

Spiritual Truth.

AN INDEPENDENT JOURNAL OF SPIRITUAL PROGRESS, PERCEPTION, RESEARCH, DISCUSSION, REFLECTION AND TESTIMONY.

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HELL!

One often hears the remark from both sides of the Veil, "Oh, there is no Hell!" a very comforting idea, no doubt; and many of us would very much like to think it was true, in substance and in fact. But is it? The writer of an interesting article in last week's issue seemed quite satisfied that there was no "bit of evidence" that such a place existed, but he is a Spiritualist by belief only, "having never seen," and has not proved the matter by personal investigation. Even so, how can anyone put on one side the testimony from so many who have written from the Other Side, detailed descriptions of most terrible sufferings and conditions? such as those in the Vale Owen script, or "Gone West," or "Astruciman," or even the "Confessions of Marnashulke," which have lately been published in our contemporary "Light."

But perhaps one should first ask What do people mean by Hell, the Hell with a capital H? Well, we presume they mean the summits of the medieval hell of fire and brimstone and devils with pitchforks, and all the physical pain and suffering which such would entail; and not only this, but coupled with it is the thought of vindictive punishment by an offended Deity, and further still, the overwhelming character of such an awful experience.

Thank God, we can reply with a very emphatic No! to this most God-dishonouring, worn-out and material idea! If this be the Hell these folk mean, then there certainly is none. But there never was such a place; no God Who is Love could possibly create it, or countenance a theology which taught it existed.

What then? Is there no hell or place of punishment, no purgatory, no condition in which a soul who has lived an evil life, denying God and all good, can be made to feel the emptiness and misery and ugliness for the Life of the Ages? Yes, indeed there is; and while men in hygienic times tried to frighten their fellows into the Kingdom by depicting dreadful imaginary horrors for the unbeliever, all they need do to-day is to tell them a one-hundredth part of the unimaginable tortures of remorse and

regret of mind and spirit in the contemplation of sin committed in this life, and the fearful suffering in the company and under the lash of thousands of poor unprogressed evil souls, worse even than themselves.

Call the place or condition what you like, lower astral planes, dark spheres, hells, what does it matter? What's in a name?

Where then does God's perfect Love and Mercy come in? Justice demands that every soul shall go to its "own place." Divine Love and Mercy demand a way out. All this is surely provided; and the plan is perfect. The soul, at the death of the body, finds itself in the sphere for which the life lived on earth has fitted it, and it must either rise or fall. As there are many degrees of glory, so there are many degrees of misery and suffering. An evil man is already condemned here his temptation; and his future condition, to start with, is exactly fixed by his own character, nothing more nor less; and he may perhaps sink to the lowest hell. Nevertheless, the punishment is neither vindictive nor eternal, but remedial and terminable. And a way out can be found by every single living soul, if desired; and a toll-free climb—how welcome only those who have experienced it can know—is rewarded eventually by entrance into the spheres of light and love and glory. Repentance—Forgiveness—Restoration—Reward is the universal law; and those of us engaged in "remote" work know this perfectly well. "Him that cometh unto Me, I will in no wise cast out."

Only a few days ago, in the writer's hearing, the following communication came from a fine 12th Sphere spirit, through a young medium in tears. He said: "I have been in the Beyond nearly 2,000 years of your time, and for many centuries I lived close to the earth plane, through my own doing. My work has been to go into the darker spheres, for as I lived in them for about 2,000 years I could, more easily than some, condition myself to return to them, and so I was deputed to go down to the deepest depths into which it was possible for man to sink, where is the most abject misery you can conceive of, and quite impossible for you to realize; you see every man has his work, and that was mine."

"No man knows what horror and misery the following of a wrong path may lead to except those who have experienced it, and so I am able to sympathize with them; it is just reprobation all the time. I went down through the darkness, down into the depths, it was like going down into thick smoke, mud, and foul; no light, all was darkness, and there I found the city of darkness. Oh, what a place! No love, no pity, no mercy, no attempt at one single virtue exists; but only vice, jealousy, misery and mockery. That is what I found. For ten years I worked there, side by side with my friend David Livingstone, and he is there still, he would not come away, he would not leave his work,

the salvation of the dark souls down there. Eye! It is a charnel house! Do you know that every evil habit you form on earth, stays with you beyond the grave, follows and increases as you go further down? And in returning upward you have to work out every little sin you have committed, they all have to be worked out. Every sinner must suffer, but he who truly repents is forgiven. Oh, repent before you come over!"

"Some we saved, but, alas! the vast majority we could not reclaim, all through the folly, pride of man! But there is still hope, for we have the assurances of our Master Whom we all trust, that they will all rise, and that every man will be gathered to the Fold in His time. Pray for them all!"

After all, this is very much the old Gospel in a new dress, and it is becoming abundantly clear that the "theology"—blessed word—of Christian Spiritualism is more nearly in accordance with the teaching of our Lord and Master than anything else we know of.

"ARNEL'S" MESSAGE

(continued).

In short, the outlook of Christianity should be to Christ, that man may be as Christ—not the man, but That which was in Him, reconciling the world unto itself; that the world may become as Heaven, and Heaven may be as Beyond. That peace perfect may reign and humility dominate dominates in and by meekness, and that the ruling power of your lives may be love, honesty and sincerity to God and to man—therefore purity amongst all men; goodwill over-ride selfishness to the abolishing of misery, distress, pain, sorrow and all those human emotions and sufferings which go hand in hand with the doing of evil and the recession of nobler virtues.

Thus the second coming of the Christ, and the Kingdom of Christ upon earth. Thus the passing of the Kingdom to something grander, as we, through the glorious portal of death, make our entrance into a glorified Heaven. Then the passing of that Heaven into a further knowledge of the Infinite Love and wisdom and glory of God, and so on for life eternal: ever advancing, ever progressing, growing in grace, and in the knowledge and wisdom of God our Father.

