

# THE AUSTRALIAN SPIRITUALIST

A WEEKLY PAPER OF SPIRITUALISTIC SCIENCE.

MOTTO: "EXCELSIOR."

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PRICE ONE PENNY.

## THE Australian Spiritualist.

SATURDAY, APRIL 2, 1881.

### Admonitions of Diligence.

**L**ABOR more for inward purity, than for outward felicity. "Labor not for the meat that perisheth but for the meat which endureth to everlasting life." (John vi. 27.) The man that is a laboring bee for earthly prosperity will be an idle drone for heavenly felicity. Gold in your bags will make you greater, but it is love in the heart towards God will make you better. He is a rich man that lives upon his wealth but a righteous man that lives upon his faith. A heavenly conversation is better than an earthly possession. It is a great mercy to have a portion in the world, but to have the world for a portion is a great misery. "Set

your affections on things above, and not on things on the earth." The things of this life have not the promise of godliness but godliness hath the promise of the things of this life. Inward piety is the best friend to outward felicity, though outward felicity, may often be the worst enemy to inward piety. Do you make heaven and God's Will your service? Then God will make earth your footstool to serve you. Inward piety is the road to outward plenty. "Godliness hath the promise of the life that now is, and of that which is to come." (1 Timothy iv. 8) Who would not part with earthly fleeting gains to win a heavenly mansion? Alas, however, some men are so in love with their money bags that they will ride post-haste to hell if well paid for their pains. They look upon gain as the highest godliness, not upon godliness as the highest gain. They mind the world that is come so much as if it would never end, and the world to come so little as if it would never have a beginning. What great pains do men take to cover the flesh from nakedness, when their spirits are only clothed with filthy rags. They

are diligent about what is temporal, but negligent about what is spiritual. They are careful about dying vanities, but slothful about durable excellences. They feast their bodies but starve their souls. They lay up treasures on earth, where moth and rust doth corrupt, and where thieves (at present) break through and steal; but none in heaven where not any of these things happen. Riches have made good men worse, but I do not know of a case where they made a poor man better. Oh, what is earth to heaven that you neglect great and eternal things, and busy yourselves about fleeting trifles? Is it not better to be diligent for inward holiness than outward happiness? More for a heavenly mansion than a bag of gold? More for an heavenly conversation than an earthly possession? The earth is for a saint's passage, but heaven for a saint's portion.

Now for the conclusion of this article on diligence, with an admonition to love. "Let us not love in word, neither in tongue, but in deed and in truth." (1 John, iii, 18) Let your love be sincere, not selfish.

"Love thy neighbor as thyself." He that is not wanting in this duty is lacking in no duty. A carnal man may love his friend, but it takes a spiritual man to love his enemy. All spiritualists should be fellow-laborers—fellow-members—fellow-citizens—fellow-heirs—fellow-servants—fellow-travellers—fellow-sufferers—and will you not love one another? Remember, he that would not be his brother's keeper, would be his brother's butcher. We have all the same Father—God; the same object—heaven; the same guide—the bible; the same attendants—the angels; the same grace—faith; the same title—heirs; the same clothing—hope; the same blessing to attain to—eternal life:—and will you not love one another? Oh spiritualists, lay aside ALL malice, and love one another. It will indeed be a happy day upon earth when ALL are knit together in loving affectionate unity. Be steadfast, immoveable, always abounding in LOVE.

Reader—this is the second stream of peace and good will to men, flown through the open channel. What think ye of it?

AMERICA is indeed an example of a Spiritualistic nation. Why is it that America is so far advanced in science, patents, and improvements? Why is it so far before other nations although so young? The answer is—because of the millions of Spiritualists living in it. Men of reason and intelligence, who have investigated, grasped and acknowledged the truth. Men, who when asked by the census taker—what is your religion—state they have no creed, and boldly avow themselves Spiritualists, because they know they have right, might, truth, and God on their side. Those understanding the mysteries of the Spirit World, Spirit communication, and the different

