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The SPIRITUALIST

C.P. CHRISTENSEN, EDITOR.

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NOVEMBER 1916

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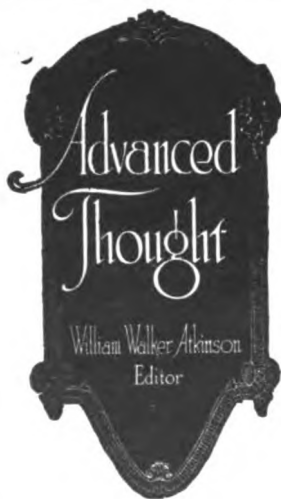
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A Monthly Magazine devoted to Psychical Research and Occultism

Published by the

Psychological Publishing and Distributing Corporation

Edited by C. P. CHRISTENSEN

Office: Tuxedo Building, 637 Madison Ave., New York City.

This magazine will deal with various sciences: hypnotism, magnetic and mental healing, mind reading and telepathy, trance and trance mediumship; and explain the various phenomena.

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Subscription One Dollar Yearly

Single Copies 10 Cents

Canada and Foreign Countries .. 1.50

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Write for Advertising Rates.

Forms close the 10th of the Month preceding date of issue.

Entered as Second Class Matter July 14, 1915, at the Post Office, New York, N. Y., under the act of Congress of March 3, 1879.

VOL. II.

NOVEMBER, 1916

No. 11

The Days of Yesteryear

The return of the so-called dead, by the hands from the great beyond

Through Mullolly and Craig.

(Continued.)

May God in Heaven bless you one and all, with greetings from old home spun Jimmie Riley. I had a kind of hankering or a longing in my heart just to take a peep behind life's curtain, and to see if I could see Ma and Dad and friends and kindred, that God had called away from me.

But it seemed to send a chilly feeling arunning up and down my spine and through my system, when someone peeped and smiled at me. I knew they would not harm me, no more than I, James Whitcomb Riley, would harm a little child.

But the early training of my youth, just as you and Hank and Silas, Josh and John and Bill looked askew at the graveyard after the evening's sun had set. I heard them gentle voices, sweetly singing as my

pen glided over the page of the beauty in God's own created nature, and the love that never dies, of our little friends, the boys and girls of every town and city, of everything I wrote worth while. I knew they came from some one other than my own mentality.

It seemed as though they stood beside me, the ones I believed or kinder believed was dead, and told me just what and how to write, and I am more than convinced now that the guardian angels taught me as a boy and as a man every good and pure thing that I ever wrote or said.

I will give the world much better, sweeter stories and poems from this place of grandeur here, with your prayers to God to give me and our writer grace and

strength, and grace to see his image in our brother in both Spirit and flesh.

Then Stead and Riley, Moore and Foster, Scanlon, Burns and many, many more clean of heart and nearer to God in Heaven will write to mankind.

I met old Bill Nye and knew him the second I clapped eyes upon that great-hearted fellow, friend and comrade, who never wrote one smutty word to defile the minds of boys and girls. No more did I thank God and Heaven and, what's more, I never will.

Oh blessed God, the joy sublime to receive God's just reward, to see and be with your own dear ones, to live with them forever and a day. Heaven! Yes, what Heaven can be grander than to see them all your eternal life, in peace and happiness, just as you knew and loved them while you and they lived in the mortal flesh.

I would not trade places with any living soul; so reason tells you plainly that I am in God's own heaven with my loved ones, and can still write to mankind as I used to in my earthly mortal life.

Riley, Sir, to you is well and hearty, with the birds and honey bees and sweet wild flowers he loves to hear and see in this life over here. My friends, I will write and tell you in my own style as I used to tell, and not so long ago, for the clay is fresh upon my grave newly laid away. Of course, I felt the honor that my fellow man showed, and saw many an eye moisten when they heard that James Whitcomb Riley had passed away, but here I am as large as life, and happy as a lark. In Spirit, but still alive and just the same old home spun fellow the reading world all knew.

Who can doubt of the truth of hands that live over the valley of death writing the tales that are written through the hands of Mullolly and Craig.

I am still as Irish as the pigs in Ireland. Oh, the law of God is only justice. Man must devise a way to overcome all dangers of floods and plagues and famine, but the time that man needs no water is too far distant ahead for us to write of or even think about. Science has discovered and proved as a fact that the sun sends its

great electrical waves to the earth, and causes the electrical vibrations and motions thereon for man's material progression in every living thing.

What we in spirit want to prove, is this: That we do live after so-called death and want to, and by God's love and mercy do live in flesh and Spirit. When we convince the people in mortal flesh of these facts, then we in spirit will tell of the sun's action on the earth. Man in the average needs the Boyville tales much worse than how the different planets affect the earth.

The people did like to read, and kinder took to "The Frost and Dew," "Mass of Curley Locks," "The Pigs and Cows," and "Cackle of Hens," this seemed to call them back to Boyville, and the moisture to their eyes. For them old homespun stories never, never fade with age, but more like the ivy that clings to the old ruins, the older the closer it clings.

My new acquaintance, Billie Stead, will now follow Mr. Riley in the way of Progression of Spirit life.—*James Whitcomb Riley, in Spirit.*

I will write for the people some stories entitled Plain Folksay tales, at first, then, after the people learn that it is a fact beyond doubt that the Spirits do return or commune with the earthly folks, they will want to know how, and I will tell in my own style the facts that I do know to be facts, what took place prior to and after the great Titanic went to the sea's bottom. Alcohol and sin will be shown to the people, what caused the wreck. Then men will know better how to navigate a great ship, and transport human beings from across the seas safer.

The man that would not read anything whatever of the life beyond, or over here, never lived nor never will. As Skinny Bill from Vinegar Hill in bad old Boyville days.—*W. T. Stead, in Spirit.*

(To be continued.)

A tonic to be taken twelve times a day. Equal parts of Faith, Love, Charity and Kindness of heart.

Never say the Mountains are too high to climb, or the Valley too dark to pass through.

1. The first group of people who are interested in the study of the history of the United States are the people who are interested in the history of the United States.

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physical is to live an upright life. I witness many souls who were deprived of a home for their physical frame when traversing on earth plane, now being bright Messengers of Light and trying to teach the souls who are weighted because of their greed, jealousy, etc. It is not an overflow of languages, etc., that is recognized by Master Educators, who are Bright Messengers, it is the noble deeds performed and love cultivated which give ye a diploma that will act as a passport that will protect ye from the cruel stings of the enemy.

Before I close my message, I wish to ask psychic receivers not to permit evil communicators to impersonate Victoria; if ye are not properly attuned to their influences they will impersonate souls who when on earth plane had titles. When souls disincarnate are awakened to the realization that they have to openly confess that it was none other factor than satan that influenced them to stray away from paths of Light and Wisdom, they when vibrating with psychic receivers immediately commence to tell them their mission, and ask them to proclaim it far and wide. If any communicator interlocks with ye psychic receivers and poses as being King or Queen ye must tell them that they are of earthbound forces.

