J. M. PEEBLES AT THE ANTIPODES.

It is now nearly a year since Mr. Peebles started on his pilgrimage round the world. He worked his way to the Pacific Coast, and was accorded a grand farewell demonstration at San Francisco. In due course we heard of the last of the black swans head on the postage stamp. It was from Mr. Peebles, who wrote from the midst of the Pacific; here are some of his words:

"Go ye into all the world and preach the gospel" was biblical command. After a course of lectures in San Francisco, California, I shipped aboard the "Idaho" for Australia. It requires ten days (200 miles) from San Francisco to Honolulu. We have been waiting a week for the steamer from China; she came in last night. Honolulu has a population of 6000; the district 12,000, only about 2000 who are white. The natives, Assin in desert, are rapidly dying out. The mixing of races here is a matter of study. Many whites have married native wives; others live with them unmarried. None of our missionaries are poor. Many of the native physicians, they are called—read, write, and publish journals and books. They are naturally far more intelligent than our American Indians. The climate is tropical. The gardens are beautiful; they are necessitated to irrigate, which they can easily do from the mountain streams. There are two volcanoes on these islands now in full action. The scene is magnificent. We have two Austrian princes on board our steamer. They are pleasant, social gentlemen.

Our friend arrived at the Antipodes safely, and was received by the Melbourne press with a burst of low abuse. Nothing daunted, the Spiritualist went to work, and soon the whole tide of popular feeling was changed. The newspapers were forced to acknowledge his merit and power. On Sunday evening, January 12th of this year, Mr. Peebles delivered the fifth and last of a series of Sunday evening lectures, in the Prince of Wales's Theatre, Melbourne. The Argus of the following day reported: "The audience was as large as the building would accommodate. The lecturer was listened to with attention, and an attempt at disturbance on the part of one or two persons in the galleries was promptly suppressed. The chair was taken by Mr. Charles Bright." The lectures have been so much appreciated that a series of them is being published in pamphlet form.

From the Harbinger of Light and other publications we perceive that Mr. Peebles spoke in other parts of Victoria, and then proceeded to New Zealand. The Christchurch Press of Feb. 27th, reports Mr. Peebles' second lecture, in the new Oddfellows' Hall, delivered to a tolerably numerous audience, who listened with marked attention to the lecture from the beginning to the close. We cannot do better than publish the following letter, which is not only interesting as giving some account of Mr. Peebles' progress, but for other matters to which it alludes:

To Mr. J. Burns, Editor "Argus."—The last three weeks have been the happiest I have known since I have been in this colony; and when I tell you that our good brother, J. M. Peebles, has been lecturing most successfully to the good people of this city, you will not wonder that I am so happy: having the company of a congenial heart and the kindly grip of a brother's hand, these, combined with the pleasure of assisting in the arrangements for the lectures, have helped to make me feel that life is in reality not only worth having, but that it is really enjoyable.

It is astonishing how the opponents to Spiritualism make rods for their own backs, but so it is, and I have not the presumption to call himself a believer in the humble Sann, ne, and a devoted follower of his good Master, in the bitterness of hate took a copy of the Messenger in which was printed one of my letters to you, and no doubt with a view to injure my business asked the editor of one of our daily newspapers to print it, which he did accordingly; and although it caused a few to smile at my audacity, it took the word Spiritualism into many hundred homes for the first time, and so paved the way for Mr. Peebles, and instead of doing me an injury in my business, it has proved a splendid advertisement, and much increased my trade. This is a fact which most con
duously proves that, in spite of every obstacle, truth must and will prevail; and the more the clergy try to run us down, the more insinuations are added to our ranks, and you and I both know that honest investi
gation is certain to terminate in implicit belief.

