

THE AUSTRALIAN SPIRITUALIST

A WEEKLY PAPER OF SPIRITUALISTIC SCIENCE.

MOTTO: "EXCELSIOR."

VOL. I. No. 2.

SATURDAY, MARCH 26, 1881.

PRICE ONE PENNY.

THE
Australian Spiritualist.

SATURDAY, MARCH 26, 1881.

DILIGENCE.

"THEIR daily task who fail to do,
Neglect their heavenly business too;
Nor know what faith and duty mean,
Who use religion as a screen,
Asunder put what God hath joined,
A diligent and pious mind.
Happy we live, when God doth fill
Our hands with work, our hearts with zeal;
For every toil, if He enjoin,
Becomes a sacrifice divine;
And like the blessed spirits above,
The more we serve, the more we love."

The diligent, life is a pleasure, but to the slothful it must be misery. Men are now beginning to see that they have a work to accomplish. Even though the dark night of dogma is o'er the

world at present, many now see that the Light of the Age is dawning, and by its yet dim rays behold they were not created for nothing, or to live a mere animal life and die an animal death, but that they were brought into the world for a good and noble purpose. That they have talents given them, not to wrap in a napkin but to use and put to usury. To those now gaining this light we beg to offer an helping hand. There are four things we wish to point out to you, necessary for progress in Spiritual welfare.—1. Light. 2. Life. 3. Holiness. 4. Good works. The children of Light must put on the armour of Light. How inconsistent the rotten professorship of the present day. They *know* much but *do* little; they know to a great extent what they *ought* to do, but they *do not* the things they know; they *speak* of things above but *love* and *follow* things below. A man is not what he *says*, but what he *does*; to say what we do, and do not what we say, is but to undo ourselves by doing. Awake! sleepy Spiritualists, and bring your glorious truths to the broad gleams of the mid-day sun.

Either let the world see that the lamp of *Spiritualism* will out-shine all other *isms*, or completely hide it under a bushel till someone comes more fit and worthy to do the work you ought to do. You may say—the people cannot see. What darkness can obscure those that have the sun about them? Well now—diligent co-workers with God—it is not only required of you that you be members of the Spiritualistic Church, but that you be *diligent* members. The more glorious dispensations you live under, the more glorious truths you should grasp. Spiritual *actions* will make you look fresh in the eyes of the world, and something to be taken notice of. The more light you have in you, proceeding from the Father, the brighter the lamp will burn below and clearer at your parting with the world. You must be burning lamps as well as shining lamps. Should Spiritualists walk in darkness when God and His Word is their light? Brethren, either let your works be according to your profession or else let your profession be according to your works. Never put on a fair suit of profession

YOUR SUBSCRIPTION WILL OBLIGE

to do a work of corruption. Do not put on the livery of SPIRITUALISM to do the work of SPIRITISM. "Let every one that names the name of the Lord depart from iniquity. Not every one that saith Lord, Lord, shall enter the kingdom of heaven, but he that *doeth* the will of God." Strive with the greatest diligence to show to the world the effects of the Spiritualistic lamp. Let prayer be the telephone to God for help in every time of need. Take away spiritual breathings and you take away spiritual living. Remember, that prayer fetched an angel out of heaven to release Peter from prison. Duties are but dry pipes in themselves till cleared by diligent prayer that the blessing of God may flow through them. Now just a word to outsiders, or those wanting to learn and willing to be taught, here is a piece of advice—take nothing upon trust, but all upon trial. Though all gold glitters, yet all that glitters is not gold. "Try the Spirits." (1 John v. 1.) "Prove all things, hold fast that which is good." (1 Thessalonians v. 12.) Many hold fast before they try, but you had better try before you hold fast. Alas! there are many in the world like infants, swallow down all that is put into the mouth, what man says, down it goes, but what God says they will not take so much pains as to *try* the spirits. Oh, you say,—the men we hear are honest men, able and learned men. Quite so. But would you not count money after them? Would you not weigh their gold? Most decidedly you would;—and will you take doctrines upon trust without a trial? Who will buy a jewel in a case but a fool? As there were false prophets among the people so there are false teachers among you. The scriptures do not only present to us what God will do for man, but also

