

Spiritual Truth.

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"SPIRITS IN PRISON."

By THE EDITOR.

"Quickened by the Spirit, by Which also He went and preached to the spirits in prison; which sometimes were disobedient." Thus our Lord. And, following in His steps, however far behind, are those who are taking part in one of the most striking phases of Christian Spiritualism, and one perhaps the least known; proving the wonderful way in which "the lost" can be and are being saved by Grace through the action of consecrated Spiritualists, in small circles, in various parts of the world. It is just the primary and vital work of the Church of Christ extended to those "spirits in prison" of whom we are told in the Epistle of Peter, and these good folk are thus trying to follow the example of their Lord.

Of course it were useless to attempt anything of the sort if it were true that the "lost" are in a hopeless hell, and that because they, consciously or unconsciously, rejected Christ here they can have no further chance of Salvation, but that is the very last thing that any enlightened soul beyond the Veil could ever possibly imagine! As John Wesley preached, there is Salvation for all. Every living soul ever born into this world will have the chance of coming to God his Father, and that through Jesus Christ His Son; and though every soul on leaving the body "goes to his own place" (the place he has fitted himself for by his life on earth, the only place where he can exist), yet there is the possibility for everyone, however bad, to rise from the depths, to make restitution, and eventually become a child of God in deed and truth.

To this end there are gracious, lofty spirits set apart; and these celestial beings, aided by their bands of consecrated, willing helpers, are ready at all times to render loving, inspired assistance to each and every soul that shows the slightest sign of a desire for better things, no matter how low the sphere he or she inhabits. The writer's paternal grandmother, at that time in the fourth sphere, wrote for him one day: "At the top of the hill (above her home) is a building we use as our church, in it are thousands of glorious spirits always

waiting to help anyone who needs it, and as there are so many they can help in any direction. They know, without our telling them, where their help is wanted most."

Another friend, Dr. Harry Guinness, so widely known as a life-long and most successful evangelist when on this earth, and now in an exalted sphere, said by direct voice in his own well-known tones, "I am not fixed in one spot, but travel about and go to the lower planes in order that I may lift up my fellow-creatures, which has been my desire throughout my life." This is all very wonderful, and infinitely more is being done than we can imagine, for "the joy of Heaven is in emptying hell."

But this work of rescue can be and is being done here and now, and to many private Circles such poor souls, sinners of all degrees, even murderers and some suicides, are constantly being brought by higher guides, to be prayed for and with, and to receive help, guidance and comfort from us here; for, strange as it may seem to some, it is apparently easier for dwellers in the low sphere to get into touch with us, at the beginning, than it is for them to communicate with the bright spirits from the higher spheres, whom it is difficult for them to see and hear. The cases are extraordinarily numerous and becoming more so every day. Those who take part in this glorious work find indeed that "it is more blessed to give than to receive." Such Circles, properly led, should be in every single Christian Church, they would prove not only a blessing to those who have passed over and are now in tribulation, but to every one taking part.

A gifted automatic writer, Miss T., helped a German soldier, Wilhelm, who, coming to her with false news in October, 1918, was reprimanded, expressed his great regret, and with instruction from this side and help from the Unseen soon began to progress, largely through assisting other souls still lower than himself, and found happiness. He is now actively helping this medium. Another case with the same lady was that of Larry, a bright, though mischievous, lad of twelve, who would keep coming and interfering with the messages, writing the oddest things, and many times insisting on being read to; his favourite book being Kipling's "Just So" stories. The contact with the young medium and her mother seemed to greatly comfort him, and enabled him to realize his state and his position, and he quickly found the children's heaven.

No soul is beyond the reach of the Cross, and the writer has been privileged to take part in a small private Circle of Christian people where Jacoby, who was responsible for Lady White's death, has been helped, guided, taught and prayed with; until now, repentant and forgiven both by his victim and his God, he is joyfully progressing towards the higher spheres; a saved and happy spirit. A more striking case still was that of Alloway, who, though he stated before his execution that he felt

that "all his sins, which were many, had been forgiven," seemed to have no real idea at all as to true repentance and restitution, but he came to know clearly what they meant; and also the true forgiveness of his God and of his victim. "Whoever will, may come."

Thus many of the poor souls in the lower spheres, suffering mental and spiritual anguish such as we cannot realize, and those earthbound, some of whom do not even know they are "dead" when they first come, are being daily led into the light and shown the Love of the Almighty Father. It need hardly be said that this work requires special gifts of mind and soul, and a deep realization of spiritual things.