classes of mediumship or connection between the two Worlds, know the secret of that country's greatness in this respect. The Spirit World is a *fac simile* of this, only much further advanced. All new inventions or improvements, are first perfected in the Spirit World, and from there come by influx to earth, in the likeness of impressions in the minds of men. When the new invention is thoroughly completed, and firmly founded on the earth, it vanishes from the Spirit World, and something more perfect, or an higher and more useful invention is commenced, which, in its turn, takes the place of the former one. Spiritualism being so well founded in America, there being so little prejudice against this heaven-born science, and the people's minds being so open to receive impressions, is the cause of the country being so far advanced in scientific and useful labor saving progressions. All are open to impressions, more or less, good or bad. How often are we urged on to do a thing that when done we scarcely know why we did it? How often we have an idea how to accomplish a certain purpose, and a moment after that idea has gone, maybe, a better one has taken its place. Take for instance an impressional writer, who sits down without any special idea of what he is about to write. The words and ideas flow through his brain faster than he can write, and he himself is surprised to find things written that he knew nothing of before. Self praise is our great fault in this respect, we do not give the praise to the sender of these blessings, we take it all ourselves, as our own thoughts and inventions. If such blessings are given us, how much more should we give ourselves up to higher impressions—from angels—whose mission is not to bring new

inventions, but good tidings of our home, the home prepared for us all, from which we may have wandered away; to teach us to regain the blessed state we have lost; to take us by the hand and lead us back to our Father, by giving us the truths of His Holy Word, unadulterated by adulterers; to give us light, and dispel the dark dogmas and creeds that now bind the world in iron chains. Awake! and by God's help burst those fetters, break those bonds assunder, and be free. Do you not see that outstretched hand? Take it—grasp it—it is held out to help you to rise "Excelsior"; to lead you into light. See the light in the distance—bright and glorious, unadulterated truth. Do you not feel its warm animating rays? The light, the wisdom, and the warmth, the love of God.

### My Saints' Rest Reviewed.

WRITTEN AS I NOW SEE IT.

BY RICHARD BAXTER.

We have now got over the preliminary steps. The outward court has been subjected to test, now pray for light that you may look within the veil. May I show to you what is within the veil? only a part, for—"Eye (mortal) hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive what God hath laid up for them that love and fear Him." The glimpse which Paul had, contained what could not, or must not be uttered. Had he spoken the things of heaven, in the language of heaven and none understood, what the better? The Saints Rest has now been revealed to me. I will try and reveal it to you,



and do you strive by faith to grasp the spiritual sense. Not as the glimpse of Balaam, whose eyes were opened to see the goodness of Jacob's tents and Israel's tabernacles, where he had no portion, and from whence must come his own destruction. Not as the glimpse of Moses, who had only a discovery, and not a possession, and did but see the land which he never entered. No. But as the pearl was revealed in the parable in the gospel, who rested not till he had sold his all and brought it; and as the heaven which opened to Steven to which he was to go and dwell for a possession. One thing contained in the Heavenly Rest is freedom from all evil. In heaven there is nothing that defileth or is unclean. The principal of the Saints' Rest however is God, of Him I may not now speak at any length as the subject is too deep for you yet. Oh men, put up this petition heartily. "Thy kingdom come, They will be done on earth as in Heaven". When that day comes we shall rest from all our sad divisions, and unchristian quarrels one with the other. How lovingly do thousands now live together in heaven, who lived at variance upon earth? There is not any contention because of the absence of pride and corruption. There is no plotting to strengthen party, nor deep designing against brethren. Oh happy day of the Saints' Rest where there is one God, one church. The church on earth is a mere hospital:—some groaning under a dark understanding, some under an insensible heart, some languishing under unfruitful weakness; some crying out of their poverty; some groaning under pains and infirmities and some bewailing a whole catalogue of calamities. But a far greater grief to all true spiritualists is to see an one, especially dear one,

break-neck-stubborn-will against all tests of identity of the teaching of loved ones gone before, taking rather the teaching of man, than of God. Oh blessed tranquillity of that region where there is nothing but sweet continued peace! How free a state, were none are servants, but delightfully so to their Father. May the Lord heal our carnal hearts lest we enter not into the rest because of unbelief.