Let this end your paper, and God bless you.

ARNEL. S

July 13, 1922.

With regard to the message I communicated to you the other day, I would wish, that if possible, you might get it printed and distributed.

The Blessing of the Father be upon you. (Arnel, are you the same Arnel as he who communicated with Mr. Vale Owen?) I am that same Arnel. ARNEL. S

THE MOUNT OF VISION.

Paragraphs from our readers for this column will be gladly received and considered.

The clouds that sometimes drift from the sea across Palestine are usually of a low-lying character. Heavily saturated they often are, making it impossible for them to rise high, they often break upon the hills of Samaria and Judea like a flood, speedily soaking the unprotected traveller to the skin, and swelling the muddy streams of the valley to a point which makes crossing both difficult and dangerous—for bridges are non est, and streams have to be forded in old-time style. More than once my horse has had to swim across a swollen brook, and has found it difficult to head across the rush of the stream. And in the darkness of night it is an eerie experience to a nervous horseman, mounted upon a steed that knows no English.

* * *

But airmen tell us that there is one thing always possible to them. They can invariably mount above those low-floating clouds, and then above them is a mass of billowy whiteness, shimmering in the glory of the sun; and above and beyond all, snow-peaked Hermon is ever seen lifting his hoary head—the beacon guide of all who pierce the clouds. What a vision to those who can dwell upon Hermon's bosom! No cloud to blot out its everlasting glory, or to hide the splendour of the sun; and the heat of the mid-day sun tempered to toleration by the moderating presence of the never-failing mantle on Hermon's breast. Glorious to every privileged dweller; the clouds always beneath his feet; his eyes feasting daily upon the silver glory transmitted and reflected from above; attracting and guiding all whose habit of life and duty it is to pierce the clouds, and find their way above their waves.

* * *

And, there is no night there—in the sense of darkness; for the radiance is hardly dimmed by the setting of the sun, whose iridescence abides about the mountain's brow during all the hours of his rest, reflecting at times the additional lustre of the silver moon, so that by night as well as by day, the glory remains abiding. Happy they who have no occasion to descend to the depths by night or day. What though at times beneath their feet the rolling clouds are spread, the infinity of space with its countless orbs leads the communing heart to the very presence of its Maker and God, and teaches the spirit to adore; whilst at times, through a break in the clouds, and when the winds of God scatter them avast, he can discern the ways of the dwellers in the valleys among the lower roads of life.

* * *

Thus do our spirit friends behold us; thus do they dwell—upon the mount, indifferent to climate, feeding upon the glory, at times discerning and discerned; at times, as it were, failing to pierce the mists with which we have surrounded our being and going and doing. Always above our advantage, lowering their gaze when they would behold us; always attracting us higher, stimulating an innate yearning to scale the heights until no mountain peak of experience and understanding is unconquered, and we stand upon the topmost pinnacle of all.

* * *

How sad that there are so many who ought to know better, who vilify our spirit friends, asserting that they are of the depths rather than the heights, and their ministry the opposite of helpful. They will have much to answer for in the coming day, for they defame the being and devotion and work of the spirit-servants of Almighty God.

HEALING.

"And all, who ever touched Him, were restored to health." MARK VI. 56.

There was a recent sitting in which a Circle of professing Christians were highly favoured. There were twelve persons composing the Circle, varying in age from close on seventy down to fourteen. The sitting opened with the reading of the healing of Æneas, in Acts ix. This was followed by the opening prayer, in which it was asked that the same healing ministry in the same Name might be continued to the world, and even whilst the prayer was being prayed the answer came, for at its close the spirit doctor was already present, in control of a young medium, and thereupon commenced, without uttering a word, to treat one of the sitters who was suffering from an affection of the eyes.

Afterward five others of the sitters were treated by him, the medium being in deep trance, and moving from sitter to sitter, finally ending by treating the medium herself, which he stated he was about to do. The leader of the sitting remarked that many mediums stated that the spirit doctor did not treat them themselves, whereupon the spirit doctor remarked in an impressive voice, "Faith is needed."

(Many Spiritualists are under the impression that faith can be dispensed with. Not so those who sit in Christian Spiritualist sittings, whoever the spirit doctor.)

The spirit then gave his name—known to the leader of the Circle, for he had promised him the previous evening to come, and he came according to promise—and his name was "ABDUHL." "Abduhl" is a very high spirit, coming from the Twelfth Sphere, and has a great many spirit doctors under his control; and is highly revered by all to whom his name is mentioned. We shall, in another issue, give the history so far as it is known and revealed of the life and work of "Abduhl."

This was the first time "Abduhl" had manifested at this Circle, many of the sitters, and the medium, never having heard his name before. The spiritual atmosphere pervading the sitting, and the treating of those who needed healing immediately upon prayer being offered, and in a Circle which is not run as a healing Circle at all, reminded the writer strongly of the Scripture record: "And He healed them every one."

After "Abduhl" had gone there came "ARNEL," speaking with impressive words, giving encouragement and direction, and asking for a pencil and paper, in the black darkness he wrote a perfectly written message for the Circle, requesting that it be read when the light was again turned on, but that whilst the light was turned on the medium's eyes should be shaded.

This "Arnel" was the spirit who communicated through Rev. G. Vale Owen, and is a very high spirit. A clairvoyant present saw him and described him; and on the leader asking him if the description was accurate, "Arnel" replied: "It is as most of your people see me."

"Arnel" then helped a murderer through (through another medium), urging him to seek the spirit of true penitence and to ask forgiveness. This entity gave the name "Allaway"—the Bournemouth murderer.

Persons suffering from illnesses not curable by human skill should seek the aid of a spirit-doctor. The Editor will be pleased to advise any such seekers, on enquiry, enclosing stamped, addressed envelope.