Another way in which such are guided and instructed is by their being allowed to be present when development classes or ordinary Circles are being held, and at all kinds of Church services, including that of Holy Communion. They have been seen hundreds of times by clairvoyants and are constantly visiting the Rev. G. Vale Owen's Church at Oxford, amongst others; indeed, it is probable that preachers have larger unseen audiences, and far more attentive ones, than those in the pews, and many a sermon is unconsciously preached more directly for them than for their brothers in the flesh.

Dr. Garvie, of New College, preaching at Strathnam Hill Congregational Church, in the Spring of 1922, on the illimitable love of God, said that as an old man he dared not keep silence on what he truly believed he had been taught of God, and that was that His love and grace could follow and redeem a man even beyond this world; how dared we set the limit and say God was powerless to help a man because he had left his physical body? A clairvoyante present saw, clustered around him in the pulpit during the whole of his sermon, a large number of spirit forms; they quite crowded him. She was given to understand that they, being Calvinists, "elect," believed themselves to be saved and dwelling in a little heaven all to themselves, but that the great majority, not being Calvinists, were lost hopelessly. So they had been specially brought that day to hear the white-haired old preacher, inspired primarily on their account, give his stirring message of the wisdom of God's love and mercy, that they might learn it included every single one of His children. Yes, the sin of narrow-mindedness, though not in the doctrine, is one of the worst, and we do well to remember that "We make His love too narrow by false limits of our own, and we magnify His strictness with a zeal He will not own."

When, Oh when, will the spirits of just men still in their physical bodies understand how greatly and how blessedly they may help the "spirits in prison," and bear testimony to them as well as to their brethren still in the flesh, of the Love of God, the Grace of our Lord Jesus Christ and the fellowship of His Holy Spirit?

THE MOUNT OF VISION.

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

"And I would have you climb to the top of the hill with such clearness of light about you that, when you arrive, you may see a length and breadth of prospect that will fill you with amaze and joy."

This from a spirit control to an earnest seeker last evening. There is hope then of reaching the top; for no kindly spirit such as she would lead one on in error. Besides, the upward path is freed more and more from error as we proceed. All experimenters will attest this.

Error is of the valley, the lowlands, the canyons; it is in the wadis that we lose our way so oft, and on occasion of sudden storms may lose our life. Ever we need to be able at a moment's notice to climb above the raging torrent that descends like a flood, bearing all before it.

On the highlands we are safe from the flood; we can take a wider view, our goal is ever in sight, and we can steer our course by that peak and run and star. But the course sometimes leads us across a valley, and its descent may be dangerous and precipitate, and the counter-ascent laborious and steep.

Not every climber reaches the topmost peak unaided, however. Wisdom is essential to the climbing novice; and this he must seek from those who have trod that way themselves. Guides oftentimes lead; they sometimes need to follow—to save the headlong fall of the unwise climber and inexperienced. But whether they choose to lead or follow, their decision is wrought by wisdom, having in view the need of the climber. And in any case they always give advice. They know the perils of the way, the fear that sometimes attends the heart that gazes upon the precipitous. Heed well that wisdom.

Our Old Testament prefigures our Guide under the name of Wisdom. Greater and surer Guide could no man have than He, for every step of the way from deepest depth to the dizzyest height He knows. And from that supreme of heights, having attained, fast He descended to abysmal depths, to encourage the most hopeless of climbers to attempt the ascent with Him; and to some of these His visit came as inspiration, and heeding His Word they toiled upward through the night and through the heat, through treacherous melting avalanche and hoisterous storm veiling all vision, but only lightening the clasp of His sure hand. And some of them have reached the utmost height from deepest depth, and we have heard their voice not calling us through the dismal distance, but by our side, urging us on, strengthening our heart—they have come back, dear assistant guides, and are; linking their interests with ours, telling us that we cannot fail, and that if we fail they perish also. Greater love hath no guide than this, that He offers His life to guide and guard His friends to the utmost end and height, the consummation of all.

Such are they whom Christ has provided for the aid of those who will to follow upward where He hath led the way. It is no empty phrase that they are by our side; it is no magic spell, but matter-of-fact experience; sometimes they speak with voice as of earth, that we should not fail or fear. They are ever with us; and through them the Wisdom that is from above is at our service even where we cannot see our way. In that confidence and company we press on above our dwelling, up toward the peak.

A WORD FROM THE STREET.

The shallow brain never has a doubt. It is doubtless. There is great advantage in the possession of this gift. One does not need to think beyond the obvious. It is the strong tower of many a preacher, and preserves him from the charge of originality. Thinking for oneself is deplorable in these days; it would much disturb the mental atmosphere of many Churches, and suggest the activity of a spiritual atmosphere. Many Church members would be filled with fear, and become strangely unsettled in their complacent assurance; and they might even begin to feel the urge toward carrying precepts into practice. When that occurs the preacher is blamed; and the law of self-preservation very wisely steps in here, and saves such from a great transgression which has emptied many a pew and many pulpits. The safe course is not to think; the result is not to know. This again will be of great advantage to many a preacher for the time being and saves much argument, for who attempts to argue with one who safeguards himself within such a cloud as that? Such will never become subscribers to "Spiritual Truth"; it is too informative and thought-provoking.