I must talk again of Jesus and his nobleness. I am crying aloud over the earth plane, that if you march and step in Jesus' foot-prints the wearing of crowns or any other ornamental display will never, no never become apparent.

Dear brothers and sisters. I, Victoria, now do see that my receiver is being inspired by the carols of the little song birds, and thereby I feel inspired to formulate a small composition with which to more and more inflate her soul centre with thoughts of the precious birdies.

MOTHER BIRDIE

By Victoria.

With diligence mother birdie flies and toils over hill and dale; eagerly she gathers morsels to build her nest, whereby to brood her baby birdies with care and rest.

Proudly mother birdie sits and listens and listens, when first hearing her babies

commencing to pick and pick with their tiny beaks. And when those tiny beaks have pressed through their outer shells, the owners of those beaks commence to chirp and peep; their chirp and peep fills mother birdie with delight, because of knowing that her little ones are coming to light. Hastily mother birdie gently spreads her wings to cover her darling babies; then father birdie quietly hovers around, he chirps and chirps and gallantly helps mother to feed and protect the nestling ones.

Gathering food and protecting babies caused mother and father to be somewhat busy, but the great joy imparted by hearing baby's peep and chirp maketh always pleasant and easy their work.

MOTHER BIRDIE'S PREMONITION.

Those twitters and twitters of my babies I know are a forecast that a sublime force of the universe is inspiring them and making them know that they have been provided with wings and some tiny feathers; and I feel somewhat lonely because their wings and feathers are making them think that they are not babies. Ah, there is one, and two and all of them trying to perch on the twig which supports their cosy nest. My prescience reveals to me that my baby's next inspiration will force them to commence to investigate and make preparation for their first flight. Ah, there is one, two and all of them trying to see how far their little wings will carry them.

Simultaneous Strains of Lonely Father and Mother.

Tonight every branch of those lofty trees and baby trees are tolling and tolling a semi-moaning; those branches are vibrating in sympathy for us because our babies have flown, and they know that we old folks are encircled in loneliness, sitting here with tear stained eyes and weeping hearts and carefully guarding our baby's unoccupied nest.

The Search.

Father and mother agreed to look all around, whereby learn if their precious ones had fallen to the ground. The old folks chirped and again babies were not to be found.

Soliloquy of Mother Birdie.

Morning and evening, I was so happy when my precious babies were nestled closely under my wings, but feathered, twittered and grew so fast that my wings became inadequate in covering their heads. When I wanted them as comrades, they were forced to leave me, their cozy home, and to my regret they displayed instincts that echoed to me that they would not be reminiscents; that they would not again think about their cozy nests. Nay, my babies did not chirp to me that some day they perhaps would homeward bound, nevertheless I spend restless hours while remaining near their nest, trusting to hear a song, a trill, a chirp or warble vibrating from the vocals of my precious little ones.

Before I close my message I must speak about religion; I must state that my ethereal teacher told me that my religion when on earth consisted only of church, and that the teachings poured forth in the churches on earth were blocking the voice of Wisdom. I again must speak of my mission which is to assist in overthrowing the infusion of so-called royalty, etc. Through the mental strength of this receiver I can inform the earth's people that the element

called Satan is trying to overpower good and confound the voice of persons who try to exterminate evil.

My messages to psychic receivers will be messages of importance; they will not consist of rambling and worthless talks. This special clause I transmit because I see evil communicators impersonating Victoria. When I lived in my earth body I knew that communication with the disembodied was obtainable; but I know now that if I had registered communication from progressive spheres I would have been influenced to overthrow monarchy, spurious religions, and other of Satan's devices.

I know that by the faith and bravery of this psychic receiver my message will be issued to the people. I know that satans that roam over the terrestrial plane will try to prompt the unawakened to mock at my transmissions; I also know that they cannot smother the Truth, therefore my message will not become shipwrecked.

My desire is that ye dear souls will sow and sow deeds which will spring forth and give ye a fruitful harvest.

Victoria, in a sphere of Faith, Love, Truth and Courage.

Thanksgiving

(Inspirational writing by a student of the class for development of the Psychological Research Society.)

Yes, the open door to thankfulness is a portal which is always open. And what a fine sense of relief comes to one who knows that his sincere thanks reach friends on the spirit side of life.

Thankfulness involves a determination to succeed through willingness and loving desire.

The bounty of Nature is a never failing blessing, for mortal life depends on Nature for its sustenance and growth. It does not lessen our worth, capacity or possession to offer our thanks for products from Nature's storehouse.

Thanksgiving may signify feasting, but it also means the deep conviction of having received abundantly.

Shall we give thanks to a personality? No. Let us render grateful thoughts to

Father God and Mother Nature, the combined source of all creative effort—and then wait for the benediction that comes to all who are thankful for innumerable gifts, both material and spiritual.

Expanding thought is a blessing. Knowledge that dissipates the fog of error and of antiquated ideas, comes freely in this age of enlightenment, to fill receptive brains, for progress.

Incomparably fuller and more satisfying is mortal life, when ~~permanently~~ attended by our ever-present spirit friends, who return to us, to bless and guide us all and to sanctify ~~divine~~ mortals. Spirit union is spirit co-operation, with love as the grand motive power to cement the union.

We give thanks for all spiritual, unintermittent efforts.

W J E

Dreams That Come True

By FANNY R. BANDELIER.

Part II.

The Dream at Patac-Amaya.

The year 1898 was spent almost entirely in the field, as my husband was determined to investigate ancient ruins all around the base of Illimani, the southernmost pillar of the beautiful chain of the Bolivian Andes. Our trip had been very eventful from the start and it seemed as though every Thursday was doomed to bring us some mishap. Fortunately nothing very serious happened, although on the very first Thursday, the day we left La Paz, our headquarters, a friend of ours, who accompanied us and who wanted to be with us for about three days, fell from his horse, broke his arm and dislocated one foot. On his account we were forced to remain at the countryplace of a friend from La Paz and lost some very valuable time, awaiting his recovery. And in the meantime, my poor husband, trying to jump a wide watering-channel on the grounds, sprained his right foot and had to be carried to the house on a stretcher. Thus I had, for a time, two invalids to take care of. After a couple of weeks, our friend, seeing that he did not readily recover, left with the doctor for the city and we continued our trip, only to meet with a whole chain of other accidents, happening, curiously, always on a Thursday.

I shall not enumerate them all, but one of the last ones was so serious and could furthermore have had such tragic consequences, that I shall mention it briefly.