"There are wonderful paths, beautiful and happy; others dark and sorrowful; but all, in the end, turn into the straight, white road where the end is God."

ALLAWAY.

BY THE EDITOR.

That preaching to the "Spirits in Prison" is still a very real thing, blessed and helped by the Master, Who Himself set the example, is exemplified by the very happy results obtained in two Circles of which the Editor is a member.

Rescue work, as we may perhaps best term it, is most truly blessed, but also difficult and needs to be undertaken by Christian folk who have had some training or experience in the saving of souls, and who are supported and helped by sympathizing friends in the body, and protected and guided by truly spiritual friends from the Other Side. These bring the wandering, sinful children of the One Great Father in their strong, yet loving, arms, and carry them back to the Sphere to which they belong, and also give many a welcome hint as to how their poor charges may best be dealt with.

One of the most striking recent instances is that of Allaway. When first brought, a short time ago, his condition was pitiful in the extreme, and his suffering quite indescribable; there may be no hell fire and no eternal punishment, but there is a hell of mental and spiritual suffering at any rate, and no sinner against God's law can escape if he go over unrepentant and unforgiven; no more proof is needed than the writer has heard with his own ears.

Allaway was permitted by the "Friend of the Circle" to control two different mediums, and was many times prayed for and reasoned with; no questions were asked, he was just treated as a friend in deep and desperate need. A member of the Circle preached a very simple Gospel to him. Repentance, deep and real, to be followed, as the night the day, by the forgiveness of God, and then restitution, so far as it lay in his power, was pointed out as the only way; and he was gently led to "the Lamb of God Who taketh away the sin of the world." Slowly the truth dawned on him, until at last he could, and did cry from his very heart "Oh, I AM sorry, I AM sorry!"

A simple prayer of faith, commending "our poor friend" and "this wandering child" to the love and mercy of the Almighty Father, and stating "our belief in his true repentance," was followed by the joyful, half-wondering exclamation, "God has forgiven me!" then by a few words of heartfelt thanks and the remark that "it's all due to my wife's prayers."

A well-known clairvoyante who was present saw a beautiful white-robed figure come down and, standing by the side of the member of the Circle who was holding the medium's hands, take Allaway's hands in his own, and bear him aloft. Such is God's interpretation of "Whosoever will may come."

At the next sitting, the "Friend of the Circle" told of continued progression, thanks to the human aid so gladly given, and volunteered the information that Miss W.'s forgiveness had also been sought and obtained, and that he much hoped to get Major Armstrong "through" in a few days, for his need was greater still.

"Thank you for all you've done for me, and once again, God bless you all, Allaway," was a fitting conclusion.

"Spiritual Truth" is not published for commercial purposes; but inasmuch as it has to pay its way, it is published along commercial lines, which means that it depends upon sales and advertisements to pay its expenses. Will You think if and how you can help? Do your part, and we can then keep the spread of Truth as our only object all the time.

TRUE SPIRITUALISM.

BY STANLEY DE BRATH, M.INST.C.E.

My attitude to Christianity is well known: I am a "modern churchman," and I believe *EX ANIMO* that Christianity as represented by the teaching of Jesus AND THE LIVING PRESENCE OF CHRIST is so much truer than any other religious forms, that it may well be called the only true one. Buddhism is Christianity minus the Father in Heaven; Islam is, as Muhammad desired it to be, the recovered religion of Ibrahim (Abraham); and Hinduism, for all its acute and spiritual metaphysic, is PRACTICALLY a gross idolatry with the multitude, in which Brahmins acquiesce and by which they profit.

But doctrinal forms are not the essence of Christianity, neither Trinitarian nor any other—they are but modes of apprehension of transcendental principles. "Definite Christian lines" by all means, but the fear of some Spiritualists that an effort may be made to capture Spiritualism in the interest of dogmas is not unfounded, and it is certainly wise to give no grounds for the suspicion, by excluding theological controversy.

2.—The WHOLE facts. If a selection is made among psychic facts of those which lend themselves to doctrinal interpretations, the movement is bound to become sectarian and to fail. That is why the Rev. Walter Wynn's books are disregarded. It is no doubt possible to get "messages" to the contrary effect; but, convinced as I am of the objective genuineness of "messages," experience has shown me that pronouncements of this kind are no more to be relied on than similar pronouncements by spirits still in the flesh. They not only MUST, perforce, use the ideas and words of the medium, but they themselves, even if they get their message through, are limited by their own modes of expression and by the defects of our languages.

3.—People do not know in what "Spiritualism" really consists. It is not a set of opinions, nor doctrines, nor a science, nor a religion, though it is necessarily both scientific and religious. It is a body of FACTS which are interpreted by every mind according to its training and bias. I therefore myself use the word as little as possible, preferring to accentuate the facts.

4.—These facts can only be interpreted by physical and biologic science. The clergy, as a rule, ignore the scientific side, and they will not receive the new light unless they realize that the facts are SCIENTIFICALLY proved. This is the rock that the last Congress split upon: they did not realize that a large body of fact is already scientifically verified: they would "wait and see" what interpretation psychologists would put upon them. A great many will accept nothing that does not fit with their own doctrines and views.

Therefore scientific evidence—what phenomena are true—is absolutely essential to success. The basis must be incontrovertible—I do not say uncontroverted—but proven to open minds. Further, if the clergy would regain the influence that they should never have lost, they must be able to give some sort of explanation along scientific lines, without, however, pretending to finality. This involves some knowledge of physical science. It does not need high technical study of the electric theory of matter, or anything recondite, but it does involve some quite easy first principles—the distinction between matter and energy.

5.—It has been represented to me that hard-worked parish priests have no time for psychic study. I agree that they have

no time for such books as Myers' "Human Personality," though some hard-worked journalists manage to read them. But all have time to read such a book as Lodge's "Survival of Man," a quite small book, costing only 1s. 6d.

