing depletion in the ranks of the clergy. He remarked:

"The church is swiftly approaching, if not actually in the presence of, a great calamity. We are threatened with a famine of the ministry. We have 6,744 churches, and take every pastor, stated supply, and home and foreign missionary in the field, and there are yet 2,000 churches uncared for. In the last ten years one-third of the increase in our ministry has been by accession from other denominations. We are making fewer ministers than we made ten years ago."

What with the many in the ministerial ranks who, seeing more light outside than they find inside the walls of the church, leave it of their own free will; and those who, because they venture to speak their own thoughts, not stopping to measure their words by the antiquated creed of a mummied faith, are forcibly ejected by the decree of an authoritative council, what else is to be expected?

Mr. Johnson went on to state that "the Home Board can use profitably five hundred men the coming year, and the Foreign Board needs forty-nine men at once for named places, to say nothing of needs lying beyond"; and he urged "that prayer be made, in view of these needs, in churches and missionary fields." But we greatly fear for them, though we greatly rejoice for all humanity, that the prayers of those who call themselves "the righteous" will not avail much for this purpose just at this time. People who, having once been blind, have had their sight restored, are not apt to put out their eyes in order to return to the darkness and ignorance from which they have emerged. They are rather disposed to thank God for the blessing bestowed upon them, improve their newly-acquired advantages and seek for greater.

On the third page will be found the Secretary's report of the latest meeting of the American Spiritualist Alliance of New York City. A letter received from Judge Cross, at a later date (and after the forms containing this report had gone to press), informs us that the next lecture before this body, on Sunday, June 24th, will be delivered by Dr. W. H. Atkinson, upon the subject of "Disease."

The Baroness Von Vay, the well-known Austrian Spiritualist, is a powerful healer. Rich and poor are treated alike without fee or reward.

Condemnation of the "Russell Law."

As stated by us in previous issues the indignation at the passage of the infamous bill above named—whereby the mediums in Ohio cities are charged a yearly tax of \$300 as a fee licensing such individuals to utilize their soul-cheering gifts—is not confined to the limits of that State, but continues to be expressed in determined language in other parts of the nation. We last week copied from the columns of the *Worthington* (Minn.) *Advance*, a manly editorial protest against this bigoted measure; and now give our readers another excerpt from the declarations of the *Advance* editor, which we submit are filled with the very essential spirit of justice. In his issue of June 7th, Mr. Miller of the *Advance* copies the outspoken letter forwarded to us by Dr. James Cooper, of Bellefontaine, O., and printed in our issue of May 6th, and appends the following comments from his own fearless standpoint:

"This letter certainly has the right ring. The Liberals everywhere must organize and stand together or their liberty will be gone, and they will be bound hand and foot, and chained to the chariot of bigotry. It is a burning shame and disgrace that the Republican party, once so progressive, once the party of liberty, should have become the party of bigotry, intolerance and class-legislation. A Republican majority in the Ohio Legislature passed this infamous Russell Bill; Republican fanatics in a number of States have passed the notorious 'doctors' plot' laws discriminating in favor of one system of practice and against another; a Republican judge in Pennsylvania decided that an Atheist, that is, one who does not believe in a personal God, was incompetent to testify in court, and wherever we turn we see the party that we have all loved and fought for so many years, striking us right and left, hip and thigh, in the face and in the heart, and laughing us to scorn when we protest or ask relief. We speak as a Republican, as one who for more than twenty years has supported the Republican party, and, for one at least, will put in an indignant protest. Almost in silence these outrages are burning and rankling in the hearts of Liberals, and it will not be long, at this rate, until some event will furnish the watchword and the rallying cry, and the Liberals will rise in every prefect in the country, and will slaughter and bury the Republican party forever."

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Agitation for Disestablishment.

The following summing up by the New York Sun of the dolings at a Radical meeting in the metropolises of Great Britain, demonstrates that a feeling deep and wide spread is making its way into the popular comprehension in England that the union of Church and State is an evil, and only an evil, and should be abated at all hazards:

"At a recent meeting of British Radicals in London, the speakers denounced the Established Church very bitterly. John Bright was the most denunciate, and Spurgeon wrote a letter approving of the agitation for disestablishment. It was stated that, out of the population of 38,000,000 in the United Kingdom, only one-third are in the communion of the Church of England, which has accommodations barely sufficient for half that number. Such facts were held to prove that it is no longer the national church. The dissenters greatly outnumber the churchmen; and while the rate system has been abolished, the dissenters claim that the Established Church is flatly opposed to needed reforms. Church livings are still bought and sold, and the patronage of the higher clergy is enormous. The two Bishops of London and Durham are paid salaries by the State aggregating \$220,000; the Bishop of Ely gets \$25,000 a year, and the Bishop of Winchester \$37,000, while eight other bishops get \$25,000 each. Some churches in London, with incomes of \$10,000 or \$15,000, have congregations never exceeding twenty persons.

Our English contemporary, *The Herald of Progress*, remarking that "facts are the foundation upon which Spiritualism rests," expresses regret that the persecutions of mediums and various disharmonizing causes among Spiritualists have served to greatly diminish the supply, so far as any general publicity is given of them. The antagonism to the least open demonstration of spiritual phenomena existing among those who suddenly profess such deep love, respect and veneration for English laws that they plunge into the dusty archives of past ages and rake up long buried and obsolete statutes, in order to hold some legal case for arresting, fining or imprisoning as felons those who seek by positive proof to convince their fellow-men of the reality of a future life, has driven into retray such mediums as Herne, Williams, Mrs. Guppy and Mrs. Everitt; while the many attacks upon and charges against the truthfulness of some of the best mediums for that most wonderful phenomenon, form-materialization, based on ignorance of the laws and conditions governing it, has led those mediums to shrink from giving séances even to such as claim to be friends. In view of this state of the cause the *Herald* suggests that authentic accounts of facts occurring in private circles be brought to the front, and it proposes to institute a special department for a record of these in its columns.

The following clear condensation as to the true sphere of journalism, and the important duties of the editorial fraternity, we clip from the columns of the *Grande Ronde Post*, Union, Oregon:

"There are seemingly but a very few who comprehend the true relation a newspaper holds to the community in which it is published. Some think it is a medium through which to abuse their neighbors, or vent their spleen upon any offending person. To such of these we will say that the mission of a paper is to encourage good morals, to defend the weak and innocent from unjust attacks, and to rectify any wrong existing in the administration of public affairs. It is not a medium for the editor to engage in personal warfare, nor a power whereby to usurp the functions of courts of law."

A great political storm is evidently brewing in Europe, and will result in war at no distant day, probably. Russia is strongly opposed to the extension of English authority in the East, and will stir up the natives of India to rebel against their masters. Is England ready for the conflict? We think not. If it costs her vast sums annually to rule India in time of peace, as is asserted, would her exchequer stand the pressure should war with her rival, Russia, be inaugurated? That is a question the wisest cannot at present solve.

The rumor afloat in the American daily papers that Queen Victoria is so ill that she thinks of abdication is a *canard*, undoubtedly, as we have no information from the proper authorities that such is the case. It is also averred that she is "depressed" in her mind on account of her belief in Spiritualism. This is a gross libel upon the British Queen. Her knowledge of direct spirit-communion is her chief solace, as it should be of all strictly conscientious persons who are too good a woman to be thus calumniated.

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