We were traveling downwards through the valley of the Rio de la Paz, turning westward at the entrance of the Luribay River into the former, in order to regain the high plateau South of the city of La Paz, when at the countryplace of some friends, where we remained for a couple of days, two great big watchdogs attacked our good four-footed companion Pluto, a brindle bull. It was early in the morning, and I was not yet fully dressed. My husband, fearing that these enormous beasts might prove too strong for our Pluto, although he very well knew how to defend

himself, jumped right in between the fighting brutes and was severely bitten in hands and arms. The consequence was that he could not travel for another two days and when we finally were forced to leave, so as not to lose too much time, he had yet his hands bandaged and the bridle of his horse had to be wound around those poor hands and we had to guide the horse as best we could. For a couple of hours all went well, because we made the Indian, who served us as guide, lead the horse and we ascended slowly the long slope towards the plateau. I even managed to take some photographs while on the ascent. But, after a little rest on level ground and while I attended the horses too, the Indian managed to "get lost," that is we lost sight of him absolutely and henceforth I had to look after both our horses and search for the path besides. As we could not travel at our accustomed lively trot, night surprised us before reaching Sica-Sica, the little capital of the province of the same name. I decided to go in search of some shelter for the night; we had no blankets to protect us from the cold, therefore could not possibly spend the night "à la belle étoile." I helped my husband down from his mount, secured the two horses near him and then started in search for a lodging. I followed the path as closely as I could, walking almost double, as the night was rather dark. Fortunately, I soon found some Indian huts, and after a lengthy parley and a liberal compensation, I secured a dirty Indian kitchen to pass the night. It was highly aggravating when we found out next morning that a ride of only about 15 minutes more would have brought us into the village of Sica-Sica and to the house of our friend there, who, in the meantime, had sent out searching parties for us, because the Indians of that whole region do not enjoy the best of reputations.

From Sica-Sica we journeyed to Patac-Amaya, our destination, and where we remained for several weeks, rather over two months. Patac-Amaya, the name, translated into English, means "Hundred

Dead" (or Corpses) and this sombre name dates from the Indian Uprising of 1781, when the Indians killed on that same spot about two hundred Mestizoes. It is a mining place and was one of the largest copper mines of that region. There are many such mines in the neighborhood, copper as well as silver. Our headquarters here were not uncomfortable. I had even a cook, a luxury not often found. She was the old caretaker of the very sadly dilapidated house, a good old woman and a faithful servant. The only thing that made us really suffer considerably was the water, which, flowing through miles and miles of copper fields, was so permeated with that ore, that it not only had a very disagreeable copperish taste, but it was poisonous. No matter how much I boiled it, or what I put in it, it always caused awful stomach ache, and we had to drink as little as possible. The grounds all around the house were beautifully green, but not from vegetation which was very scant, due to the elevation, about 12,850 feet, but due entirely to the copper-oxide.

The ancient remains are found in larger and smaller clusters all over an area of about five miles. We investigated and surveyed them all and have secured a large collection of archaeological objects from that region. The last place we investigated was called San Martin at some five miles from Patac-Amaya and its ruins almost hidden among low hillocks. We were through with all work there, had paid off the Indians from the place who had worked for us, leaving only a few heavier objects there to be taken home the following day. This was a Wednesday. We were going there the following day to gather what was left and expected to make a general surveying trip of it, although we did not expect to find any new places. My husband's dream of that night prevented us from going and saved our lives.

It was about four a. m., when he woke me to tell me about his dream, which made us decide then and there not to attempt our contemplated trip the next day. Here follows the dream as he told it to me:

"We seemed to be living in a little cottage, somewhere in the States. It was like a little summer colony, and his father lived across the way in another cottage, with a cousin of his. We had arranged a picnic party for the following day and my husband was going over to see his father about it early in the morning, leaving me in the house, fixing everything for our outing. Pluto, our dog, went with him. As he approached the neighboring cottage, he saw that the door was locked, a thing he thought at the time as being rather strange. Pluto must have thought the same thing, for it seems he jumped with his whole body against the door, which flew open at the impact of the heavy dog's body. They entered and the two dogs kept there came to meet them. As my husband went up the lane toward the house he suddenly heard the voice of his father, full of anxiety, yet very clear and distinct, which called out to him: 'Adolph, Adolph, don't go, for God's sake, don't go!'" And this father's voice was still ringing in his ears, as he woke and called me.

Hence we told our Indians from Patac-Amaya, who were engaged by us and who went everywhere with us, that we had decided not to go, because we had to get our mail ready; that they only should go, get the few things left there and about which they knew and come right back. Those Indians, our steady workmen, consisted of an old Indian shaman, who made the necessary encantations and gave the Tinka (libation) before every new excavation, two younger men and two boys. They were perfectly satisfied, seeing before them a whole day's pay with but very little work; they received their customary ration of coca-leaves and their cigarettes and off they trotted chatting merrily.

Within a few hours, however, they came back looking quite startled and disconcerted about something. And this is what they told us: As they approached San Martin, they were received by a volley of stones, hurled at them by slings from some hiding place. As soon as they came within speaking-distance from the Indians of San Martin, those received them with insulting remarks asking why they had not brought the two foreigners along. The old sha-

man, being the spokesman, wanted to know why they should have brought us along and they told him that they had been expecting us in order to kill us. Asked why they wanted to kill us, they told them that they were convinced that we had found some gold the previous day and therefore we must die. They had a little parley, a tussle, then, as they saw that our Indians were sent only to gather what had been left there, they withdrew and our men came home. The old shaman, whose name, if I remember correctly, was Martin, asked most earnestly, was it true what the Indians said that we had found gold? We told him that all we found the day before had been a pin, which looked like base gold, but that we were not at all sure that it was. And even in the affirmative case, it would only be worth a few nickels. As a matter of fact, that poor miserable pin, looking like very pale gold was the only object of that precious metal ever found on the high plateau. The Indian who found it, to-

gether with a body, had handed it to me, remarking at the time that he believed it was "Kori" (gold) but I told him it was just bronze. I took it to my husband telling him to put it away in his pocketbook, and nothing more was said about the matter. But the Indians are so greedy, so anxious, furthermore, to find gold, that the idea that that pin might have been of gold reigned uppermost in their minds and made them suspicious of us, thinking that we had found more of that precious metal and withheld the fact from them. Therefore we had to die, so that they could loot our property at will and get all that gold. And nobody would really ever have known what had become of us, for San Martin is a place "par excellence" for a crime of that sort. But for his father's warning, my husband and I would lie buried among the remains of the Indian race, to the study of which we had given so many years of our lives, our health and our energy.

What Do The Message Teach?

By Rev. Geo. A. Fuller, M. D.

"He that hath an ear let him hear what the Spirit saith to the churches; To him that overcometh evil I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. II. 7.