Mr. Peebles gave four lectures in Christchurch; the first on February 23rd, the second on the 26th, the third on the 28th, and the fourth on March 2nd. He also lectured at Rangiora, on February 25th. He and I together started for Dunedin on the 3rd of March, and I there had the pleasure of hearing him address an audience of about thirteen hundred people in the new theatre. He proposes leaving New Zealand in about a fortnight direct to China, by a sailing vessel advertised to leave Dunedin about the end of the present month. He has done much good here, and many will hereafter remember his visit with pleasure, as he has sent the angel of peace into many a home. One of our zealous Methodists parsons last night gave a lecture, anti-spiritual, and I say it with all sincerity, that this disciple of Christ's cooe-seeded to give utterance to some most glaring untruths; and I cannot help feeling that such a contemptible mode of ridiculing a subject, which I consider as sacred as truth, and nothing more true than spiritual phe

omens, renders such a scoff only worthy of our contempt—a creature to be avoided like a pestilence. For myself, I would gladly seek the true and beautiful, and joyfully cling to it when found, be it in a palace or a hovel; but when I meet a traducer clad in the saintly garb of priesthood, I cannot help feeling myself in the presence of an enemy of our true God and feelings. To think that the clergy has endeavoured to long and agonising. With kind regards to Mrs. Burns and yourself, believe me, yours truly,

W. D. M."

We have to thank New Zealand friends for large parcels of newspapers, giving full reports of Mr. Peebles' lectures, which seem to have been the most gratifying successes. Dr. Dunn accompanies Mr. Peebles. We also perceive that a discussion in the Dunedin papers with the Rev. Mr. Watt is calculated to advance the cause.

MANCHESTER CORRESPONDENCE.

CHRISTIAN EXPATRIATES AND SPIRITUALISTS.

They say that table-rapping is of the devil, and some that were con
dered spiritual communication through the table have been frightened away and given it up through these assertions; yes, they are Spiritualists, and hold their meetings and have their mediums, but table-rapping they look upon as one of Satan's works. The sectarian have shut up com
ditions, render s such a scoffer only worthy of our contempt—a creature to be avoided like a pestilence. For myself, I would gladly seek the true and beautiful, and joyfully cling to it when found, be it in a palace or a hovel; but when I meet a traducer clad in the saintly garb of priesthood, I cannot help feeling myself in the presence of an enemy of our true God and feelings. To think that the clergy has endeavoured to long and agonising. With kind regards to Mrs. Burns and yourself, believe me, yours truly,

W. D. M."

We have to thank New Zealand friends for large parcels of newspa
papapers, giving full reports of Mr. Peebles' lectures, which seem to have been the most gratifying successes. Dr. Dunn accompanies Mr. Peebles. We also perceive that a discussion in the Dunedin papers with the Rev. Mr. Watt is calculated to advance the cause.

MANCHESTER CORRESPONDENCE.

CHRISTIAN EXPATRIATES AND SPIRITUALISTS.

They say that table-rapping is of the devil, and some that were con
v ered spiritual communication through the table have been frightened away and given it up through these assertions; yes, they are Spiritualists, and hold their meetings and have their mediums, but table-rapping they look upon as one of Satan's works. The sectarian have shut up com
munications, render s such a scoffer only worthy of our contempt—a creature to be avoided like a pestilence. For myself, I would gladly seek the true and beautiful, and joyfully cling to it when found, be it in a palace or a hovel; but when I meet a traducer clad in the saintly garb of priesthood, I cannot help feeling myself in the presence of an enemy of our true God and feelings. To think that the clergy has endeavoured to long and agonising. With kind regards to Mrs. Burns and yourself, believe me, yours truly,

W. D. M."

We have to thank New Zealand friends for large parcels of newspap
papers, giving full reports of Mr. Peebles' lectures, which seem to have been the most gratifying successes. Dr. Dunn accompanies Mr. Peebles. We also perceive that a discussion in the Dunedin papers with the Rev. Mr. Watt is calculated to advance the cause.

MANCHESTER CORRESPONDENCE.

CHRISTIAN EXPATRIATES AND SPIRITUALISTS.

They say that table-rapping is of the devil, and some that were con v ered spiritual communication through the table have been frightened away and given it up through these assertions; yes, they are Spiritualists, and hold their meetings and have their mediums, but table-rapping they look upon as one of Satan's works. The sectarian have shut up communica tions, render s such a scoffer only worthy of our contempt—a creature to be avoided like a pestilence. For myself, I would gladly seek the true and beautiful, and joyfully cling to it when found, be it in a palace or a hovel; but when I meet a traducer clad in the saintly garb of priesthood, I cannot help feeling myself in the presence of an enemy of our true God and feelings. To think that the clergy has endeavoured to long and agonising. With kind regards to Mrs. Burns and yourself, believe me, yours truly,

W. D. M."

We have to thank New Zealand friends for large parcels of newspapers, giving full reports of Mr. Peebles' lectures, which seem to have been the most gratifying successes. Dr. Dunn accompanies Mr. Peebles. We also perceive that a discussion in the Dunedin papers with the Rev. Mr. Watt is calculated to advance the cause.