I know two parish clergy, both intelligent men in an ordinary way, who make this plea. One especially, does much valuable parish work. But his one test is—"Do you believe in the Divinity of our Lord?" On receiving an affirmative answer, he amends, "Do you believe in His Deity—that Jesus was the Second Person of the Blessed Trinity?" Unless you can say "Yes," he will have nothing to do with you or with psychic subjects. He has "no time" (read "no will") for such things. But both have time to go to feminine "tea and talk," to attend jumble sales and to read the "Church Times." They are both typical. Only conviction that intelligent members of their congregation will break away and leave them high and dry will lead to the necessary study.

6.—Many Spiritualists—by reason of human frailty—are treading the same path that has led the Churches astray—they are losing themselves in the intellectual aspect of the phenomena and discussing interpretations, instead of their uses and practical implications; just as the churches have devoted so much attention to definitions and doctrines that conduct has fallen into the second place. Fuller scientific interpretation must be left to psychical research, but there are plain and simple inferences that suffice for the average man—that the human spirit is a real entity; that it survives the material body; that it goes through "death" with its character unchanged; that God acts by the inexorable laws that are the unchangeable expression of Perfect Love; that if we survive death, then Christ much more. It is not difficult to show that the psychic facts all tend to these inferences.

7.—There are very great trials immediately before us that can only be met by widespread acceptance of the leading facts of survival, and that Judgment, which is not deferred to a distant day, but takes place here and now in this present world as well as on each soul at its transition, not by sentence of a Judge Who is usually thought of as in Heine's satiric speech—"Le bon Dieu me pardonnera, c'est son métier." The Churches have dwelt far too much on the Suffering Christ, and have ignored the fact that in His post-resurrection teaching He seems to have made no allusion whatever to His sufferings or to any "atonement" in the sacrificial sense, which, after all, is no more than a very natural allegorical expression of St. Paul's to a generation thoroughly imbued with the sacrificial idea. And they have made far too little of the Vision of St. John (whether the Beloved Disciple or any other John does not matter) which, whatever interpretations may be put upon it, represents an aspect of His Rule quite different from the mildness and gentleness which are put forward as though they were the ONLY qualities of the Government of God. I think all history bears out the idea of infinite personal pity, but absolutely inexorable law by which the rigid consequences follow on acts whatever the intentions may be. We are seeing this in Ireland to-day; if political murder is not doing evil that good may come, I don't know what it is; and if we, as a nation, believed that the laws of spirit are as inexorable as gravitation, we should not be where we are to-day. The nations are "broken in pieces by a rod of iron,"

and it rests with us whether this process shall go on to the destruction of Western civilization, or whether we will set in motion the ever-ready health-restoring power of the Spirit of God, replacing causes of ill by causes of good.

Nothing is more certain than that in "the next war" that some people are beginning to regard as inevitable, the attack will be ON TOWNS, to drown them in the poison-gas. Edison has already warned us that no defensive measures can be effective. The only possible preventive is the change of heart, which is the special message of Christ. The Churches want unity. Well, HERE IS AN OPPORTUNITY FOR UNITED ACTION THAT WOULD TAKE THEM AT A BOUND TO THE HIGHEST VENERATION OF MANKIND. A crusade among the people of Europe to warn them what must come (if they go on as they are doing), quite independently of all creeds, would be a unification that would appeal to all men. And we can all have these ideas at the back of our minds.

WHAT THE WORLD SAYS.

The sceptical attitude assumed by many daily papers towards the subject for which we stand is easily explained, and should be no occasion for surprise. Their attitude is not adopted out of regard for their advertisers, as some think; for their very attitude toward this subject—considered of vast importance by many of their advertisers—is proof that this consideration does not influence their attitude. It has to be remembered that Daily Papers reflect the prevailing impressions of the day; they set themselves out to do this, just this, and mainly this; and they DO IT. The facts are, the world has LOST ITSELF and God, and objects to all that would bring it nearer to God and Truth; hence they dislike this subject, and newspaper editors faithfully place the fact on record that the world has lost itself, and objects to finding Truth; hence it ridicules it. And they are thereby daily writing down their own ignorance, their condemnation, and the great tragedy wrought in the far country. And what else can one expect?

If you do not think that the Editor of your favourite "Daily," represents the true facts, or if you object to his misrepresentation of them, write him a kindly letter, asking him not to allow sacred experiences and events to be dragged in the mud.

The condition of things to-day shows clearly how necessary it was that God, of His Own Grace, should initiate the work of Reconciliation—which gracious work is still proceeding. And when it is complete, the Editor of the "Daily Mail" will be the first in the field of journalism to record it; and the "Daily Mail" will have a record circulation in that great day. Lord Northcliffe is now working to this end.

At a Christian Spiritualist Service, recently held in North London, the preacher was alarmed, at the close of a somewhat lengthy but forceful pleading for the practice of the Higher Spiritualism, to hear the President announce (without any prefix): "Now thank we all our God." Later, however, complimentary remarks proved that the announcement referred to the Hymn Book only, and was not a comment on the closing of the address.

"Our cypress wreaths are laid aside
For amaranthine flowers."

—S.N.U. Hymn Book.

Christianity and Modern Spiritualism.

"GOD IS SPIRIT"—JESUS CHRIST.

—John iv. 24.
"Many people are very worried that Spiritualism is something AGAINST Christianity. I tell you what it is; it is Early Christianity."

Sir A. Conan Doyle, M.D., LL.D.,
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DISCUSSION INVITED.

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EDITORIAL NOTES.

Sir Arthur Conan Doyle continues, in "Lloyd's Sunday News," the story of his visit to America; of the reception accorded him, and the remarkable comments of the leading papers of the whole country.

Concerning the former he instanced how there was extended to him the hospitality for which the country is famous . . .