The message of the Spirit as reported in Revelations was largely a message to the Ancient Church,—the church of the day in which it was spoken. The age in which we live requires a different message in many respects. While the old-time message may contain much that is still of value to the world,—yet, in the language of Lowell,

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of truth.
Lo, before us gleam her camp-fires;
We ourselves must Pilgrims be;
Launch our Mayflowers, and steer boldly
Through the desperate winter sea;
Nor attempt the Future's portal
With the Past's blood-rusted key."

It is not for us to disparage the message of the past,—but, instead, to leave it with the past where it rightfully belongs. The leaves fall from the trees in the autumn, after having served their purpose, and lie as a protecting covering of all the lowly things that cover the ground. In the Spring-time, when new leaves are coming on every herb and bush and tree, we do not curse the fallen leaves as we turn away to appreciate the beauty of the new leaves. Then why should we sneer, as many heedlessly do, at the past and its messages of the Spirit? Have they not served their purpose, inspiring hope in the heart of man, comforting in hours of sorrow and affliction, thus uplifting the soul of man to the higher things of the Spirit? We may not need them now, they may no longer inspire us, they may no longer offer relief for our sorrow, and from them our souls may no longer gather strength.

Ours is a new era of thought and life, and one of unmeasured progress. The

world is taking hold of human problems as never before. Ours the courage of a new century that ushers in the era of science. An era in which knowledge is to supersede in great measure faith and belief. Learning to know so much of the mysterious forces of nature we demand the same certainty with regard to spiritual things. Speculative philosophy and theology no longer fully satisfy the inquiring mind of man. Instead the same tests must be applied here as are applied in the study of the physical side of the universe. Much that has been held for centuries as sacred must go. Our conceptions of God are enlarging to meet the demands of the more exacting conditions of human life. Tennyson most truly explains:

"Speak to Him, thou, for He hears,
and spirit with spirit can meet.
Closer is he than breathing, and nearer
than hands or feet."

Dr. Martineau said: "His spirit speaks with our spirits and the passage is made from the measured steps of material usage to the free thought of spiritual affection." And this is the Revelation of the real Fatherhood of God. The Soul overshadowed by the Divine comes into touch with all the possibilities inherent in itself. Then knowledge of things hitherto unknown is flashed upon the mind—and no longer is man a grovelling being in the marsh lands of lust and passion, but instead an exalted being in true relationship with all possessions of the Infinite. Possibilities never dreamed of before stand revealed and in the new light thrown upon them, seem easy of attainment. In Oneness with the Divine are found all the riches of the Spirit after which the world has been vainly seeking. Immortality becomes more than a dream of seer and prophet of the past,—for in the divine experiences of the soul it has become a demonstrated fact.

In moments of supreme exaltation all that the soul has ever known and loved are present with it,—for in the Universe of God nothing is ever lost. Only the lifting of a curtain that has fallen down is necessary to reveal the superior glory of that

life of the spirit, which after all is the only real life.

In order that this revelation may come to us we must overcome in our own lives all tendencies that draw away from the true life of the spirit. For indeed the spirit spoke wisely to John when he said: "To him that overcometh will you give to eat of the tree of life, which is in the midst of the Paradise of God." Without overcoming the things that degrade, the things that hold in check all that is best, highest and finest, there may be, and is spirit *communication*,—but only him that "*overcometh*" shall have *Spiritual Communion* and this is "to eat of the tree of life, which is in the midst of the Paradise of God."

"WITH BROWNING"—IN CELESTIAL HOME.

I greet you:
I am o'er on the shore.
Ever more I adore
As of yore, nothing more.
I implore thanks for more
Work to do. I, for you,
Study too. Call it new
Still 'tis true that we do
Something through even you.
Yes, that's true—Feel it you?
On this shore we work more
Than before. Yes, 'tis true,
I, through you, come to do
Something new. So you see
I will be near to thee.
I shall rest when a test
I have given that I'm livin'
I sense you, you me too.
Over there, is that where
All is right? Ah! the best
Is the test that we win
When with Him we reside.
None should chide those who write
What is given them from Heaven.
Love divine, it is thine,
Same as mine. Why repine?
Suns will shine. God's divine.

Ethel G. Raynor.

Jesus The Christ, is the Key to the
Kingdom within you.

**

Less talking and more music will bring
Universal Peace.

What Is Demonstrable Proof?

By *Alberta S. Bryan.*

Our loved ones are ever near us through the changing scenes of life, aiding us with their blessings on our pathway, so that we can meet the toil and strife of this mortal sphere. Spiritualism tries to guide our footsteps; and it shows us the path from sin and error so that we will know of the glorious life hereafter.

I really think that individuals will come out of the mist, for Spiritualism forms magnetic forces which give individuals strength. It should be recognized and fully exemplified, so to receive the glorious truth, and that mediums are to be treasured. We owe a great debt to them for they are teachers. They maintain the forces and they give promises of the future life by the messages gently revealed through them.

How brilliant our pathway is when we understand the mortal life, and what blessings that come with this knowledge! Meek-eyed, we all should seek to reveal the truth, and be loyal to the interest of Spiritualism.

Proof after proof is daily given to the existence of spirit life after death of the mortal body; but even with this repeated evidence of a future life, some people want more convincing facts. *One single demonstration is a logical proof.* Why wish for still another testimonial? Robert G. Ingersoll, the late champion of liberty, had a memorable discussion with two prominent lawyers, both Christians, on the subject of "The limit of Toleration."

You rightly understand me to teach that life is everlasting; and there is a glorious opportunity for all to understand the same. Right doing and right thinking will have made much to do with your future life in the immortal existence.

Spiritualism should be looked into because its opportunities are based from a high standpoint, and as we mortals act wisely and conscientiously it will prove beneficial. Nothing can interfere with the progress of this great eternal truth, and full opportunity is given to all members of this great universe, for Spiritualism is power; through it we individuals are forewarned, and hope is

given to all. Spiritualism gives us daily hope so that we enjoy our share of merit of the immortal life; therefore, I speak freely on this subject, for ability is given to all to understand it.

All shackles of ignorance and superstition should be broken. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of childhood. The dreadful hobgoblins and nightmares of dark ages respecting "purgatory" and "eternal torture" are doubted by all, and by the great mass they are totally disbelieved. What have they now to attach themselves to? Spiritualism—which teaches love, also length, breadth, height and depth surpassing all human understanding.

This is the world's great need: to know Spiritualism. The mass needs to be taught how seriously they were mis-taught in the past along the lines of "hell" and "purgatory." How could one believe the doctrine of dark ages!

Now Spiritualism has come to teach and redeem us, and show us how to know the great truth of eternal life after we shall have passed from the mortal sphere to the immortal one, where everything is for justice, peace and love. Spiritualism wants to give you knowledge of the future, thus to do away with false teachings.

Mediums are the great teachers. Just as in biblical days, prophets were sent out to teach, so with our mediums now—they are to teach Spiritualism to all who will receive same.

Don't ask God once, but many times for Light, you may not at first be ready for it.

**

We are divided into Religious Tribes, no one Tribe has all the feathers.