MANCHESTER CORRESPONDENCE.

CHRISTIAN EXPATRIATES AND SPIRITUALISTS.

They say that table-rapping is of the devil, and some that were con v ered spiritual communication through the table have been frightened away and given it up through these assertions; yes, they are Spiritualists, and hold their meetings and have their mediums, but table-rapping they look upon as one of Satan's works. The sectarian have shut up communications, render s such a scoffer only worthy of our contempt—a creature to be avoided like a pestilence. For myself, I would gladly seek the true and beautiful, and joyfully cling to it when found, be it in a palace or a hovel; but when I meet a traducer clad in the saintly garb of priesthood, I cannot help feeling myself in the presence of an enemy of our true God and feelings. To think that the clergy has endeavoured to long and agonising. With kind regards to Mrs. Burns and yourself, believe me, yours truly,
manifestation because you fear man—the fear of making a mistake. It comes from listening to man, whose breath is in his nostrils. Try all other sources of information, such as books, articles, or personal conversations. And believe me, it is not necessary to be an expert in the field of medicine to understand the language of the soul. For the Holy Spirit, the Comforter, will take of the things of God and show them clearly to you. He will be present to guide you in the path of righteousness. He will show you the way to greater understanding and spiritual growth.

We are very grateful for your visit, and I hope it won't be long before we have another one. - Yours truly,

WILLIAM GLEATON.

Brompton Road, Battersea, May 7th, 1873.

SENSE WITH A NEW TRANCE-MEDIUM.

To the Editor,—Dear Sir,—If not taking up too much of your space, I would give a brief account of a sense which occurred on Thursday evening, the 8th inst., at a private circle in West Brompton. In kindly response to our wishes, Mr. S----- agreed to arrange a small party for us. I sat around our table for the first time, and after remaining at the table about an hour and twenty minutes it began to move, and answered many of our questions. We had the pleasure of conversing with the medium in Mr. Martin's drawing-room. He had silenced his voice. I had again in these last days begun to speak more boldly through tables and men, and women can be worshipped in spirit and in truth by the Father.

Yours obediently,

A. D. Murray.

May 7th, 1873.

A STRIKING TEST, SENTIMENT AND EXAGGERATED RESULTS.

To the Editor of the Medium and Telegram.

May 17th, 1873.

I am sorry to have to make you a note to inform you that your opinion will not fall in with Mr. Russell's, and that his views as to the nature and purpose of the medium will not be entertained by him. Mr. Russell, in a letter dated June 1st, 1873, states that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. Clifton, in a letter dated June 2nd, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. Sandy, in a letter dated June 3rd, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. F. P., in a letter dated June 4th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. M. M., in a letter dated June 5th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. R. M., in a letter dated June 6th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. L. M., in a letter dated June 7th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. B. M., in a letter dated June 8th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. W. H., in a letter dated June 9th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. W., in a letter dated June 10th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. H., in a letter dated June 11th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. G., in a letter dated June 12th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. F., in a letter dated June 13th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. E., in a letter dated June 14th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. D., in a letter dated June 15th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. C., in a letter dated June 16th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. B., in a letter dated June 17th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. A., in a letter dated June 18th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. Y., in a letter dated June 19th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. W., in a letter dated June 20th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. T., in a letter dated June 21st, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. S., in a letter dated June 22nd, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. R., in a letter dated June 23rd, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. Q., in a letter dated June 24th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. P., in a letter dated June 25th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. O., in a letter dated June 26th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. N., in a letter dated June 27th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. M., in a letter dated June 28th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. L., in a letter dated June 29th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. K., in a letter dated June 30th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. J., in a letter dated July 1st, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. I., in a letter dated July 2nd, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. H., in a letter dated July 3rd, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. G., in a letter dated July 4th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. F., in a letter dated July 5th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. E., in a letter dated July 6th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. D., in a letter dated July 7th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. C., in a letter dated July 8th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. B., in a letter dated July 9th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.