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This is a series of Papers spoken by a medium in trance, and written down as spoken, at the "Circle of Love and Friendship." The title of this, the second Paper is—

## What I see when There.

I am now walking upon what seems to be snowy white wool. I see before me a large clear space, in the distance I behold mountains and hills, valleys, rivers, and lakes, and a lot of darkly coloured people. I am instructed by my guardian Angel to pass over these for the present, and she will take me to the home in Spirit World of the Druids or Anglo-Saxons. I see before me the greatest resemblance to earth, of the cliffs of Dover. I have entered a forest. I see people, heavy built frames, large, strong, sinewy muscles, in fact a most noble race of people. Their garments are simply skins of wild animals. They ask me what right have I here? I vanished from their sight. I have now come on a plain as near as I can guess of about a mile of earth's measurement in circumference. In the middle of this plain is a large stone building, it has not any roof, simply columns of stone raised up with an archway over each. I ask what is this? the reply is—Stone-hedge. I now behold 'tis festal day.

A huge basket made of thin tough branches of trees, in the shape, I say, and yet I cannot compare it to any thing on earth, it is very wide, very high, and at a distance has the appearance of something like a human body, with arms and legs. Wait I see a door open, human beings are being put in. The door is closed. The cries of anguish are terrible. Look! they are going to light a fire, they say they used to light a fire, but they cannot now. My guardian tells me I am to preach to them, my sermon will be the subject of my next paper.

## A Cheerful Wife.

WHAT a blessing to a man is a merry, cheerful woman—one whose spirits are not affected by wet days or disappointments—one whose milk of human kindness does not grow sour in the sunshine of prosperity! Such a woman, in the darkest hour brightens the house like a piece of sunshine weather. The magnetism of her smiles, and the electrical brightness of her looks and movements infect every one. The children go to school with the sense of something great to be achieved; the husband goes into the world with a conqueror's spirit. No matter how people annoy and worry him through the day, far off her presence shines, and he whispers to himself: "At home I shall find rest." So day by day she literally renews his strength and energy; and if you know a man with a beaming face, kind heart, and prosperous business, in nine cases out of ten you will find he has a wife of this kind:—  
*Riv. Recorder.*

### What our Spirit Friends say to us.

My dear Friends I will now try to give you the short address I promised you some time ago I will speak to you on the subject of Free Will. You will find in the world of yours a great many people arguing after the following manner, if you say to them,—why are you of such a religion? they will say,—O, you know my parents were Catholic or my parents were Protestant, and so on. As well may a person say, my father or my mother was a thief, or a drunkard, so it is no wonder I go wrong, or that I am a thief; but I say that any person possessed of reason, has a right to use it, and with it to investigate the religion they do profess, for how many is there, who in their own way are really earnest workers according to their belief, when asked to explain their belief can no more do so than form a living, thinking, human being. In one society you will find them preaching Hell and everlasting punishment; in another you will find hellfire and purgatory. In most cases those who carry on during the week all kinds of debauchery, go to their church or chapel on Sunday and say a few words of a written prayer, often the one same prayer over and over again, and they have become so accustomed to it, that they say it almost mechanically, as it were, without one thought of that Infinite, Omnipotent and Divine Creator, to whom it is, or rather ought to be addressed. These are the kind of persons that are the very first to condemn any poor erring brother or sister who may not have been brought up by what they call religious parents, and instead of taking them kindly by the hand and leading them to the

knowledge of their Heavenly Father, they turn from them with scorn, and they who do it most are often the loudest in their condemnation of it. But you will soon find a revolution in most of these doctrines. If it were not so, what would become of the hundreds of free thinkers and atheists now on earth. And why are they atheists or freethinkers. Why? Because they have used the Free Will and reason given by our Heavenly Father to all his children, and with it have investigated and found almost every religion at variance with its own doctrines, and no wonder they have come to the conclusion they have; for could any sensible being arrive at any other after reviewing the doctrines of the different religions. The reader may say, then there are a great many people without sense. But I say, no, I do not mean that, but I do say those people do not use the Free Will given to all God's children, be they worldly rich or poor. Could such a person believe that our Heavenly Father who is merciful, just and forgiving would be more cruel than our earthly parents, I tell you He is not even an angry Father. There are those that will say—then the Bible must be all wrong, I say no, it is not all wrong, it is only yourselves that are wrong, only your own imagination of what you yourselves might do, that makes you see your Heavenly Father in that light. You may perhaps say—how are we to alter these things? God in His mercy has sent us to teach you, and through you, others, the Truth of His Word, to give you a clear, and at the same time true version of His Holy Truth. Some time I will give you a longer address but I must first bring my medium in the right state. Now I bid you still keep together in the bonds of Love and Unity, and in the Love of your God above all.