what man must do for God. Now you are advised—take nothing upon trust, but all upon trial—try the ways try the doctrines—try the sayings—by the light of truth; and if it be according to truth—agreeable to truth and bottomed on truth, then believe it, then receive it. Now in conclusion—to all—be not angry with those that tell you the truth, nor with the truth that is told you. He can be no true friend to thee that sees thee walking in darkness and danger and will not speak of a light or warn of danger. You give the physician leave to tell you of any disease that is afflicting you; you give your lawyer leave to show you any flaw in your estates; you give your groom leave to tell you of an accident to your horses—and can Spiritualists, with truth on their side and the cause at heart, let the world rush madly on? No! they cannot—"Speak all these words that I have commanded thee, be not dismayed." (Jeremiah i. 17.) You should highly esteem one another, and be high in each other's affections, and delight in the company and society of each other. Admonish one another, exhort each other, and provoke one another to love and good works. Sympathise one with the other; fellow-members should be fellow-feelers.

This is one stream of peace and good will to man flown through the open channel spoken of in the first leader. Reader, what think ye of it? Is it worth a trial?

By the publication of our contemporary, the *Telephone*, a great interest has been evoked among the inhabitants of this colony. It has aroused the dormant minds of many truth seeking persons who now wish to spread the light

that has illuminated their before darkened reason. Queensland is but young in the investigation of Spiritual Phenomena, and those who have for any length of time held communication with Spirits of the upper world, have kept the truth quietly among themselves, knowing that the time had scarcely arrived to make their investigations public. The minds of the public were not prepared for such (to them) improbable assertions. But the way has now been opened, the ice is broken, and the water, truth, can now be seen. The numbers now convinced of the truths of Spirit communication with the world, are many. Spirit circles are formed in many parts of Brisbane, and many pleasant hours are now spent in sweet communion "with loved ones gone before," and in time to come those who have thus opened the way will be fully rewarded by seeing the fruits of their labor, and the thanks of those concerned. The light is gradually but surely spreading, and the cry of those just emerged from the darkness is—Light, more light. They are not satisfied with the rush-light they now possess, but are pressing onward to the bright light seen in the distance—the light of the sun of truth. If all who are now spiritually blind would go to the one source of light—Our Father—praying earnestly that their eyes may be opened, believing that by asking they will receive, the veil or covering would soon be removed from their eyes; hidden mysteries would be revealed to them, and they would soon echo the cry of all true Spiritualists—the truth, the whole truth, and nothing but the truth. Vast is the field open for investigation, and glorious the results of research. Less fear and more faith is required—more energy and less uncharitableness



should be practised. The time will come when both great and small, rich and poor, will be bound together in the bonds of love and unity, goodness and truth, faith and charity, by the future universal religion of *Spiritualism*. This glorious time the SPIRITUALIST wishes to help forward, by assisting all to find out its realities. It will be a paper for all; teaching how to investigate from the foot of the ladder to the top, from the lower to the higher truths; for, having by the lower order of Spiritualism been convinced of the truth, investigators will then boldly walk upwards, knowing and seeing the brighter and more glorious light at the top; for coming upon it gradually, their spiritual sight is not dazzled, nor their understandings confused by the bright rays of the higher and deeper mysteries. Our motto will ever be "Excelsior," higher, still higher will be our aim, spreading the light to all in the simplest manner possible, so that all may understand. Ever ready and willing to answer any questions, or to argue and point of dogma doctrine, or spiritual science, the SPIRITUALIST offers its hand to all, with its motto—"Excelsior," and our standard—the WORD OF GOD.

My Saints' Rest Reviewed.

WRITTEN AS I NOW SEE IT.

BY RICHARD BAXTER.

It is not my purpose to review my life, that has been written and commented upon sufficiently, but to *re-write* my former publication—the "Saints' Rest," in the light I now see it.