There are no shallow brains in the world of science to-day—or in commerce, or industry, or journalism, or even amusement—because they read wisely and with vision, and utilize all the knowledge obtainable in furthering the object they have at heart. Tell the man searching for an object, and proclaiming his faith in its existence, that it is right just here, whether that is where he is looking for it or not; he will not say—"That communication is to be disbelieved; it is of the devil." He will come to test and prove with excitement and hope. If he discovers a possessor of a great pearl, he will sell all he has to get it as his own; he will not doubt its existence, and refuse to examine and assess it.

The writer once told a preacher, who for a life-time had preached continuity of life, that he—the writer—had proved it as a fact. The preacher at first was not interested (which showed the value he attached to his own faith and veracity). Then he would not trouble to come and see and put things to the test (which showed how little he cared for the sorrow and anguish of humanity, and the wondrous workings of God). Then he exploded as if the writer were a satanic agent himself. "This is the work of the devil" (Which showed that he was more competent to recognize the workings of an evil spirit than he was to discern the working of the Spirit of God). The writer felt that that preacher perchance had superior information, and replied, "You ought to know seeing that you speak with such authority on the subject." So the writer apparently possesses the shallow mind; these deep things are of a depth too profound; and the preacher keeps on preaching what he believes and avows cannot be known or proven. In other words he has knowledge that knowledge is unknowable, or if knowable, then of the devil. This man is a great preacher, and has equally deep thinkers following his example in many a pulpit to-day.

"Such knowledge is too wonderful for me, I cannot attain unto it." Therefore I do not attend his Church.

THE MAN GOVERNED BY THE SENSORY.

"Either there are spirits and these spirits manifest, or the surface of the earth is simply crawling with them."

"Blatchford again," says someone, "Can any good thing come out of Nazareth?"

INFINITY IN THE FINITE.

By G. R. DEXTER.

No. 1.

"I AM."

All personal religion must depend upon our conception of the nature of God. In as far as He is infinite and eternal, He is beyond our knowledge; but He has revealed Himself to us in Christ, and it is only through Christ in His varied aspects that we can know God.

The world is thirsting for Christ to-day, but it cannot find Him within the walls of the Churches. The age-long controversies over His Person have hidden Him from us, and we have to discover Him anew. One great cause of confusion and wrong-thinking lies in the separation of Christ and God. We speak and think of God the Father and of Christ as though they were two distinct beings, instead of realizing them as two aspects of the One God. To-day the whole need is for Christ—that is to say, God manifested in the whole of creation, God in His most intimate relation with man, God as revealed to us in Jesus, God indwelling in the heart of man, "the One Who walks the earth to heal, to guide and to redeem."

In considering the nature of God, we must have our conception on the fundamental truth contained in the words, "I AM," which form the very bedrock of life and salvation. "Learn to discern Me in the words 'I AM,' then will you truly know Me." God is the one Source of life, and the whole Universe is the result of His thought. He thought it into being, and thus everything that exists is part of His Thought; and as He, being infinite, could not think of anything outside Himself, it follows that everything that exists exists only in Him and is part of Him. He is the life-force without which nothing could be. The Universe, in fact, may be thought of as God's Body, and we individuals as cells in His Body, each indispensable and with his own work to do. We cannot shut God out of any part of His Universe. "In all life 'I AM.'"

So that though God is not to be confined within the limits of the Universe, we may rightly identify the Universe with God, for nothing can be outside of Him. He is all that is. "This is as important to grasp as the fact of Eternity; it is Eternity, or rather another aspect of Eternity. Down, down, upwards and upwards, everlasting and everlasting, I AM."

We must divest our minds of all ideas of God as a Great Potentate, dwelling far off in "Heaven," and ruling the affairs of mankind according to His will or caprice. God is not a separate Being, but "the immaterial of the words 'I AM'—the full expression of the Spirit of Christ."

"Hannah," in spirit life, says: "My home is built on a hillside, the hill is covered with the softest moss-like grass, beautiful fir trees are round the bottom of the hill and over this is the beautiful sky—we still have the sky! The best of trees is smothered near the ground by flowers and when you get outside the belt there is a glorious meadow with running water."