*Angel Teacher.*

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I was on earth, I am now in heaven what a change? Earth with its troubles and trials, cares and anxieties has now receded from me. Most of you who read this will have known me, often heard me preach. I will now in a few lines give you the contrast of thought between what I then believed and what I now see. A book has been published in your city, called by you a memoir; most of its contents are correct, but I am sorry to say its principal theme proves to be a mere fancy; I did really believe I had ENTIRE sanctification on earth, but I have left the world and found out my mistake. I lived very near to the Lord whilst on earth and regret as far as an Angel can regret, that I had not the glorious light and truth shining upon me, that Brisbane has now shining in it. I refer to the bright lamp, the bright electric light of spiritualism. Angels were impressing me, I often spoke their impressions, but insensibly That light is gradually but surely progressing, and you are greatly helping forward the coming of the day when all shall know the Lord from the least unto the greatest

Oh for a trumpet voice,  
On all the world to call;  
To bid their hearts rejoice,  
In Him, the God of all.

I had another great theme in my preaching, that Jesus died for all, that he had paid a great debt which we could never pay, that a great work had been done by him which had taken all liability and work off man, that there was now nothing to do, but believe that Christ died, and that in his precious blood the whole world may be washed from every stain of sin. I now find Jesus came not to wash away sins in blood, but to destroy the works of the Devil and to deliver them who through fear of death were all their



lifetime subject to bondage. Fear of death, what is it? 'Tis but a change from one life to another, from the lower to the higher sphere of existence, a change from preaching to men with human tongues, to the higher and nobler work of leading them higher still higher.

*C. W. Robinson.*

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THE people on earth at the present day calling themselves Christians, seem terribly afraid of the happy event of what they call death, which is in reality only a passing from one change of life to another. They are always looking at the sand-glass of time, spending it's dribblings in a miserable effort to form an opinion of what they know nothing. They picture to themselves a fixed locality, jasper walls, crystal gates, golden streets, crowns, palms, and harps; spending a long timeless eternity in shouting and making a noise—To Him who has washed us and made us clean in His own blood. When such get up here, they are greatly astonished to find no Saviour who has washed them clean, no fountain of blood to cleanse away sin, and sad to say, spend some times years in searching after what they never will find. To such who are now living on the earth I echo in a sweet voice—Awake! thou that sleepest, and the Lord thy God shall give thee light. The Light is shining, refuse it not.

*William Hanson.*

## How I Found my Friend.

[THROUGH A WRITING MEDIUM.]

You have asked me to give you something for your new paper. I will

now try and do so through your writing medium, Mr. H.——. I must first tell you that I left the earth about two years ago and that at present I am in the second sphere of the third heaven. I do not now intend to tell you how I got there, as I have promised to give you my life on the earth and my experience in the Spirit World on some future occasion, so you must be content with a few words about one of the small incidents that happened to me, while in the Spirit World. One time as I was wandering about there, waiting for the last trump to sound, as I had been taught to believe on earth, when the Lord would come to judge all, and take his own, and send the rest to everlasting fire—I saw an old man coming towards me. I looked very hard at him, as I had seen him before, but could not remember when or where. As I stood he still advanced until quite close to me, then, called my Christain name "Caroline" and said "do you not know me". I could not remember where I had seen that form, so young looking and yet so old, as I could see by his bald head. He then said to me—"I knew you at Datchet, in England. My name is Henry H——, I am the father of John H——, your old schoolmate at the National School before you were teacher there—do you not know me now? I told him that I did. He asked me about his son John and about his daughter Sarah, but I could only tell him that John had gone to Queensland, sixteen-thousand-miles from England, to see what sort of a climate it was for consumptive people, and if he found it satisfactory, he was to send for his sister Sarah, and that he had sent for her according to promise. She began to prepare for the voyage when her Master sent for her on high, which all her friends felt sure