"a stranger put his motor car at our constant order . . . and numerous invitations . . . poured in." This is excellent, but it is not peculiar to America.

Spiritualists in Australia, and in this country, have the same honours thrust on them; so eager are the people to entertain strangers—"and angels unawares" thereby. Except that people know that in entertaining Christian Spiritualists they are indeed entertaining angels; and that is why they ask them to their homes and delight in their company manifestly.

* * *

Mr. Vale Owen can join in as to invitations; which in his case must, by this time, number many thousands; and as for the convenience of "motor cars" hundreds would flock to his bidding were "his angel" to need such. Rarely can one visit the offices in Queen Square without encountering motor cars and motor car people; which all goes to show that this subject appeals not merely to the poor and needy, but to those who have the goods of this world in plenty: which again shows that the human heart is the same whatever its station in life; and when sorrow comes, or it is led to think seriously of the Afterward, they are in their need as the heart of one. But why do they flock to Queen Square, or take in "Spiritual Truth," instead of visiting their churches and pastors and clergy?

* * *

And echo answers, "WHY?"

* * *

"ARNEL" told us "why?" at a recent sitting; and it went to show that in the opinion of the high spirits on the other side the Churches had lost their faith. Lost it! This statement came from the other side, not from this; and the churches demand that when "spirits" speak they shall tell them more than we know here, or it is not acceptable to them. Here they are told something which they not only do not know, but will not accept, but which is placed on record as fact.

* * *

That is another statement to "look around" and to "look into."

* * *

We merely pass it on by command. Let it stand until countermanded.

Sir Arthur makes another statement which we commend to the notice of the many who like to pretend to believe that his Christianity is to be doubted:—

"The phenomena interested me little, nor am I attracted much by the scientific side of the question. One might as well, it seems to me, be keenly interested in how the loaves and fishes fed the multitude, but give no heed to the Sermon on the Mount."

We know Pastors of Churches, Established and Nonconformist, who "explain away" the miracles as never having happened, to have been "hallucinations," or insertions by copyists, without authority, to bolster up theories of "divinity." This man, whose loyalty to Christ has been impugned by ignorant clerics, believes in the miracles—not as departures from, but as supernormal workings of, natural laws, by the very Master of those laws. No wonder that this man speaks with authority to-day, and that tens of thousands after listening and thinking, exclaim, "It is so."

And does the following come from a Church pulpit? "I then took the soul at the time of death, and described all that occurred to it, and in what place and condition it found itself, confirming my descriptions by extracts from seance messages, some of them received in my own home circle, and all corroborating each other."

No, it comes from the man who has been vilified by servants (?) of Christ for being His earnest messenger of the truths which the Churches refuse to either receive or pass on! And the people of the Churches have got to know this state of things for what it is, and are listening to the prophet—"When I said that the average human being, hard-worked and ill-cared for, deserved compensation rather than punishment, there were hearty cheers of assent. 'Comfort ye! Comfort ye, My people!' That was the message which God sent, and which the times demanded."

Go on! servant of God. Go on! God be with you!

Said one of the great American papers:—"No such convincing evidence on this subject has ever been presented to a New York audience."

Then, what have the American Churches been doing? Are they as indifferent to the concerns of the soul as the British Churches?

We are very anxious to learn the present address of Mrs. Alaway, the wife of the late Bournemouth murderer, as we have a comforting message to send to her. The address will be treated in confidence. This enquiry is made in response to a request from the Other Side.

Great movements are afoot, with which the name of Mr. Vale Owen is connected by the spirit-friends operating from the Other Side. "Expect and pray." The day is coming; the night is passed.

The "Greeting" referred to last week is to be found on p. 23. It is a welcome word of cheer and just another proof, if proof were wanted, of how the friends on the Other Side take a real, live, everyday interest in all that pertains to the Kingdom, and how anxious they are to promote its welfare. Would to God there were more of that spirit on this side!

Next week we hope to commence a short series of articles by Mr. G. R. Dennis, on "Infinity in the Finite," and very shortly, a most enlightening and comforting set of articles, by a Churchman, entitled "The Communion of Saints."

THE GREAT NAME.

By THE REV. J. W. POTTER.

Spiritualists are often charged with attaching too little importance to the Name and Person of our Lord Jesus Christ. Many statements may be found that lend colour to that suggestion when considered out of relation to other statements. We believe the attitude in many cases to be not a root or stem defect, but merely an affection of the foliage—and perhaps the fruit when it is considered in what relation the two factors stand to one another. This defect may be the result of environment entered upon or departed from, and therefore resolves itself into a defect of experience. If a tree has been stunted in early life, the defect abides during its whole existence; just as a tree which for years has been healthy and productive will become deficient, even to sterility, if deprived of light and nourishment.

The upholders of Spiritual Truth in this country are a modern organisation; they were not born into the subject, but progressed into it by investigation, test, proof, conviction, and the honesty of mind that adjusted itself, its life and influence to the conviction. They had their beginnings, then, WHERE? In and amongst the Christian Churches of this country. Many who support the Spiritualist Churches to-day attend their week-day services, sittings, rescue circles and development classes, and their own particular church on the Sunday. They are fully Christian at heart, whilst being honest in mind and practical in spirit. Why should they not be?

Spiritualism thus found much of its following from the Christian Churches of the various denominations, and shares some of its life with them to-day. Why then do some of our clerical friends think unkindly of the Spiritualists? The latter are what they were made. Had the bondage of creeds and dogmas been as thoroughly applied as some clerics wished, some of these Spiritualists would have been still in the Christian Churches. Had others not encountered influences which broadened their conceptions beyond the narrow limits of their creeds and dogmas, they would not leave their Churches even during the week-day, or support a cause which holds its Sunday services in friendly rivalry because fellowship is denied.