There remaineth therefore a rest to the people of God.

IN the fall of Adam our interest in the one God, and *actual* enjoyment of Him; in fact, nearly all spiritual communication with Heaven, was lost, and when the Will of God dwelt in Jesus upon earth in all fulness, it was even found so then, for so carnal-minded were the people at that and other times, that they would exclaim, if not in words, in actions—Sure there is no better or other Heaven than this. The Jews, however, hoped that the coming of such a personage as a Redeemer would increase their earthly felicity.

You all desire rest. What is more welcome to the hard-working man after his day's toil than the rest of a cheerful home. Now readers, ALL, in the name of the Lord I entreat thee to strive to enter into that rest prepared for the whole human family. Place God above all, and take Jesus as an example sent by *Him* for thy *pattern*. May the Lord God Almighty who has prepared rest for the weary, make carnal minds so spiritual, and earthly hearts so heavenly, that the one object of life may be to rise higher and still higher in the Spiritual life, for His Own Name, Truth and Love's sake.

THE Saints' Rest is the happiness in the heaven or the House of Zion prepared for those, who, on earth, strive to engraft themselves in the Spiritual Sense of the Bible, both by theory and practice. It is in the worldly nature of mankind to degenerate from the early impressions of his guardian angels sent to cheer him on life's troubled sea, and when awakened by intellectual and spiritual heavenly light, regeneration begins. It is most necessary when the work

of regeneration has commenced in a person that he acknowledges that "all good comes from God." Subordination and dependence on God must be carefully treasured in the mind, great care being taken that good impressions given by angels are not thought lightly of. When a man begins to think that he is getting on very well, and that he is above his neighbors, it shows a serious declining state, and needs some interposition of spiritual light to enable him to see the danger; for God will not move a man as a stone is moved, but endows them with life and reasoning faculties, then gives him *Free-will* to be led, guided and taught as chosen, either in subordination to Himself or in subordination to the opposite influence of evil ones, and, as sown, so shall the harvest be. *Every* seed that the farmer sows does not bring forth fruit. Some are scattered to rocky places by the wind, others are gathered by the birds, even so—kind guardians give good impressions, but some may be blown away by the winds of trouble, care, anxiety, and slothfulness, or by the birds of sensual influence. Oh the pains and cost that many an ignorant and superstitious one strives to get through to be at rest, but all in vain. How many have a zeal for spiritual light, but not according to regenerating light. Personally invented ways, may seem to the unregenerated to be most wise, comely and pleasant; but be assured by one that has passed from temporal to substantial, and from the earth life to the heavenly, that there is no better key to unlock the deep mysteries, to bring forth the brightest lamp, and do more to bring "peace and good-will among men, and to hasten the coming of the millennium, than the glorious truths and light of Spiritualism. How

many have a zeal of God, but not according to regenerated knowledge; who, being ignorant of God's light, are trying to invent a lamp of their own they expect will dazzle the whole human race? Never yet did any one gain spiritual rest, whose highest ambition was not a close walk with God, for, "where the treasure is, there will the heart be also." To the spiritually minded, much of the earthly nature will weaken and interrupt good desires, *but never overcome them*; still, to gain the desired haven of rest, our tendency to that end must constantly be laborious, and that with all our might, and to the best of our ability and light. I must now conclude this, my first paper, and ask that the blessing of God Almighty may follow its purport, and cause enquiry to ensue, from which will spring both light and truth. Readers—strive for the Spiritual light of the Holy Writ, and the Heavenly Rest therein spoken of for all.

(To be Continued.)

The Moral Training of Youth.

[From the *Harbinger of Light*.]

TRUE is the old proverb, "Train up a child in the way he should go, and when he is old he will not depart from it." Equally true is the more modernised one, "Train up a child in the way he should not go," and the context as applicable. Thus we see that the character of manhood is moulded in youth, and the tenacity of impressions received therein is surprising.