she would reach, being such an ange (as they termed it) on earth; so kind and loving and living in the fear of God. The old man seemed rather out, about what I had told him, so to cheer him up, and because I wanted to find John myself, I proposed that we should go and look for him, which we did. He went one way, I went the other, and were to continue the search until we met again. I had wandered a long way, how far I do not know, for I must tell you that the Spirit World is a very large place. I wandered on and saw a friend I had known on earth, her name was Letty Thompson. We entered into conversation about Sarah H—— and John, when she surprised me by the information that she was second guardian to John and that Sarah was his first. I asked her to take me to him. She went to fetch Sarah and we all went together and found him at a Circle in a small bedroom in Brisbane, seeking for light on spiritualism, which was finding its way into Queensland. She now told me to make myself known to him by writing through him, as he was a writing medium. I did so, and he was astonished for he thought me still on earth. Whilst I was talking to him Sarah found her father and brought him also. We were all glad to meet again, and I had found my dear friend. I must now say good-night to you all, and may God's blessing be upon you and your works.

*Caroline Ackers.*

## HOW GOD IS IN MAN.

Since what is finite has not anything of the Divine in itself, therefore there is not anything Divine, not even the least, in a man or angel as his own. For a man or an angel is finite and merely a receptacle, which in itself is dead. His living principle is from the Divine proceeding, which is joined to him by contiguity and which appears to him as his own

## CORRESPONDENCE.

[The Editors wish it understood that they do not necessarily identify themselves with the views expressed in the correspondence columns.]

In reply to the question in the leading article "what think ye of it?" I beg to state my ideas of your paper. In my mind you have hit the mark, for it is just the paper Queensland has wanted. The *Telephone* is too far advanced for the people here, and I think now that they have a ladder, the truth you are trying to disseminate will spread faster than they would otherwise have done had the *Spiritualist* not commenced. I take a great interest in Spiritualism and look forward to the Sunday Evening Lectures with great anxiety. Wishing every success.

I am

Gentlemen

Yours truly

WELL WISHER

## LOCAL.

MR RIGBY'S "Gardeners' Guide and Catalogue" is one of the best publications we have seen in Brisbane, both as regard the printing and object of its mission. It embraces nearly every class of vegetable producible, with full instructions of the quantity to purchase for a certain piece of land, how and when to sow, how to treat whilst growing, and finally how to gather the harvest. We believe it will be found most useful to all, both the amateur and the professional. As regard to the printing and get up of the whole we think not we go too far in saying that any other house in Brisbane could not have produced such a

credit in typography as the work now lying before us. Our respected worker in the trade (Mr. Cleghorn) at the rate he is going on, will soon be able to produce work equal to most of the home houses. We are sure that Mr. Rigby could not have put his Catalogue into hands that could have done it more justice.

We promised the *Spiritual Sense* of the Guide, but have not yet received impressions, but doubt not it will be given in due course.

On Tuesday the 15th. inst. we attended a meeting of Spiritists at Mr. McLeod's rooms. It may be well to have such meetings for investigation as to whether there be power of Spirits or not but to continue it for any length of time would prove dangerous to the parties concerned. We would advise the investigators to be careful.

THE "Circle of Love and Friendship" held their usual seance last Wednesday evening in the presence of two visitors, one a Spiritualistic-free-thinker, a very deep thinking man. He asked a variety of questions, all of which were answered satisfactorily. The different controls, the writing through a medium, and other items passed off very agreeable. Space will not permit a more lengthy note of this interesting seance. At some future time we will give our readers a detailed account of an "evening with our Spirit friends," at the above circle.

Will friends kindly oblige by forwarding us a list of names of persons likely to subscribe to the *Spiritualist*, and we will send them a specimen copy.

THE *St. James's Gazette* of November last contains a favorable critique of Mr Alfred Russell Wallace's recent work on "Island Life," the following extract from which indicates that Mr. Wallace has not lost prestige by his connection with Spiritualism:—"No other living naturalist has the same union of high literary excellence with profound scientific knowledge. His wonderful grasp of detail, depth of insight, and breadth of view, remind one at every turn of Darwin, with whom he shares the honor of discovery in the theory of Natural Selection; but beyond this he has a lightness of touch, a beauty of style, and an ingenuity in unravelling intricate difficulties, which are all his own.—*Harbinger of Light.*"

## Predestination.

THE following appears in the *Harbinger of Light*, we should like to hear some of our readers' opinions respecting it.