Mr. J. A., in a letter dated July 10th, 1873, states that he will not listen to any arguments that are not strictly true, and that he will only entertain you on the understanding that you will not publish anything that is not strictly true.
of this colossal work to which he devotes himself? This is what is
of pen-and-ink sketches for the "Divine Commodity, and those who have
just been published, and are revolutionising Italy. In addition to this
moment is exciting much attention in Italy.

b) agreeable to them, I will relate in your columns a fact which at tho
progress of Spiritualism wherever it manifests itself. Hoping to

c) allie his right hand, and this too in broad day-
light. I could multiply instances, but for the present—this will, I
trust, j

The director of the Academy of Fine Arts at Parma is a painter of

For February, 1873, with three different

Mr. Morse will be in Liverpool two Sundays, commencing June 1;
June 9—Blackburn; June 10—Manchester;
where it is my intention to give a free address.
Mr. Morse's address for this week is, care of Mr. R. Young, The
Hive, Sturminster Newton, Blandford.

Why should we longer pray or plead when all is given that we really
need?
THE CIRCULATION OF THE MEDIUM, AND SUBSCRIPTION.

Two Thousand copies will be circulated in the best possible manner. For this purpose, in the paper accepted at the rate of eight copies per day in public libraries. It has been in the works for some time, and secured pretty regularly over the country, some parcels even finding their way to foreign lands. The last order received was from America. This is certainly the most hearty thing that has ever been done for Spiritualism; and when our friends see the volume, they will find that their confidence has not been misplaced. It contains a parcel of copies, which are often ready for the public libraries. It has been in the works for some time, and secured pretty regularly over the country. Some parcels even finding their way to foreign lands. The last order received was from America. This is certainly the most hearty thing that has ever been done for Spiritualism; and when our friends see the volume, they will find that their confidence has not been misplaced.

CONTENTS OF LAST NO. OF "THE MEDIUM."

The Dialectical Report Nearly Ready.

For the last time we print the list of subscribers for the cheap subscription plan, made by the committee of the London Dialectical Society. The original work was published at 15s., and the forthcoming edition is complete in every respect, with the exception that the greater part of Miss Blackwell's elaborate paper and the opinions and advice of the committee will be omitted. The volume will probably be slightly smaller in size, but practically quite as useful, as the opinions of certain individuals abided nothing to the completeness of the committee. The plan of cheap subscription has been taken advantage of to a great extent. The committee will be slightly surprised by the result. The volume will be at all times handy to all, to gift, to lend, or to purchase. The price being much superior work in price and appearance to the former edition. The subscription list is certainly the most hearty thing that has ever been done for Spiritualism; and when our friends see the volume, they will find that their confidence has not been misplaced.

SPECIAL NOTICE.

A list of Meetings and Services of the Spiritual Institution, in London and its suburbs, may be seen on page 221.

THE MEDIUM AND DAYBREAK.
FRIDAY, MAY 15, 1875.

THE DIALECTICAL REPORT NEARLY READY.

For the last time we print the list of subscribers for the cheap subscription plan, made by the committee of the London Dialectical Society. The original work was published at 15s., and the forthcoming edition is complete in every respect, with the exception that the greater part of Miss Blackwell's elaborate paper and the opinions and advice of the committee will be omitted. The volume will probably be slightly smaller in size, but practically quite as useful, as the opinions of certain individuals abided nothing to the completeness of the committee. The plan of cheap subscription has been taken advantage of to a great extent. The committee will be slightly surprised by the result. The volume will be at all times handy to all, to gift, to lend, or to purchase. The price being much superior work in price and appearance to the former edition. The subscription list is certainly the most hearty thing that has ever been done for Spiritualism; and when our friends see the volume, they will find that their confidence has not been misplaced.

SPECIAL NOTICE.

A list of Meetings and Services of the Spiritual Institution, in London and its suburbs, may be seen on page 221.

THE MEDIUM AND DAYBREAK.
FRIDAY, MAY 15, 1875.

THE DIALECTICAL REPORT NEARLY READY.