And had the clerics of the various denominations broadened their mental outlook in proportion as Truth advanced and came to be understood, there had been no need for anyone to come out from the Churches, or for the founding of any cause to advocate Truth which was found to be lightly regarded, although it concerned the most tragic moments and experiences of the human soul.

Whose then is the fault, and where lies the blame? There are no two opinions as to whose was the fault; and as to the blame, we had all better leave that alone. The multiplicity of denominations to-day, with their differences, varying between the trivial and the formal, leading to multiplicity of buildings, organisations, officials and priests—not to speak of ministries, and the consequent drain upon the resources of all who attend upon such ministrations; their old-time mutual denunciations, and present-day competitions and sometime recriminations, point a terrible picture of the evil habit of "laying the blame." And throughout, the transcendent has been dragged in the mud and slime, and sacred names and graces have been traduced in public; scorn has been wrought in the minds of onlookers; the observant have recorded painful reflections; and a spirit of almost

intolerable tolerance has supplanted in the public mind the honesty of expression, which in practice would give offence amongst those who claim to be vicegerents of Jesus Christ.

We will not follow the example of pointing the blame. At the same time, we are bound to face the facts; and we think the time has come when Truth and Love as supreme expressions of God should be triumphant, and issue in a unity of mind and heart which shall not only glorify our Heavenly Father, but make His Love and Goodness to be shed abroad in the hearts of men as never before.

To that end we urge that all who name the great Name of Father, God, and who are led of their own freewill by the Spirit of Jesus, should agree as the tongue of one man to rend their heart and not their garments, and chide their own failings and not their neighbour's. When their regrets relate to their personal spirituality instead of their particular clothing and creed, things will be seen in a new light; Truth will shine forth as never before; the inward will transcend the outward in value and importance; the spiritual will surpass the ceremonial; communion will replace reprehension.

The Great Name of Love—its expression in the perfect life of love—the Christ; the submission to and being controlled by that Great Spirit, God Himself, alone can achieve this. And Omnipotent though God be, He can effect this only by the co-operation of the human heart. We plead for a return to the Name which is above every name, and in that Name avow a common fellowship of Love, looking at life and the future in the radiance that will embrace and entrance the heart by this common devotion; then differences will dwindle, doubt will disappear in the definite, and the transcendent will become a commonplace—God will dwell with man and we shall glorify His Name: "His Name is Love."

Thou, Lord, art Love, and everywhere
Thy Name is brightly shown;
Beneath, on earth Thy footstool fair,
Above, in Heaven Thy throne.

Thy ways are Love—though they transcend
Our feeble range of sight;
They wind through darkness to their end
In everlasting Light.

Thy thoughts are Love—and Jesus is
The loving voice they find;
His Life lights up the vast abyss
Of the Eternal Mind.

Thy Heaven is the abode of Love,
O blessed Lord, that we
May there, when time's dim shades
remove,
Be gathered Home to Thee!

From "Hannah," in the fourth sphere:
"Blessings be upon you this night.
I wanted to tell you of my visit to the sixth plane on the 3rd of this month. It was so perfect you have no idea. We went to the golden street spoken of in the Bible. It is not hard golden metal, only a splendid richness in the colouring. I saw Christ! but I cannot tell you how perfect! I thought to put my words down, but find I can only tell you that it is worth all the world's suffering to come upon Him. When you have seen Him yourself, only then will you be able to recognize His perfectness. God bless you always."

VIBRATIONS.

"The Churches . . . ought to be the Spiritual Research organisations of the people"—an enlightened cleric—a voice in the wilderness.

If the Churches were ever to become this, a new era would have dawned, and the purveyors of dogmas and creeds and theologies galore would lose their job, and need a fresh college education; but as they know all that can possibly be known, and are sure that God can have nothing further to reveal, the proposition is unthinkable.

Fresh wonders are being discovered every day in the scientific realms; and myriads are reading of them with interest; and heeding and utilizing the new discoveries. Science is now discovering and teaching the laws of God in relation to the soul and spirit, and men are believing and heeding.

Why should not Science do this? God will not have the advance of humanity stayed because of the agnosticism of the Church. If a Lamp will not give its light, it is removed from the candlestick. If a Tree will not bring forth its fruit, it is hewn down and another planted in its place.

The Bishop of Liverpool has received the resignation of Rev. G. Vale Owen, who is now free to teach the world what the Bishop of Liverpool would not allow him to teach at Orford. All the world is Mr. Owen's parish now, and he will do a work greater than Wesley ever dreamed possible. Happy deliverance! God bless the world, and its new Evangelist.

The Bishop is soon to close his career and render in his account. Circles are requested to look out for his appearance, for he will come through for help to enable him to advance before his eyes behold the Master. We propose to give to the world what he has then to say.

The attitude of the Bishop to a young Deacon in his diocese will be seen to constitute a factor in his communication, and it is requested that full notes be taken and sent to us.

All Bishops are not of the kind that goeth not out but by prayer and fasting. One is a convinced Spiritualist. He may yet prove to be the leader chosen of God to guide the Establishment out of its morass conglomerate.

"All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts. . . . There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the GLORY of the terrestrial is another."

The glory in small capitals is doubtful in the Revised Version. Quite so. It is not there at all. The good Bishop will find this out one day.

"We must no longer pretend or believe, I think, that Spiritualism is a mere craze or delusion, and that it does not matter. It is a question of vital importance to the human race, and we ought not to grudge trouble or expense in our efforts for its elucidation."

But that "is only the opinion of Mr. Blatchford," says a cleric. Mr. Blatchford speaks to his tens of thousands weekly; and the cleric sometimes speaks to twenty.

CORRESPONDENCE.

The Editor cannot, in any circumstances, be responsible for the views held or enunciated by his correspondents. Nor can he undertake to print any correspondence not of general interest. All correspondents must give full name and address in confidence, if writing under a "nom de plume."