We now quote from the "Westminster Confession of Faith" and the authorised Catechisms:—

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished." As for those wicked and ungodly men, whom God as a righteous judge for former sins doth blind and harden, from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin; and withholdeth then over to their own lusts, the tempta-



tions of the world, and the power of satan; whereby it comes to pass that they harden themselves even under those means which God useth for the softening of others. All those whom God hath predestinated unto life, and those only He is pleased to call in His appointed time, by His Word and Spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ."

This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until being quickened and renewed by his Holy Spirit he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it." "God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time hath elected some angels to glory; and, in Christ, hath chosen some men to eternal life and the means thereof; and also according to his Sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favour as he pleaseth), hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin afflicted, to the praise and the glory of his justice." "The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission in hell-fire for ever." "God doth not leave all men to perish in the state of sin and misery into which they fell by the breach of the first Covenant of Works, but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the Covenant of Grace." "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free will and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature as conditions or causes moving him thereto." "Man, by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto."

X.

LIFE is but a passing shadow. We are no sooner born into the world than we begin to die out of it. Early troubles and trials, cares and anxieties, greatly tend to depress and darken the Spiritual light given to us at the time of our birth, but withal we should remember we have a talent to use a purpose to fulfil, and a goal to attempt to reach. This you must understand cannot be done in your own strength, help from on High must be constantly invoked, daily sought for, hourly craved, and momentarily recognized, ever keeping in view the caution and the promise, "In all thy ways acknowledge Him and He shall direct thy paths".

*William Hanson.*

## POET'S CORNER.

### Flowers.

BEAUTIFUL flowers on the brow of earth  
resting,  
Many sweet words ye are telling to-day;  
Comforting thoughts are your beauties revealing,  
Whispered to those who will hear what ye say.

Tokens ye are from the "King in His beauty,"  
Gems from the wealth of His heavenly land,  
Given to earth as a pledge of affection,  
Placed on her brow by His own loving hand.

Thence to proclaim to the hearts that will  
listen,  
Messages sweet of his infinite care;  
Bidding them know if ye are so cherished,  
Much more shall mortals His tenderness  
share.

Beautiful flowers, when your petals must gently  
Fall on earth's bosom in silent decay,  
Still in your death, ye will preach to the christian,  
Life in that land where nought fadeth away.

CHARLOTTE MURRAY.

## ALL GOOD IS FROM GOD, AND ALL EVIL FROM HELL.

If man really believed the truths that all good is from the Lord, and all evil from Hell, he would not take merit to himself on account of his good, nor would evil be imputed to him; for then in every good thought and act he would look to the Lord, and every evil which followed in would be rejected to hell from whence it came. But since man does not believe there is an influx from Heaven and Hell, and, therefore since he supposes that all things which he thinks and wills are in himself; he appropriates to himself evil from hell, and the good which flows in from heaven he defiles with an idea of his own merit.

*Emanuel Swedenborg.*

## Advice to Correspondents.

PLEASE do not pass the following instructions to correspondents. They are reasonable requirements of all who write for the press, and would obviate a vast amount of annoyance to editors and the printer, besides redounding to the good of readers and the satisfaction of writers when they see their articles in print.

1. *Write on one side of the paper only.* Why? Because it is often necessary to cut the pages into "takes" for the compositors, and this cannot be done when both sides are written upon.
2. *Write clearly and distinctly, being particularly careful in the matter of proper names, and words of foreign languages.* Why? Because you have no right to ask either editor or compositor to waste time puzzling out the results of your selfishness.
3. *Don't write a microscopic hand.* Why? Because the compositor has to read it across his case, a distance of nearly two feet.
4. *Don't begin at the very top of the first page.* Why? Because if you have written a heading for your article, the editor may want to change it, besides, he wants room to write instructions to the printer.
5. *Never roll your manuscript.* Why? Because both editor and printer want it flat.
6. *Be brief.* Why? Because long articles are seldom read.
7. *Always write your full name and address at the end of your communication.* Why? Because it is needed as a guarantee of good faith.
8. These precepts in the memory keep, and for fear you might forget them, cut them out and put where they can readily be seen.

### 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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