**

The love of money has robbed many a person of their Spiritual Birthright.

**

Heaven is not a place to Rest in, but to work in.

**

Sadness is not a Badge of True Spirituality.

The Key to the Universe--The Spiritual Significance of Numbers

By W. J. COLVILLE.

The very word Universe suggests immediately the idea of completely unbroken unity, therefore if we find a key to unlock the meaning of the Universe it must prove a single mathematical key.

It is frequently truly said that Mathematics is the only positively definitely exact science, for though we often hear much of exact sciences in the plural, we look in vain to discover any.

Experiment and research are the two principal watchwords of scientific investigators, and very good and honorable words they are, but they necessarily imply the changeful results which inevitably follow upon continuous investigation into Nature's mysteries.

We throw no discredit and cast no reproach upon scientific research when we call attention to the different theories put forward in the text books in use in colleges to-day from those promulgated a generation or two ago. We are on uncertain ground in chemistry when we state something to be seemingly a demonstrated fact to-day and then to-morrow make an opposite assertion, because in the interim our attention has been called to the behaviour of certain chemicals in an altogether unexpected manner. Our theories are upset, our hypothetical conjectures have to be altered. This is so freely and widely admitted in scientific circles that it excites no surprise among students to be calmly told that the theories of yesterday are to-day abandoned and a fresh hypothesis must straightway be considered. To many minds this confession is extremely bewildering and leads many unscientific intellects to entirely abandon quest for knowledge along lines where everything seems so painfully dubious, but the genuinely scientific intellect enjoys the mental chase and is in no way distressed because we are living on a planet where we have to stumble along in semi-darkness, and while working often in very dim light, though never in total darkness, find means for the cultivation of our mental faculties by

actually undergoing the experience of making many mistakes and subsequently rectifying them.

But though the foregoing remarks are applicable to all the sciences save one, they do not and cannot apply to Mathematics which in ancient times, among the most enlightened adepts who have blessed the earth with far more than common knowledge, was termed Divine Science. We are all familiar with the masterly declaration of the immortal Plato. God geometrizes and probably nowhere in Hebrew literature can we find a choicer gem of poesy and philosophy than the familiar 19th psalm. Thomas Paine refers to it in his "Age of Reason" in terms of highest eulogy and he incorporated into that much controverted volume Addison's exquisite paraphrase of that beautiful psalm which is frequently employed as a hymn in places of worship of widely differing denominations.

No matter from what sources we may seek to derive enlightenment, we must all sooner or later be brought to confess that unity is the foundation of the Universe. Pythagoras, the Sage of Samos, whose dissertations on the value of numbers is still highly prized by students of Nature's revelations, declared unfalteringly that we could imagine the obliteration of all plural numbers, but not one could conceive of the blotting out of one.

There is no system of religion, science or philosophy which does not postulate unity in some manner, though many systems soon begin to lose themselves in a bewildering maze of labyrinthine pluralities. Spiritualism and materialism in their ancient classic forms, though diametrically opposed philosophically, each posited a single substance originally, and we know of no modern metaphysical or other speculative cult, nor any system of recent philosophy, which does not start with some declaration of unity. Herbert Spencer, aiming at the production of a perfect synthetic philosophy, declared it to be

self-evident to his understanding that there is an infinite and eternal Energy whence all things proceed. Spencer was avowedly an agnostic from the theological standpoint, while that acknowledged giant among British scientists, Lord Kelvin, was definitely a Theist, but Kelvin agreed with his agnostic contemporary in admitting the Energy but proceeded to reason in spiritual directions far beyond his philosophic confrère.

Charles Darwin, Thomas Huxley, and indeed all the leading intellectual lights of the last century, agreed upon a primal unitary basis but they more or less diverged as they proceeded to define their conceptions of this unity. It ought always to be borne in mind that every genuine agnostic is entirely non-dogmatic, as was Darwin, and therefore leaves the field completely open for all investigators who desire to make explorations in the domain of psychical research.

Turning to the faith of Israel we are immediately confronted with the matchless words accepted by Jews of all schools from the most conservative to the most radical: The ETERNAL is our GOD; the ETERNAL is ONE. How infinitely much from one standpoint, and yet how wondrously little from another, does this mighty sentence convey. Another statement on which all Israelites the world over are agreed is that the name of GOD is ONE. The declaration is sounded forth alike in orthodox synagogues and reform temples "in that day (a predicted period of worldwide enlightenment and peace) the Eternal will be acknowledged ONE and HIS Name ONE."

Wallis Budge, who has given us fascinating illustrated works detailing the religious concepts of the ancient Egyptians, declares that scholars are now practically agreed that while multitudes of divinities were worshipped with varying degrees of adoration and veneration in the delta of the Nile, One Supreme Deity was always acknowledged as beyond all the gods and goddesses who were too multitudinous to enumerate. Students of the religion of ancient India declare that the same is true of Hindu concepts, for while millions of divinities have received hom-

age on the banks of the Ganges the philosophic Hindu has never lost sight of the essential unity of the Universe.

We hear much in these days of a Pluriverse or a Multiverse, and we should never shrink from considering evidence of diversity, which is truly an interpretation of unity, but let us be on our guard lest we slip off the original foundation and lose ourselves in a maze of pluralities, forgetful of the fundamental truth that the unit ever stands supreme and that all numbers are included in the number one—as all colors are contained in the single Ray of Light.

There is only one absolute color, white, as there is only one absolute number, ONE. Directly we pass from a contemplation of unity to diversity we find a regular scale of numbers universally adhered to. The 7 hues of the rainbow are the same whether we witness a magnificent display in the heavens or on a gigantic scale after a flood or tempest or whether we have a tiny prism in our private sleeping room. Always the same 7 hues, always in the same rotation counting upward or downward as we please.

The symbol of the great universal all-including One is the Circle, but our little one, the smallest of our numerals is a perpendicular stroke. Our numerical and chromatic scale combined reads thus: 1, red; 2, orange; 3, yellow; 4, green; 5, blue; 6, indigo; 7, violet; counting upward, and of course exactly the reverse counting downward.

Now we know why the rainbow was exalted in Genesis after the Deluge and why in the Apocalypse we are told of a great White Throne and of a Rainbow encircling it.

Next to the circle which is unquestionably the highest and most universal of all symbols, the globe with 2 wings and the cross have held highest place in general esteem. These emblems of the number 2 have everywhere portrayed the idea of duality as the first expression of unity. Male and female are signified by the 2 wings of the globe displayed to-day in many places where symbolism is regarded as an aid to understanding.