For the last time we print the list of subscribers for the cheap subscription plan, made by the committee of the London Dialectical Society. The original work was published at 15s., and the forthcoming edition is complete in every respect, with the exception that the greater part of Miss Blackwell's elaborate paper and the opinions and advice of the committee will be omitted. The volume will probably be slightly smaller in size, but practically quite as useful, as the opinions of certain individuals abided nothing to the completeness of the committee. The plan of cheap subscription has been taken advantage of to a great extent. The committee will be slightly surprised by the result. The volume will be at all times handy to all, to gift, to lend, or to purchase. The price being much superior work in price and appearance to the former edition. The subscription list is certainly the most hearty thing that has ever been done for Spiritualism; and when our friends see the volume, they will find that their confidence has not been misplaced.

SPECIAL NOTICE.

A list of Meetings and Services of the Spiritual Institution, in London and its suburbs, may be seen on page 221.

THE MEDIUM AND DAYBREAK.
FRIDAY, MAY 15, 1875.

THE DIALECTICAL REPORT NEARLY READY.

For the last time we print the list of subscribers for the cheap subscription plan, made by the committee of the London Dialectical Society. The original work was published at 15s., and the forthcoming edition is complete in every respect, with the exception that the greater part of Miss Blackwell's elaborate paper and the opinions and advice of the committee will be omitted. The volume will probably be slightly smaller in size, but practically quite as useful, as the opinions of certain individuals abided nothing to the completeness of the committee. The plan of cheap subscription has been taken advantage of to a great extent. The committee will be slightly surprised by the result. The volume will be at all times handy to all, to gift, to lend, or to purchase. The price being much superior work in price and appearance to the former edition. The subscription list is certainly the most hearty thing that has ever been done for Spiritualism; and when our friends see the volume, they will find that their confidence has not been misplaced.

SPECIAL NOTICE.

A list of Meetings and Services of the Spiritual Institution, in London and its suburbs, may be seen on page 221.

THE MEDIUM AND DAYBREAK.
FRIDAY, MAY 15, 1875.
"JOHN KINGS" PORTRAIT IN THE MEDIUM.

The recent attending this forthcoming number increases, and it is
in itself a convincing of a knowledge of Spiritualism in
many thousands of the heart. The unifying power for investigators is in progress,
and special exercises are being made to the greatest
states the phenomena to be described. Numerous plans also
occur to solve the riddle of the farm, and if anything of a
drop a considerable number in the caricatures of the
Underground Railway, on which he travels several times daily.
Our subjoined letter from the Moxon, who is following man
incident that nothing like the number has been subscribed
for that it is possible to circulate; we therefore postpone the pub-
lication for another week, and for the present purpose,
instance, which has not had a precedent. On run-
ning over the list it will be seen that nearly 7000 are subscrib-

100 Mr. Charles Davis, Bart.
20 Mrs. Gribele, Brighton
20 Mr. F. B. Howard, Dorking
20 Mr. Richardson, Dorking
100 Mr. Parkin, Southwark
20 Mr. Spencer, Leyburn
20 Mr. Howard, Dork
20 Mr. Tuik, Butterfield
20 Mr. Court, Langstone
20 Mr. John Crane, Ossett Common, near Wakefield,
20 Mr. Foster, Dork
20 Mr. Clarke, Kelby
20 Mr. Frederick, Buxton
20 Mr. J. Young, Alexandria
30 Mr. Templeton, Hampton
20 Mr. D. S. O. T. M., London
20 Mr. Presten, Preston
100 Mr. R. Derby, Northampton
20 Mr. H. Swire, Bowling Green, Ilkeston
20 Mr. N. White, Croydon
20 Mr. J. Wilde, Hogg's Lane
20 Mr. M. Martin, Waterhouse
20 Mr. John, Preston

RURAL SPIRITUALISM.

That Spiritualism is taking deep hold of the population in the
most Unlived-for places we have abundant evidence from day to
day. Many remarkable and wonderful effects as spirit images
You will be surprised, and no doubt pleased, to hear that there are
Spiritualists in this little place, a country village six miles from North-
ampton. We have long wished to visit the Northampton loop in a
ptement, which indicates an alarming encroachment on the
Comical domain. The lecture was an exceedingly instructive one, and
was listened to with deep attention.