Many and varied are the schemes of reform propounded by philosophers

to enhance the welfare and prosperity of the nation socially and morally; but the evanescent nature of most of them is owing in many instances to the wrong views many take of the character of youth. It is well known that in childhood imitateness is a very largely developed quality, and the surprising rapidity with which a child will repeat the character of an adult is proverbial. Thus, impressions received in childhood are almost indelibly stamped, and to erase such impressions is an arduous task. The moral training to which youth have been subjected has done so little to mould aright the moral character of manhood that we are constrained to believe that there is defect in the system adopted. The ordinary curriculum of education is insufficient to meet the moral requirements of youth; and thus the moral nature is left to starve to the detriment not only of the youth himself, but of society at large. A great wrong is thus perpetrated, and disastrous result consequently ensue from the want of proper attention to the moral well-being of those who are to become the future rulers of the nation. By the very constitution of our nature it is an incontrovertible truism that the heart of man cannot be governed aright without due attention being paid to the requirements of the moral forces with which the varied developing stages of manhood are provided. Hence, to rightly train the whole nature of man to a harmonious working of all his forces, it is absolutely necessary that due attention be paid to the proper training of all those essentials which go to make up the elements of proper education. Of these essentials there are many, and what may answer the purpose of one individual may not answer the purpose of another; thus, upon a scientific basis must education

be built—due precaution in the selection of materials—proper attention to the divergent constitutions of youth, as a primary and absolute qualification, without which all energy is misspent and consequently wasted. To adopt a better system of training is no easy task, for there are numerous prejudices to overcome that arise from the time honoured practices of the race and our supposed inability to improve upon ancient customs. While we have been shocked and surprised at the depravity of those who have allowed their education to assist them in acts of crime, we see not the necessity of preventing such criminal prostitution by extending the basis of culture that the idiosyncracies of youth may be overcome by the superior tone applied to the improvement of their moral nature, by cultivating early signs of ability in any particular direction by nature, by curbing obnoxious forces which show themselves in early childhood, and in many other ways, attending to the moulding of impressions rightly received.

My object in writing this paper is to bring before the notice of the public the advisability of improving upon the present system of education, so that all will benefit by the training of the intellectual and moral side of man's nature, begun in childhood and ending only, and so far as mundane education goes, when dissolution takes place.

The education received in youth is of course elementary; but being so it must contain the germs of advancement, that after-impressions may be more easily received and more rightly moulded. That an elementary study of science would considerably benefit the training of the moral nature, I firmly believe; for I know of no study calculated to fill the mind of man with more advanced ideas than a study of

scientific subjects, having their basis first in the constitution of man, and then as far as shewn in the construction of the vast universe. The amazing power displayed in the open heavens around will fill the youthful mind with reverence for the unseen but nevertheless intelligent power manifested to his mind. That many of our youth neglect a study of science is owing to the fact of their being no such study associated with their early instructions—left till after-life, an approach to scientific research is an absolute impossibility, and thus never having acquired a liking, because never having had the opportunity, the enlarged ideas engendered thereby have no plan in his nature, and consequently that amount of instruction which would have proved beneficial to the race, find no place in the cramped up intellect which predominates over the space which might otherwise have been covered by a more advanced, enlarged, and reverent species.

Writing Mediums.

THIS class of mediums are very scarce, they are few and far between, in fact this mediumship is but little understood, and when true of great value. Some mediums write very fluently by impression in their own handwriting, these are impressional, not writing mediums although they are apt to call themselves such. A writing medium is a person, used by the spirits merely as a tool, as we would use a pen, the medium at the time being totally unconscious of a word written. If required for the purpose of a test the writings can be done the same in the dark, using pen, ink, and paper, thus proving that the medium has lost all his own individuality.

One of the members of the "Circle of Love and Friendship" is a medium of this class, not an impressional writer. As many as a dozen different hand-writings have been put on a slate through this medium in a few minutes, with signatures recognized as the same the person used on earth. The above Circle held their usual seance last Saturday evening. The members are all earnest workers for the cause, willing to help others in any manner they are required either by information or personal assistance.