From the Rev. George Ward: "Thanks for copy of 'Spiritual Truth' to hand. It will supply a long-felt want at a price within the reach of all. We needed a journal in the movement that was not, on the one hand, too scientific, or, on the other (and worse still), too SECULAR. You will 'touch the spot' in the hearts and minds of many who sincerely believe that CHRISTIAN Spiritualism is in the direct line of apostolic succession from the Early Christian Church."

Mr. G. R. Dennis writes: "No. 1 of 'Spiritual Truth' makes an excellent start, and I congratulate you. I feel sure it will be a success."

From a Country Rector:—"Several friends have told me they have received a number of 'Spiritual Truth,' and have spoken highly of it. If you have not sent me one . . . I should be glad if you would do so. Of course I shall take it in regularly."

"I hope and trust that your paper will have a large circulation as it is so full of good things and is greatly needed at the present time. May all Spiritualists give it a hearty welcome."

From the Rev. J. W. Potter, Secretary of the Society of Communion:—

"In the excellent article in your issue of the 20th inst., by my friend, Rev. G. Maurice Elliott, he makes the remark: 'The specialists have not been asked to investigate. Christendom has not been consulted. Now, supposing Christendom were consulted, and her specialists were invited to question the spirits,' etc."

"May I say, for the information of your readers, that the Executive of the Society of Communion went to great pains nearly a year ago to plan out a scheme of investigation such as Mr. Elliott refers to, and we invited every leading Bishop and the head of every denomination, to nominate some person, or persons, from their representatives, who would co-operate with us for the very purpose of conducting such investigation into both the phenomena, its teachings and implications."

"Such Committee could meet where it liked, when it liked, examine whom and what it liked, report to their denominational authorities singly, or unite in a joint report, or issue no report at all, just as it should determine after due and full investigation, and at no expense to itself."

"The proposal was 'turned down' by every denominational authority, and by every Bishop that was written to; the Archbishop of Canterbury being the only and solitary representative of the whole Church of Jesus Christ who sent a reasoned reply."

"And I have no reason to suspect any change of heart in them yet, if we are to judge by the act and deed of the Right Rev. the Lord Bishop of Liverpool, who, if he represent the Church to-day, shows the official mind of the Church to be absolutely averse from any consideration whatever of those matters which directly affect the mind, heart and soul of the people, both in this world and the next. There will be no hope for the Church until it is delivered from such misrepresentatives of the Authority of the Holy Ghost."

"I also have a letter in this very day from a leading Minister of the Nonconformist Ministry, which points to the same

condition of things in the Nonconformist Ministry. Taking all things into consideration, the people of the Churches are very unfortunate in their leaders; and perhaps that explains why so many tens of thousands are looking more to their weekly newspaper for information and guidance on matters relating to the soul than to their Churches and so-called teachers in things spiritual, and wisely I think.

A correspondent writes: "I should be much interested to know if any of your readers have had any experience of what, for want of a better term, I might call 'reflected clairvoyant sight'? Last Sunday morning my wife was sitting quietly at the breakfast table, waiting the arrival of her lord and master, when she distinctly saw a reflection in the glass of a picture frame of the front door opening. Let me explain: the lady sat with her back to the front window, with the dining room door at the further end of the room open, and the said picture near the door and at right angles to it, so that from her position she could distinctly see the reflection of the coloured glass in the front door. To her surprise she clearly saw this door open, though no one was anywhere near it, a fact which she verified for herself the next minute. I checked all her statements carefully and endeavoured to get the effect of the opening door by moving the picture about in different ways, but with no result. It seems a clear case to me of reflected clairvoyance, and as I certainly FELT a presence with me upstairs a few minutes before I came down, I think perhaps this was the same presence entering the house by the opened front door. What do you think?"

We are grateful to the many correspondents who have written complimenting us upon the first number of "Spiritual Truth," and specially eulogising its high tone. It will be our effort to maintain this tone throughout our whole existence, and trust that its circulation will attest our judgment and support the hopes of both the Publisher and the readers.

Some Churches have taken to "Spiritual Truth" enthusiastically, and ordered quantities for weekly distribution. We are much encouraged. Let each Church support according to its ability, and the world will be a better and safer place for ordinary people as well as heroes, and will the more fully glorify both our Master and our God.

We are also very grateful to the many friends who have sent us contributions for publication. We esteem this help very highly.

It may be some time before the Distributing Houses will get "Spiritual Truth" into the hands of all newsagents. To ensure getting your copy regularly, quite the best way is to have it sent direct from the Publisher. We have provided a 2d. paper at 1½d. expressly in order to enable subscribers to get it post free for 2d. There is a prejudice in the trade against a 1½d. paper. They would prefer it to be 2d. It would then cost 2½d. by post. Readers will therefore be serving their own interests by encouraging its production and distribution along these lines. Make sure of the paper, and if you send your little subscription, the paper will be regularly sent direct to your address.

We want a sympathetic friend in every town and village to act as local selling agent. Will such as are able to do this service, please write to the Publisher at once for terms? All papers sent carriage paid.

AUTOMATIC WRITING.

Subject matter is invited for this column.

GREETING!

Those responsible for this paper are much cheered by receiving the following message through the hand of a gifted automatic writer, on the very day of publication of the first issue. It came quite unsought and as a very pleasant surprise, for the task they have undertaken is a heavy and responsible one. The signatures of those friends using their earth names were all carefully written, and bear a very close resemblance—perfect in some cases—to their own signatures while here in the flesh. Many of these, also some of the angelic names which follow, have been acknowledged since as being absolutely genuine. The little document will be of very great interest to all of our readers we are sure.

13TH SEPTEMBER, 1922.

Greetings to the friends and organizers of the new weekly, "Spiritual Truth," upon this the birthday of that journal, from many friends.