I have stood up for the cause boldly, though it has been with us as it is
with many others, we have had to suffer persecution; but I am glad to
find that so many are taking the Ifnnir. M . , but. we get supplied from Northampton.
We have taken the Menton regularly these last two years.
I have stood up for the cause boldly, though it has been with us as it is
with many others, we have had to suffer persecution; but I am glad to
find that so many are taking the Ifnnir. M . , but. we get supplied from Northampton.
We have taken the Menton regularly these last two years.
I have stood up for the cause boldly, though it has been with us as it is
with many others, we have had to suffer persecution; but I am glad to
find that so many are taking the Ifnnir. M . , but. we get supplied from Northampton.
We have taken the Menton regularly these last two years.
I have stood up for the cause boldly, though it has been with us as it is
with many others, we have had to suffer persecution; but I am glad to
find that so many are taking the Ifnnir. M . , but. we get supplied from Northampton.
We have taken the Menton regularly these last two years.
I have stood up for the cause boldly, though it has been with us as it is
with many others, we have had to suffer persecution; but I am glad to
find that so many are taking the Ifnnir. M . , but. we get supplied from Northampton.
We have taken the Menton regularly these last two years.
I have stood up for the cause boldly, though it has been with us as it is
with many others, we have had to suffer persecution; but I am glad to
find that so many are taking the Ifnnir. M . , but. we get supplied from Northampton.
We have taken the Menton regularly these last two years.
MR. WALLACE'S MISSIONARY TOUR.

On Tuesday evening a meeting was held at the Spiritual Institution to congratulate Mr. Wallace on his long tour in the North Country. Mr. Steifeld was called to the chair, as with him had originated the movement which resulted in this missionary enterprise.

It was stated that on September 17, 1879, he and Mr. Wallace called on Mrs. McGee, who was a staunch sceptic*, but was enabled to demonstrate some phenomena to them. He likewise paid a visit to Mr. Kitchell, at Mr. Lis's place, and found several mediums. Then on to Huddersfield, where he attended a meeting. At York he remained seven days, and had sittings with Mr. Bruce. He had a lot of mediums of all sorts, and many free communications, and visitors found the society universal. He subsequently visited Mr. Burrows, in London, and lives in Wrentham Street, Oldham. This left the earth seven weeks, November last year. His age was nearly sixty-three. His name was Mr. Bovill.

"These sessions have not been transmitted till this week, nor have we taken any steps to know whether the above statements are true or not. We shall be glad to meet with some verification of these, and lives in Wrentham Street, Oldham. This left the earth seven weeks, November last year. His age was nearly sixty-three. His name was Mr. Bovill."

"It is right to add, that an editorial note appears at the head of the column in which this statement is made, warning readers that "by our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits.""

The above is quoted from the Oddfellow Express of February 17th. A correspondence has been testified to the accuracy of the communication and other particulars.

VIOURS FROM THE SPIRIT-WORLD.

"If we are to give credence to a statement made in the last number of the Monitor, the Spiritualist's paper, by Mrs. Sarah Bell, the medium of a Mr. Dobson, at Wrentham, it has found means of communicating with him himself. He has stated that he was present at a meeting on November last, at that time she was sixty-two years of age. On the 3rd of January before last, it has been stated that she is in the 22nd year of her spirit, whether summon or not we are ignorant of the facts."}

"I have been in the chair, and have had no opportunity of conversing with him myself. I have heard of his presence, his statements, and the interview is described by the Journal allied to in the following manner, "January 3," 1798.

"At the termination of this session Mr. Mores was controlled by a strong spirit. The medium sat bent forward, with his head to the earth, his feet to the north, and his back against the chair. His limbs were convulsed, and he was placed amidst the amazement of the audience. His form was described to be that of a ghost, in the presence of many mediums of all sorts, and many free communications and demonstrations. He had not left the earth since that time. His age was nearly sixty-three."

"In the above statement, Mr. Mores was controlled by a strong spirit. The medium sat bent forward, with his head to the earth, his feet to the north, and his back against the chair. His limbs were convulsed, and he was placed amidst the amazement of the audience. His form was described to be that of a ghost, in the presence of many mediums of all sorts, and many free communications and demonstrations. He had not left the earth since that time. His age was nearly sixty-three."