LOCAL.

In another column will be seen a communication from Richard Baxter who communicated for the first time last Saturday evening to the "Circle of Love and Friendship" and after giving sufficient tests of his identity he stated that he would re-write his work, entitled—the "Saints Rest." We shall be pleased to insert it as it is received; if possible, a portion every week.

To really truth seeking earnest investigators we would say a few words—Whatever you see, or hear that you cannot account for, do not ridicule, but endeavour to seek the cause. Get the first link of the chain and follow it up—"Seek and ye shall find. Ask and ye shall receive." Take note of everything, keep your ears open, and pray to God for light and understanding, then use your own reason that God has given you do not allow others to use it for you, if you do that you may as well be without it. Do not mind what others say, do not be led away but try and lead

your own fellow-men into the light. Remember, once you understand and know the truth, you are then God's instruments. He wishes to use you to teach others, that they will not die but live when they leave this world. That their loving Father is not a God of anger, but a God of Love,—to teach them that as they live in this world they are building their future home in another world—to teach them they have loving friends watching their progress in this world, and waiting to welcome them in the next—to teach them how they can communicate with these loved ones still, this knowledge alone will cause them to elevate themselves from evil and tend to make them live good and noble lives—to attain a high state of happiness in the life to come, when there, they will also wish to bring home our Father's children. By doing the above you do the will of your Father, our Master, who is in heaven. *Your reward is sure.*

THIS is to be a series of papers spoken by a medium in trance, and written by one of the members of the circle of "Love and Friendship." The title of the first is,—

How I Get There.

We always open the Circle or meeting with singing and prayer. The principle controlling Spirits or Angels then give advice through the rod; any scriptural interesting or scientific questions are answered. The rod is then laid down. One of the mediums present is impressed what next to do, and when all is in harmony and perfectly quiet, one or more mediums become entranced. This first paper is spoken by one of these trance mediums; in it he will attempt

as far as language will express, to explain, "how he got there". Where? Into the Spirit World. I sit round the table the same as the rest, I begin to feel a langor creeping over me, my head feels heavy, my eyes are closed, and my spirit seems to be carried away from my body; whether eastward or westward; northward or southward, I do not know, but I am, as it were, carried through space, and open my spiritual eyes in another world. The first time I was thus carried away in the spirit I felt somewhat frightened, which again brought me back to earth. The sceptical reader may here pooh-pooh, the whole affair, and say—O yes, it is animal magnetism or mesmerism. Very good. But what is animal magnetism or mesmerism? I quite agree it is so, but, it is not the magnet or mesmerism of man, but of spirits, I was told by my circle friends not to be afraid, for I should see more wonderful things than that. At the next sitting of the circle I asked the Lord, if it was His will, to let me see above the earth. My request was granted—and I felt myself as if encircled in the arms of one of my guardian angels, delightfully wafted into space. In a short time I found myself as if walking upon snow white wool, this is how I got there, what I see when there, is reserved for my next paper.

WE have much pleasure in informing our friends that in a few weeks time. Sunday evening lectures for the people will probably be given through a medium in trance. He is now developing for the above and when ready, the first of the series will be notified in this paper. This is what is required by the public they want a place where all can gather together and

listen to words of truth, messages sent by our Father, brought by Angels to His children, through the mediums. We look forward to these evening lectures with pleasure.

What our Spirit Friends say to us.