The Cross originally means exactly the

same as the winged globe, therefore the typical Christian sign, which is immemorably older than the beginning of the Christian Era, may rightly be regarded as significant of sex-equality and also of the equal dignity of the positive and negative manifestation of life in continuous expressions. Duality is everywhere revealed in Nature, but Dualism is a pernicious philosophy. The vital difference between them is plainly this: Duality of right and left, male and female, centripetal and centrifugal, etc., in no way interferes with a full acknowledgment of the perfect goodness of the Universe, while Dualism teaches good and evil as rival and continually opposing forces, one forever militating against the other. The total absurdity of Dualism consists in the fact that the most pronounced dualists have always had to invent some origin for their second element while they found only One at the start. The odious idea of sempiternal evil is as ridiculous as it is immoral, for no one ever found a devil till he had first imagined a fallen angel, who by falling became a devil, therefore even if every theory of fallen angels "who kept not their first estate" be accepted without controversy we must of necessity anticipate a day when they will return to their primal glory.

Turning from the errors of dualism to the truth of duality we can at once proceed to establish social and industrial relations between the sexes on a footing of perfect equity, not so much of *equality* as of *equivalence*. We often hear it erroneously stated that one sex is stronger than the other, but that assertion cannot be supported if we make our researches cover a wide field, any more than we can endorse the oft quoted saying that the right hand is stronger than the left. All these ignorant assertions are based on limited observation of more or less distorted habits, never are they founded on a real knowledge of universal order. If a large number of people use one hand much more than the other, and thereby strengthen it by exercise, they can point to an inevitable outcome of their own conduct, but should it become customary to use the left hand more than the right, than the right hand would be the weaker member. If girls were

athletically trained and boys were systematically coddled we should soon discover evidences of superior strength of female over male, and so throughout the entire gamut of possible human experience we should become witnesses to results of human activities and non-activities producing fuller development in the former and comparative atrophy in the latter instances: Father and Mother are equivalent but are not identical. We are greatly in need of pronouns; our present 3 do not suffice. Language is constantly undergoing enlargement and renovation, and to meet the pressing needs of the coming age we must add to our speech a pronoun which expresses the idea of masculine and feminine in perfect combination. The symbol of the sphere and then the globe with the two wings perfectly expresses the great thought artistically, proving beyond dispute that stone tablets interpret ideas far more perfectly and universally than any written or spoken language yet invented. The Old Testament says that the 10 Commandments were originally engraven upon 2 Tables of Stone, and the New Testament declares that if men "hold their peace" stones will cry out, and they have been crying very loudly during recent years, particularly since the discovery of the Rossetta Stone, by means of which so many ancient hieroglyphics have been successfully interpreted.

Investigators of Spiritualism are hereby informed that Alice Wilkins, psychic, of Lake Pleasant, Mass., will hold a few parlor seances, during the latter part of November and December, in New York City.

A few seats will be reserved. Apply for same by writing to her secretary, Dr. Wm. J. Bryan, 333 E. 17th Street, New York City. No charge for seats—voluntary contributions.

Alice Wilkins will be here for a limited time. She is a musical and message medium, and her guides entertain, edify, instruct—and console the bereaved. She demonstrates that life is eternal, beyond the grave.—Advt.



HACH MACTZIN EL DORADO CAN

Hach Mactzin El Dorado Can, who is really Prince Royal, visited our Society on Wednesday, October 11th, and since then, have had a personal interview with him at the Hotel Biltmore, where he has an elegant suite of rooms.

The Prince Royal of Mexico, the heir presumptive to the Ancient Throne of the Toltac Race, is here in this city for the purpose of lecturing, writing and editing a magazine. He will also start Philosophical Classes in New York.

A Series of Classes will also be conducted at our Society.

The Toltac Race has been in Mexico 17,000 years. His people are the result of the blending of the Mayas and the White Atlanteans, who came down from the North.

The Prince has a wonderful personality, is highly educated and has made a number of years' investigation and study of Occult and Psychic Phenomena.

If you are desirous of delving deeper into the Occult, here is a man who will enlighten you, and by attending his lectures and classes you will be able to learn.

For further particulars of Mr. Can's Classes, write to the Secretary of The Psychological Research Society, 637 Madison Avenue, New York.

HERMETIC WORKS by Hach Mactzin El Dorado Can, Prince Royal.For Sale at the Office of **THE SPIRITUALIST.****SCIENTIFIC HERMETICA***An Introduction to the Nature of All Things.*

The sequel to "*Lessons in Hermetic Philosophy.*" Presents the text of sermons on "*The Introduction to the Gnosis of the Nature of All Things,*" and "*The Sacred Sermon,*" together with the *Esoteric Key* to their meaning. The official **TEXT BOOK OF HERMETIC SCIENCE** and Introduction to the **STUDY OF ALCHEMY.**

Partial Contents

The Nature and Factors of Motion	The Motive Power of the Universe not Gravitation but Repulsion	The Law of Cycles Re-Incarnation
The Nature of Space and Force	The Birth of the Gods	The Mundane Creation not by God but of Cyclic Gods
The Motion of the Spheres	The Creation of the Universe	Constitution of Matter, Force and Spirit
The Origin of Orbital Motion	The Relation Between God, the Godhead and Nature	The Religion of the Mind
Centers of Gravity	The Divine Creation	How Man May Be Superior to Natural Law
The True Law of Dynamics	The Cyclic Gods and Their Creation	
The Bodiless		
The Fallacy of Gravitation—a Phenomenon, Not a Law		

PHILOSOPHIA HERMETICA*An Introduction to the Philosophy of Alchemy.*

These lessons constitute the first serious attempt to make known to the world the basic principles underlying the *Magnum Opus*, containing the text of the sermons entitled, "*Though Unmanifest God Is Most Manifest*" and "*In God Alone Is Good—Elsewhere Nowhere,*" together with the *Esoteric Key* to their meaning. The absolute unity of Pantheism, Poletheism, Monotheism, and Tritheism is revealed.

Partial Contents

Mystery of the God Beyond All Name	The Art of Creation	The Gnosis of the Mind
Manifestation of God	God and Nature	The Gnosis of the Good
The One and Only One	Salvation Through the Gnosis	The Old, Old Path
The Nature of the Good	Natural Evidences of the Nature of God	The Worship of the Father
The Pleroma of the Good	God and the Gods	The Secret of Alchemy and the Mystic Life
The Pleroma of the Bad	Human Generation	The Philosophy and Key to the Art of Creation
Ku, or the Divine Essence	The Beautiful	
Motherhood of God		

THE SHEPHERD OF MEN

This work is an *official* commentary on the "*Sermon of Hermes Trismegistos*" entitled, "*The Shepherd of Men,*" embodying a portion of the *Hidden Wisdom* of that subject.