NORTHCLEFFE. ELLIS T. POWELL.
WM. CROOKES. JOHN WESLEY.
W. T. STEAD. TENNYSON.
ARCHDEACON COLLEY and his FRIENDS.
ARGYLE. WM. STANTON MOSES.
HARRY GUINNESS. G. R. SIMS.
SWEDENBOURG.

(These were all signatures.)

These are known by earth names.

Also:

ARNEL. ASTRIEL.
ZABDIEL. ANISEL.
CORUSAL. ABDHUL.
IMPERATOR. UMTAZARE.
DOCTOR. KIRRAJARRA,
and, last but not least, little PANSY.

Also hosts of innumerable friends and guardians, low and high alike, who have assembled to work in its cause. You may rest assured that such a cause will never need for its patrons and upholders, and we are they who are come for that purpose, and conjointly we now give our blessing, in the Name of the One great Eternal God, Whose Name we all so earnestly revere, upon this work. Amen.

May His light shine upon you that you are greatly blessed.

From your beloved friends and co-operators on this side of the veil.

"UMTAZARE'S" TESTIMONY.

A beautiful 12th Sphere spirit, "a pure blood negro," as he describes himself, gave some remarkable testimony the other day, through a young medium in deep trance, and said, amongst other things: "That hymn," referring to "Lead, Kindly Light," which had been most feelingly sung by another medium in trance, "That hymn carries me back to the days of my past, the days that I wasted; I look at what I could have done, and I sorrow because I did not do my duty. I saw the rise and fall of the Roman Empire, and I watched the ministry of Jesus Christ from this side, the astral plane. I was on the earth plane at the time of the Crucifixion, what you would call an earth-bound spirit—ever since regretted. Yes, I was one of the 'Spirits in Prison' in chains of my own making—I knew them—and I did not hear the Voice as I ought, or listen as I should, and I let Him pass me by. But He DID help me! Oh, He WAS the Christ! and Him I now acknowledge. His ministry was the greatest thing that ever happened in your earth or ever will happen! UMTAZARE."

SPIRIT COMMUNICATIONS.

[The descriptions given on this page weekly are printed as communicated from the "other side." The Editor refuses to "edit" such, so as to cause them to fit any one theological creed. Being given they must be read, heeded or rejected, on the reader's own personal responsibility. The Editor, by the act of publication, does not associate himself with the ideas expressed.]

"TIME AND ETERNITY."

I am going to tell you to-day how Eternity is measured. To the inhabitants of the earth the Sun is God's clock, and the motion of the earth round the sun was, in the first instance, recorded on the sundial, and, later, on the watch, marking night and day. Then, according to the movement of the earth in its orbit, the year was measured.

Yet, while this appears so to those who live upon the surface of the earth, in reality there has been but one day since "the morning stars sang together with joy," and since the sun has shined upon the world.

Yet for the convenience of man it was well that time should be measured, marked and noted. On the spirit side of life, eternity is not subject to such laws as these, though it is measured nevertheless.

Cycles, whose duration may extend to thousands of years, are the seconds of Eternity. The last cycle extended from just before the advent of Jesus till within the last ten years, when the dawn of a new cycle opened towards the earth and in the spheres.

Now each cycle is under a special hierarchy or spiritual government, according to the spheres under the influence of that cycle.

For instance, in the sphere of Etheria, the cycle would be different from that in the sphere of Atmospheria. So in Celestial Spheres belted in the presence of the Most High, the cycle would be different from those in either Etheria or Atmospheria. The government is presided over by a chief or Lord, who for that cycle directs, through the innumerable channels of spirit life, the behests of the Eternal. Each cycle presided over by any of these lofty beings becomes a mark in the history of Eternity, and hence is our Father's dial in the Sphere. Now the advent of Jesus into the flesh marked the opening of the last era, and this new era has become marked by His second advent, but this time not in the flesh but in the spirit. Christos, the Lord's anointed, has come to earth to take possession of His own.

The Kingdom of Heaven is upon earth by the very presence of this divine power, but only those who have the spiritual sense can see that the Christos has already come in the clouds of doubt and ignorance, and all those who have been caught up in the air (risen above the world), have met the Redeemer, the Transformer, the Regenerator. (Received by F. Heslop.)

"LIGHT."

Our esteemed contemporary "Light" contained the following notice in the issue of last week: "Considering that the time is ripe for the introduction of a weekly journal to be devoted to Spiritualism, regarded entirely from the Christian standpoint, Mr. P. B. Beddow, of Anerley, London, on September the 13th last, issued the first number of a new weekly journal entitled "Spiritual Truth." From the sub-heading of the title we gather that the contents will deal with Spiritual Progress, Perception, Research, Discussion, Reflection and Testimony. A glance through the first issue, containing eight pages, showed abundant proof that the objects as set forth in its titles and headlines, were admirably adhered to. The journal makes a special appeal to clergymen and ministers to investigate the truths of Spiritualism, and in wishing our new contemporary a successful and useful career, we feel that by the due exercise of discretion and an open mind 'Spiritual Truth' will fill a much-needed place. The journal is issued every Wednesday, at the price of threehalfpence."

Think upon these things.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us through the Spirit."—(Paul.) "Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness."—(Jesus to Nicodemus, and to His Church to-day.) "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly, our fellowship is with the Father, and with His Son Jesus Christ."—(The message of the Apostle John and of all Christian Spiritualists to-day.)

Persons desirous of getting into touch with ascended friends, to develop psychic faculties, automatic writing, trance mediumship, to have articles psychometrised, or needing the aid of "spirit-doctors," desiring to join approved circles, direct voice or phenomena sittings, or to join a communication or a rescue circle, should communicate with the Editor, enclosing stamped, addressed envelope for reply.

The surest way to ensure your copies regularly is to have them sent by the Publishers direct through the post. The prices are infinitesimal—8s. per year post free; 4s. for six months; 2s. for three months.

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