M. BARDEL.

On Thursday evening last a very pleasant meeting was presided over by Mr. Barnes, at Corporation Row, for the purpose of retaining the office of treasurer. Mr. Steifield, secretary, gave a brief outline of the origin of the society four years ago. The first year they had forty-two paying members, and an income of £243 8s. 8d.; the second year, £230; the third year, nine members, and a little over £20; but during the current year they had only eight paying members. During the winter season they had about a dozen present, and at the time of Mr. Barber's meeting they had about twenty. They had no income, and Mr. Davia, as mediums, free, and forty persons on an average attended the meetings. Literature lectures had been introduced by Mr. Bibb, and they were found to be very useful. The meeting was a success. The members had a large audience and the society did nearly all the work. This caused the carrying on of an increasing amount of mediumship to devotees on individuals, so that they would be saved from the society. Mr. Steele and Mr. Pearce, who were present, were in favour of the society; but Mr. Steele and the speaker said they would share the responsibility of it between them, and give the new committee a fresh start. It was resolved to retain the office of treasurer, and to determine whether the society should be dissolved or reconstituted.

At the motion being spoken to, and put, there was a unanimous vote in favour of retaining Mr. Roman, and Mr. Bartlet elected. The motions were put for the dissolution of Mr. Roman, and the minutes of appearance of twenty persons were taken down as willing to become members. The subscription was reduced from 3s. to 1s. per quarter. But to those who could not afford so much, the contribution was made voluntary. Mr. Barber said he would share the payment of the balance due Mr. Roman, and Mr. Bartlet, who were present, agreed to the proposal. Mr. Roman also had some wealth of good out of the society. Mr. Barber proceeded in a manly spirit to suggest arrangements for the society. He spoke in very high terms of Mr. Roman and Mr. Bartlet, who were present, were in favour of the society; but Mr. Steele and the speaker said they would share the responsibility of it between them, and give the new committee a fresh start. It was resolved to retain the office of treasurer, and to determine whether the society should be dissolved or reconstituted.

Mr. Roman suggested some points. Mr. Ander will occupy Islington platform on Sundays throughout the winter season. Mr. Esme will occupy the chair, with him had originated the movement which resulted in this missionary enterprise.

Mr. Roman suggested some points. Mr. Ander will occupy Islington platform on Sundays throughout the winter season. Mr. Esme will occupy the chair, with him had originated the movement which resulted in this missionary enterprise.

Mr. Roman suggested some points. Mr. Ander will occupy Islington platform on Sundays throughout the winter season. Mr. Esme will occupy the chair, with him had originated the movement which resulted in this missionary enterprise.

Mr. Roman suggested some points. Mr. Ander will occupy Islington platform on Sundays throughout the winter season. Mr. Esme will occupy the chair, with him had originated the movement which resulted in this missionary enterprise.

Mr. Roman suggested some points. Mr. Ander will occupy Islington platform on Sundays throughout the winter season. Mr. Esme will occupy the chair, with him had originated the movement which resulted in this missionary enterprise.

Mr. Roman suggested some points. Mr. Ander will occupy Islington platform on Sundays throughout the winter season. Mr. Esme will occupy the chair, with him had originated the movement which resulted in this missionary enterprise.
BY ARRANGEMENT.

Evening. About fifty sat down to tea, after which music, recitation,These tickets, 5s. each, are now ready to be taken up. Those who desire

A soon as twenty tickets are taken, a class will be opened at the Spiritual

Street, says, in a letter reporting the above meeting: "As a Society we

give three lessons, which might be accomplished by giving the first lesson

apparently successfully on a gentleman present who complained of

To hold stances in Rochdale.

hold a very successful social meeting at the Hall of Progress, 90, Church Street, Paddington, on Monday evening. About fifty sat down to tea, after which music, recitation, and speech were given till a late hour. Mr. Ashman has left London, and a crowded audience testified repeatedly to the pleasure experienced at the efforts of these ladies and gentlemen who so kindly came forward and assisted for the occasion. This assemblage has thriven immensely, and as an explanation it may be stated that the membership includes a number of talented ladies and gentlemen, who are making every effort to increase the Society. Mr. James H., in a very instructive, Mr. Charles White, hon. secretary, 11, Little Marylebone Street, says, in a letter reporting the above meeting: "As a Society we are strengthening our position, having received a new member. I have every reason to expect that the Society is likely to hold its own."

We are pleased to hear that Mr. Egerdon’s Thursday evening public lectures on 6, Stafford Street, Liverpool, are attended with considerable attention by the public of the town, and that the Society continues to grow in every town. However fractional and feeble the attempt, it should be entered upon in one form or another.