Partial Contents**Part 1.**

Egyptian Kosmogony	Man as the Lord of Creation and Master of Nature	Kosmos and the Universe
Theogony and Anthropology	Why We Should Not Obey But Rule the Laws of Nature	Gucumat
Descent of Spirit Into Matter	Human Determinism Superior to Natural Determinism	Anthropos
Creation of the Universe	Esoteric Key to the Mystery of God	Origin of the Human Race
Anthropos Doctrine	Logos	Initiation of Kosmic Thought by Mind
Divine Pedigree of Man	Formative Mind	Nature of the Father
Origin of the Human Race	Moist Nature	Bi-Sexuality of All Things
Fall of Man	Kosmic Fire	Androgynous Man
Human Evolution		The Way of Return to God-the-Mind
Way of Salvation		
Seven Rulers		
Birth of the Gods		

Part 2.

Historical outline of the Ancient Atlantians, the Mayas, the Akkadians, the Chaldeans, the Egyptians, the Nagas, and the Aryan Migration, and the People Who Took the Atlantian Hidden Wisdom To All Parts of the Earth. The Origin of the Gnosis, the Ancient Mysteries, the Egyptian Wisdom and the Relation of the Indian Medicine Lodge, with the exposition of how the American Indians were the preservers of the ancient civilization which is today to be found in America and *not* India. Mexico, the Mystic Center of Earth, the Relationship between the Culture of the Orient and the Occident, and how the source of all religion and philosophy is to be found in the Indian race is revealed.

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Supplement

VITALITY SUPREME For Men and Women

Originally announced under the title of "Throbbing Vitality"

Bernarr Macfadden's Newest Book

MANY new and striking methods of diet, bathing and exercise adapted to various conditions of health, and unique and useful information on health building, helpful and interesting to every man and woman regardless of their previous investigations in the field of body building, are set forth in the pages of "Vitality Supreme." Every chapter of this work contains information thoroughly practical and absolutely new.

The chief features of this important new book are the unique and striking methods of building vitality that its author describes. The thyroid gland—that mysterious organ that not only controls important vital functions, but affects growth, nutrition and virility to a marked extent, has been the subject of important investigation and experiments by Bernarr Macfadden. He has discovered a new and practical method of directly stimulating this important gland and its processes. The effect of this stimulation is remarkable and whether you are weak or strong, the very plain suggestions made in this book on this important subject will be of sensational benefit.

Intensely interesting and practical instructions for stimulating, straightening and strengthening the spine, including some entirely new and wonderfully effective exercises, thoroughly described and illustrated in a graphic manner, provide another distinctive and attractive feature to "Vitality Supreme."

Another striking feature of "Vitality Supreme" is the new and practical instructions it provides for the cleansing and regulating of the alimentary canal. For twenty-five years Bernarr Macfadden has been seeking some natural method of arousing the vital activities of the intestinal tract. The evils of cathartics are too well known to require comment. The enema, valuable though it is in some instances, has its limitations. Laxative foods, useful as they are, sometimes fail. In his new work, Bernarr Macfadden will present a method of cleansing and regulating the bowels through their entire length, from esophagus to the colon, so efficient as to be astounding.

Here is a glimpse of a specimen page from Bernarr Macfadden's book "Vitality Supreme"

THE physiological effects of the mechanical and mental processes involved in laughing are not all understood and appreciated. The "recovery remedy" placed in the hands of the saved and found pressed.

Natural laugh is a never-failing remedy. Nevertheless, the emotions associated with it should be controlled. There is a vitalizing effect on one's stamp. It leads on to a new life. When you are less of a matter of build strain, it is a new side of life.



REMEMBER, "Vitality Supreme" is now ready for delivery. Bound in cloth.

SPECIAL OFFER: This book will be sent in combination with a yearly subscription to THE SPIRITUALIST for\$2.00

Foreign subscription, 50 cents extra, including Canada. Premiums can be obtained only by sending orders direct to this office.

The Coming Race

By Edward Lord Lytton.

(Continued)

My host then proceeded to question me to the habits and modes of life among the races on the upper earth, more especially among those considered to be the most advanced in that civilization which he was pleased to define "the art of diffusing throughout a community the tranquil happiness which belongs to a virtuous and well-ordered household." Naturally desiring to represent in the most favorable colors the world from which I came, I touched but slightly, though indulgently, on the antiquated and decaying institutions of Europe, in order to expatiate on the present grandeur and prospective pre-eminence of that glorious American Republic, in which Europe enviously seeks its model and tremblingly foresees its doom. Selecting for an example of the social life of the United States that city in which progress advances at the fastest rate, I indulged in an animated description of the moral habits of New York. Mortified to see, by the faces of my listeners, that I did not make the favorable impression I had anticipated, I elevated my theme; dwelling on the excellence of democratic institutions, their promotion of tranquil happiness by the government by party, and the mode in which they diffused such happiness throughout the community by preferring, for the exercise of power and the acquisition of honors, the lowliest citizens in point of property, education, and character. Fortunately recollecting the peroration of a speech, on the purifying influences of American democracy and their destined spread over the world, made by a certain eloquent senator (for whose vote in the Senate a Railway Company, to which my two brothers belonged, had just paid 20,000 dollars), I wound up by repeating its glowing predictions of the magnificent future that smiled upon mankind—when the flag of freedom should float over an entire continent, and two hundred millions of intelligent citizens, accustomed from infancy to the daily use of revolvers, should apply to a cowering universe the doctrine of the Patriot Monroe.

When I had concluded my host shook his head, and fell into a musing study, making a sign to me and his daughter to remain silent while he reflected. And after a time he said, in a very earnest and solemn tone, "If you think, as you say, that you, though a stranger, have received kindness at the hands of me and mine, I adjure you to reveal nothing to any other of our people respecting the world from which you came, unless, on consideration, I give you permission to do so. Do you consent to this request?"

"Of course I pledge my word with it," said I, somewhat amazed; and I extended my right hand to grasp his. But he placed my hand gently on his forehead and his own right hand on my breast, which is the custom among this race in all matters of promise or verbal obligations. Then turning to his daughter, he said, "And you, Zee, will not repeat to any one what the stranger has said, or may say, to me or to you, of a world other than our own." Zee rose and kissed her father on the temples, saying, with a smile, "A Gy's tongue is wanton, but love can fether it fast. And if, my father, you fear lest a chance word from me or yourself could expose our community to danger, by a desire to explore a world beyond us, will not a wave of the vril, properly impelled, wash even the memory of what we have heard the stranger say out of the tablets of the brain?"

"What is vril?" I asked.

Therewith Zee began to enter into an explanation of which I understood very little, for there is no word in my language I know which is an exact synonym for vril. I should call it electricity, except that it comprehends in its manifold branches other forces of nature, to which in our scientific nomenclature, differing names are assigned, such as magnetism, galvanism, etc. These people consider that in vril they have arrived at the unity in natural energetic agencies, which has been conjectured by many philosophers above ground, and which Faraday thus in-

timates under the more cautious terms of correlation:

"I have long held an opinion," says that illustrious experimentalist, "almost amounting to a conviction, in common, I believe, with many other lovers of natural knowledge, that the various forms under which the forces of matter are made manifest have one common origin; or, in other words, are so directly related and mutually dependent, that they are convertible, as it were, into one another, and possess equivalents of power in their action."