REMEMBER, dear friends, that blessedness cannot rise in the soul when there is not a desire to be holy; for, in accordance with Spiritual laws, the soul must be furnished with Spiritual knowledge, and the light of God's universal truth, the soul purified by self sacrifice, and ennobled by lofty deeds, ere it can ascend to heavenly regions, and dwell amid scenes of celestial glory and splendour, in bliss ineffable, there to repose in regions of pure light, illumined and vitalised by the celestial sun whose rays give life, and health, and beauty to the soul; and from which flows that supremely divine essence which forms the universe of spirit. If a soul be morally blind whilst in the flesh its vision must be clouded and imperfect through many ages in the great hereafter; for it is in accordance with spiritual laws that the state of the soul in the earth life should mould its pain and pleasures, and accordingly, the state which it must occupy in the spiritual world; for those who love not truth and holiness are in antagonism to the Divine Nature, which is perfect truth, purest light, and inconceivable holiness. While the spirit dwells in the body, it cannot realise those perfect conditions which belong only to the Infinite Eternal. Sorrow for evil thoughts, sorrow for permitting the soul to come under the influence of gross desires and earthly passions, is much to be commended and desired; it is the first indication of that wish in the soul to attain to purer, nobler things. But contrition alone, cannot destroy the seeds of evil sown in the soul during its earthly existence there must, also, be the attempt to arise out of that condition by aspiring to better things, both in regard to yourselves, and to others. Whilst in the flesh, live in harmony with God's laws; obey that monitor of the soul which crieth aloud beware! you cannot sin without infringing those divine laws which have been appointed for your good, and for the ennobling of your soul. And now, to Thee O Father, our Creator, who hast ordered Thy most holy laws that all things may

progress to Thee, and through Thy mercy and lovingkindness the freedom of the soul may be secured; and that it may be guarded from the influence of evil, and from unholy desires; who in Thy mercy hast, in the natural laws of the earthly life, provided for all Thy creatures of the human race; teach them to know these laws, and rise to the enjoyments of the blessedness which Thou dost give.—Amen.

An Evening with our Spirit Friends.

[From the *Harbinger of Light*.]

(Continued.)

GOOD-BYE, old lady. She seems so glad that another earth friend has recognised her. I am satisfied he can help her in some way. Will you tell the new comer (Mr. B.) that an elderly man, with short hair is here. He answers to the name of Thomas P.— He has a very great deal to say. He holds in his hand a strange model, and in the other a square paper drawing, with lines on it. It is a most complete affair. Now he going to set the model in motion. What a lovely thing; I never saw anything, like it before why the whole thing is illuminated with something, and it works by means of that. No, it is not electricity, as your recognise it. It is a fluid which has the appearance of glass. And now I see all the rays of the sun are passed over it, and the fluid shoots along in force waves. There are also numbers of fine wires, and the light is attracted with great rapidity. I see the most exquisite force at work. As the rays fall on it there are three distinct effects produced. Now he holds up something, a peculiarly formed thing with a valve and a hollow cylinder, with some powerful influence at the end of it like a stone, or some transparent substance. This valve draws off certain rays. The three rays have distinct forms: one illuminates; the other exercises a great force over the machine; the third is the one which the cylinder draws toward it and

throws off. Now he has shut up the valve and points to the machinery ; it has lost its movements. Now he opens the valve and the movement is perfect again. These rays are metallic not chemical. Now he holds up a quantity of material like skeins of silk, or something similar. Now he is arranging them in a curious manner ; they are of different colours, and he fixes the material on little pegs. Now all is in rapid motion again, as he utilises the rays, and there are produced such beautiful colors, and a grand design is brought out, and he looks so pleased. In a little while he will explain it better. His great wish is to find a person competent to receive his ideas and communicate them to the world for the good of mankind. After some further converse this control withdrew.

The medium then remarked : Tell the impressional (Mr. T.) that the frail young girl is present ; she holds up that portrait and wreaths the immortelles around it. It is the portrait of a male form ; not of anyone I know. She says you know who it is, and smiles. Now she holds up a lovely white rosebud, and she waves her hand over it, and as she does so a most remarkable change takes place--the rosebud opens, and it is forming itself into a fair young face, and the petals have become arms, baby arms. Now she is going away, and smiles her adieu.

The medium then said, evidently to some spirit-form, ah, my good friend, you utterly failed to make yourself known the other night to any earth friend, and I don't see the use of spending time over you now. Well, she is very much disappointed at her non-recognition. Now there is that male form with little labels. He comes to the old man, it is Gilbert B.