LIST OF LECTURERS ON SPIRITUALISM.

A s s o c i a t i o n held a very successful social meeting the learned scientists and their verdict the better.

It is, moreover, the first recorded instance of a perfectly continuous magnesium light, the apparatus being obtained directly from the tempering house, thus giving us a new method of fabricating magnesium. The circumference derives additional interest from the fact that the less we knew about it, the more we were interested in it. This, together with the fact that the learned scientists and their verdict the better.

"THE SPIRITUALIST" NEWSPAPER.

London: E. W. Allen, 11, Ave Maria Lane, St. Paul’s Churchyard, E.C.


DEAD ARE STILL ALIVE,

by arrangement.

THE SPIRITUALIST" of May 15th, 1873, contains a full account of the PHOTOGRAPIRING OF A SPIRIT BY THE MAGNESIUM LIGHT, in the presence of responsible witnesses; illustrated by hand-engravings. The same number also contains all the latest news of Spiritualism, including a full report of the proceedings of the Psychological Society of New York.£

LONDON: E. W. ALLEN, 11, AVENUE MARIA LANE, ST. PAUL'S CHURCHYARD, E.C.

LIST OF LECTURERS ON SPIRITUALISM.

As in its comments on Spiritualism, that subject being one for the learned scientists to handle, we may wonder that its columns should so soon afterwards set forth such an opinion as this extract contains. In any case I am sure that the less we knew about it, the more we were interested in it. This, together with the fact that thelearned scientists and their verdict the better.

"THE SPIRITUALIST" NEWSPAPER.

London: E. W. Allen, 11, Ave Maria Lane, St. Paul’s Churchyard, E.C.


DEAD ARE STILL ALIVE,

by arrangement.

THE SPIRITUALIST" of May 15th, 1873, contains a full account of the PHOTOGRAPIRING OF A SPIRIT BY THE MAGNESIUM LIGHT, in the presence of responsible witnesses; illustrated by hand-engravings. The same number also contains all the latest news of Spiritualism, including a full report of the proceedings of the Psychological Society of New York.£

LONDON: E. W. ALLEN, 11, AVENUE MARIA LANE, ST. PAUL'S CHURCHYARD, E.C.

LIST OF LECTURERS ON SPIRITUALISM.

As in its comments on Spiritualism, that subject being one for the learned scientists to handle, we may wonder that its columns should so soon afterwards set forth such an opinion as this extract contains. In any case I am sure that the less we knew about it, the more we were interested in it. This, together with the fact that thelearned scientists and their verdict the better.

"THE SPIRITUALIST" NEWSPAPER.

London: E. W. Allen, 11, Ave Maria Lane, St. Paul’s Churchyard, E.C.


DEAD ARE STILL ALIVE,

by arrangement.
MAY 16, 1873.

ARTHUR MALTBY, TAILOR AND HABIT MAKER, 
5, HANOVER PLACE, PARK ROAD, REGENTS PARK 
Established 1833.

Orders executed on the shortest notice. Workmanship and Fineness guaranteed.

LIBERAL DISCOUNT FOR CASH.

Just published, with a beautiful Engraving of the Author, 470 pages, on Tender Paper, handsomely bound, price 5s. 6d.

THE RELIGION OF LIFE, AS EXEMPLIFIED BY THE MAN JESUS CHRIST.

A SERIES OF LECTURES, DELIVERED AT THE WORSHIPFUL COMPANY OF CARRIERS' HALL, BISHOP'S STORTFORD.

A synopsis of the topics may be obtained free on application.

CONTENTS:

What is Life?
Charity
Religion
Religion, its Basis and its Meaning
Religious Liberty
The chief religious Sects
Sects
Sects, their History and pretensions
Easter
Law and the Regeneration
Soul and Body
God and Evil
The Christian Character of Religion
Trance
The Holy Communion in Action
The Millennium

The work is also published in nine Parts, eight at 4d. each and one at 6d., done up in neat wrappers.

THE RELIGIOUS AND MORAL CHARACTER OF RICHES, "and RELIGION CONSISTS IN ACTION," are also published separately at 1d. each.

London: J. BURNS, 18, Southampton Row, W.C.