These subterranean philosophers assert that, by one operation of vril which Faraday would perhaps call 'atmospheric magnetism,' they can influence, the variations of temperature—in plain words, the weather; that by other operations, akin to those ascribed to mesmerism, electrobiology, odic force, etc., but applied scientifically through vril conductors, they can exercise influence over minds and bodies, animal and vegetable, to an extent not surpassed in the romances of our mystics. To all such agencies they give the common name of vril. Zee asked me if, in my world, it was known that all the faculties of the mind could be quickened to a degree unknown in the waking state, by trance of vision in which the thoughts of one brain could be transmitted to another, and knowledge be thus rapidly interchanged. I replied, that there were among us stories told of such trance or vision, and that I had heard much and seen something of the mode in which they were artificially effected, as in mesmeric clairvoyance; but that these practices had fallen much into disuse or contempt, partly because of the gross impostures to which they had been made subservient, and partly because, even where the effects upon certain abnormal constitutions were genuinely produced, the effects when fairly examined and analysed, were very unsatisfactory—not to be relied upon for any systematic truthfulness or any practical purpose, and rendered very mischievous to credulous persons by the superstitions they tended to produce. Zee received my answers with much benignant attention, and said that similar instances of abuse and credulity had been familiar to their own scientific experience in the

infancy of their knowledge, and while the properties of vril were misapprehended, but that she reserved further discussion on this subject till I was more fitted to enter into it. She contented herself with adding, that it was through the agency of vril, while I had been placed in the state of trance, that I had been made acquainted with the rudiments of their language; and that she and her father, who, alone of the family, took the pains to watch the experiment, had acquired a greater proportionate knowledge of my language than I of their own; partly because my language was much simpler than theirs, comprising far less of complex ideas; and partly because their organisation was, by hereditary culture, much more ductile and more readily capable of acquiring knowledge than mine. At this I secretly demurred; and having had, in the course of a practical life, to sharpen my wits, whether at home or in travel, I could not allow that my cerebral organization could possibly be duller than that of people who had lived all their lives by lamplight. However, while I was thus thinking, Zee quietly pointed her forefinger at my forehead and sent me to sleep.

SUN RAYS.

By *Alma B. Wilson.*

'Twas a sad, little heart, you made feel
light
When that kind word, you said to-day,
A wound was healed, and eyes shone
bright
Then singing, he went on his way.
To one who was sad, you gave a bright
smile
In your own sweet happy way,
It buried a sorrow, awakened new hope
And kept a life from decay.
Your bread with the hungry, you gladly
shared,
With it, gave part of your love,
And angels saw the kindly deed
And recorded your name above.
A song you sang of hope and of cheer
It lightened a load of care,
And blessings were showered over your
head
In some one's "Evening-Prayer."

✿ CORRESPONDENCE ✿

EAST INDIA'S FUTURE.

To the Editor of The Spiritualist.

About ten years ago I was sitting on my east side porch on a beautiful sunshiny day. All at once a strong prophetic spirit filled the air around me. My eyes were turned toward East India, and in the sky up in front of me—just like moving pictures—the Spirit said: "Look! Behold the Kingdom of the Lord Jesus proclaimed is only beginning in India. When the education and civilization England has taken into India and the Spirituality of the Missionary's good teaching have taken hold of the East Indian people, they will become a dominant world power. And the time will come when they will rule in these United States of America. Look at the vigor, the splendid vitality, the glowing, overcoming physical strength of the East Indian people. Behold the power is already started, is even now silently at work all up and down the coasts of this land—U. S. A."

The above is a boiled down version of the vision. I could not explain or tell how vivid the spirit showed the missionaries starting in India and the gloriousness of the increasing power of the good and how it appeared as though I was looking at real East Indian people when the spirit was remarking their physical vigor. And how the spirit then contrasted our people and declared the time would come when we as a nation and people would go under. What the power is that is already at work that will end up with East Indian domination the spirit said not. My people came a couple of hundred years ago from Germany and France. I have no Indian blood in me, not even any East Indian connection in any way. I wondered how I came to connect with India even in a vision. It was a powerful, illuminating personality that showed and declared this to me. I can see its coming to pass away in the dim future.
(Mrs.) Luella Gardner.
Johnstown, Pa.

AN APPRECIATION.

To the Editor of The Spiritualist.

Received the September number of THE SPIRITUALIST about a week ago, but owing to lack of time, have not been able to write you, but will now, and tell you that the magazine certainly has improved wonderfully.

I read it all through and enjoyed it very much indeed.

Wishing you the best of success, and hoping the circulation of THE SPIRITUALIST increases, which I am sure it will, I remain

Yours sincerely,
Lillian.

PSYCHIC.

By J. Henry Bailey.

I know not how, or when or where,
This earth-plane life shall end.
I only know, God's angels here
Each passing hour attend.

I know not thro' a man-made creed
The astral paths above,
I only know where angels lead,
In mercy and in love.

I know not where the border-line
Or higher Heavens begin,
I only know thro' Truth Divine,
A conscious Heaven within.

And so, beside earth's transient sea
I watch the sinking sand,
I truly know, the spirit free
Shall find the eternal land.

Each day will reveal larger Spiritual blessings if you will have Faith in God's power to lead you.

**

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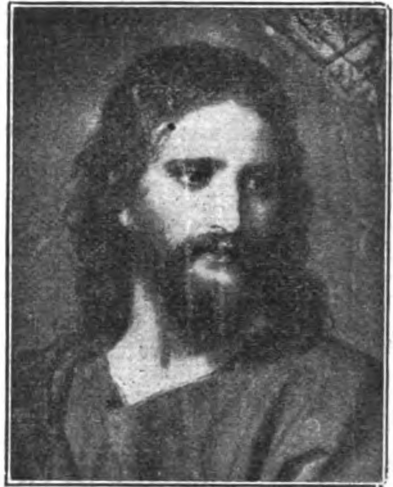
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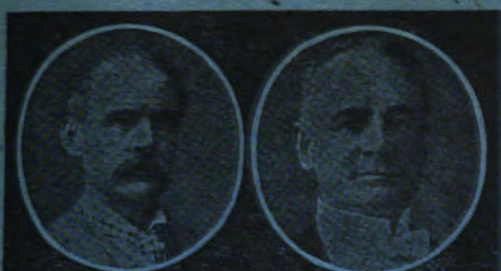
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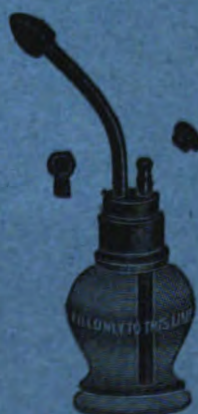
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