He says : Do you remember the frolic with the baillie ? Now he pulls out a paper and reads it, and laughs, and puts it into his pocket again. The medium then said : Now I see the darkness, and as I enter it I am transfixed with fear. This darkness is greater than the darkness of the tomb. O, is it possible that I could be lost here ? I know that there are forms here ; although I cannot see them. I feel their influence, and they are struggling through this last stage into the light. How long they remain here I cannot tell, but that they will get out of it purified from the grossness which cleaves to them, sooner or later, I am satisfied. And now I hear a voice which says : Bear on, bear on ; thy work will soon be done. Bear on, bear on ; thy earthly race will soon be run. Bear on, bear on ; no more the darkness of the night ; soon there will be for thee naught save the everlasting light ! I don't know who spoke these words. Now I see the light in the distance ; it seems such a fine frail line which holds me to the earth. Now I am entering the light, and it is all around me. There are the great lights approaching, like two gigantic orbs of brilliancy, unequalled by anything I have ever seen on earth. And now they are descending, and I am quite safe. All is well with those protectors around me. The little Doctor is here, and he says the controls will soon come and speak with you.

The little Doctor looks more grand and beautiful every time I see him. He says that, any friend of the members of the Circle can come forward and speak this evening. The Medium then said that there was present an old gentleman, who answers to the name of Howitt, Dr. Howitt ; he smiles at seaman (Mr. C.), and

points to his legs. Now he looks all round the Circle and appears much pleased. He says ; A merry Christmas and a happy New Year to you all, and may you each be long spared to complete your work on earth.

(To be Continued.)

POET'S CORNER.

As mid the heaven-kissing heights
Descend the clear empyrean dews
Through all the calms and cloudless hues
Of golden days and starry nights.

And as those dews suffuse and run
In streamlets down the mountain slope,
Singing a glad sweet song of hope
Of new-born joy beneath the sun.

And as those streamlets strike the plain
And surge triumphantly along,
Still singing and a grander song
Of fuller life--towards the main ;

Until there rolls a swelling tide,
Bearing on its expansive breast,
In graceful motion, or at rest,
A thousand ships, in stately pride.

So with this faith serene and pure ;
This sweet evangel from the spheres ;
This gospel of the heavenly seers,
Set with a hope sublime and sure,

It came amongst the haunts of men
Fresh from the realms of peace and light,
In lowliness and yet in might
Unrecognised of worldly ken.

It came, it grew, and now it flows
A noble current strong and deep,
Majestic in its onward sweep,
And bearing blessing as it goes.

And who shall seek to stay its course ?
'Tis consonant with natural law :
'Tis one with truth for evermore,
And mighty with inherent force.

It leads the way to life above ?
It makes the road that man has trod,
And shows it reaching up to God,
Through all the wide degree of love. E. L.

Special Notice to Readers of the "Spiritualist."

It may cause some little surprise that another Paper similar to the TELEPHONE should be commenced in Brisbane. We therefore offer a few words of explanation. The TELEPHONE we deem in the wrong place. It would do well in America, where Spiritualism is well grounded, but for Australia, and Queensland especially, it is too far advanced in its doctrines. What is wanted is a LADDER for the people. This is what the SPIRITUALIST will aim to show the public. It will commence on the bottom step, and as the people rise so will the standard of the SPIRITUALIST. Our motto will always be EXCELSIOR, higher, still higher. Another attractive feature of the Paper will be reports of LOCAL seances and full reports of all Spiritualistic meetings in surrounding districts. We trust that as our desire is to raise and elevate the notions of the masses, our efforts will meet with the approbation of all earnestly seeking truth.

Notice of Address.

ALL Letters and Communications to be addressed to the SPIRITUALIST Office and Depot, 83, GEORGE STREET, BRISBANE, where anyone desiring to gain information may apply personally.

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Printed and published for the Proprietors—
J. BRADLEY, SMITH, AND COMPANY,
at BRADLEY'S Machine Printing Works,
120, Albert-street, Brisbane.