"At the top of the hill is a building which we use as our Church, in it are thousands of glorious spirits always waiting to help anyone who needs it, and as there are so many they can help in any direction. They know, without our telling them, where their help is wanted most. The building, in shape, is like a Greek temple, with glorious colourings in every part. It is as if built of marble, but though white it gives every sort of colour where you look into it."

SPIRITUALISM.

BY MISS M. L. BAZETT.

The subject of Spiritualism is one upon which many people are confused, and I should like, so far as I am able, to put before you something of my own practical experience of the last four years.

I use the term Spiritualism, and other similar terms, such as clairvoyance, clair-audience, automatic writing, medium, with some reluctance, but of necessity, as they are at present the only words we have to express the experiences to which they allude.

I am indebted to Miss H. A. Dallas for some of the ideas expressed in this paper; these are taken chiefly from the article lately written by her in "The Interpreter," and from her valuable little book "Objections to Spiritualism Answered."

It might be well at the outset to define the word Spiritualism, and perhaps I cannot do better than use Sir William Barrett's definition of it as "a belief based solely on facts open to the world through an extensive system of mediumship; its cardinal truth established by experiment being that of a world of spirits, and the continuity of the existence of the individual spirit through the momentary eclipse of death." This seems to be the usual meaning attached to the word by Spiritualists.

Let us consider the subject from the Christian point of view. The Christian belief is founded upon facts dating from nearly 2,000 years ago; and the Christian is inclined to think that this is sufficient, and that no further evidence of a spiritual world should be required. The spirit of to-day, in accordance with the demands of modern science, states that the truths affirmed by the Christian Church can be established by experiment at the present time, and is anxious that this evidence also be taken into account. The younger minds of to-day will not accept truth on authority only, but must test it for themselves.

Modern psychology, which has come so much to the fore in recent years, has shown, and is showing us, something of the unexplored powers of the mind; the question of telepathy is being much discussed, and by this I mean thought-transference between one mind and another, without the use of the physical organs of sense. In the light of what is being said about the possibility of thought-transference between mind and mind on the physical plane, is it not likely that some would wish to look further afield, and suggest.

... May we not be able to extend this power yet further, and receive thoughts from discarnate minds? Are we not all spirits, some incarnate and some discarnate? All intercourse is spirit intercourse.

But to return to the definition of Spiritualism. The Spiritualist claims to prove, by experiment, the existence of a world of spirits. In a paper read at the Anglican Fellowship Conference at Oxford on communion between the living, the writer said something to the effect that words were a rough index of the mental life, and that these could be supplemented by expression, gesture, feeling, etc., transmitted telepathically from one mind to another. It is common knowledge that people from time to time receive impressions as to the conditions of friends at a distance, such as their being in distress or perplexity, ill-health or at the point of death. This experience may be a real sharing of the life of a distant friend in a small degree, and by means of that telepathic impression it has been possible, for the moment, to get nearer, and to share more deeply in, that person's life, than could have been done by words alone.

Communication with the departed—always supposing this to be possible—seems to be telepathic in nature, and a real sharing of life can be experienced by this mental linking of thought with thought, as in the parallel cases just quoted of thought-transference on this plane.

Communication with the departed is sometimes contrasted with communion, as if one were permissible and desirable, and the other the reverse. It is very difficult in everyday life to say where communication ends and communion begins, where they merge one into the other; it is equally difficult when one is talking of intercourse with the departed. With regard to the human agent through whom communications come, and the methods of communication used by Spiritualists, something must be said.

The agent, or medium, is so constituted as to be specially sensitive to the thought in other minds. He, or she, receives these thoughts in various ways, sometimes as images, pictures or symbols, mentally visionized, sometimes as ideas or sensations, sometimes as words or sentences heard clairaudiently, or, in some cases, written down. As to the methods of communication; the message may come by means of trance-utterances, the "direct voice," automatic writing, psychometry, clairvoyance or clairaudience. I confine myself to the four latter methods, as they are the only ones of which I have had personal experience.

It is said that we do not yet understand the mechanism used in the process of mediumship, as the study of these things is comparatively new. As far as I know the process of automatic writing, psychometry, clairvoyance and clairaudience, the method seems to be as follows. The medium concentrates in thought upon the deceased person from whom a message is to be obtained, and the message will come in one or more of the ways indicated above. Where the point of concentration is merely the name of a person quite unknown to the medium, the difficulty of forming a mental link is apparent.

In view of the knowledge about the subconscious mind which has recently come to the fore, it will be questioned whether the communications received do not come entirely from the region of the subconscious. The subconscious mind undoubtedly plays its part in this work, but there is evidence to show that communications are received which are not easily explained in this way. Suggestions will be put forward as follows: Is there possibly a common pool of knowledge into which man may dip at will? There are certainly groups of associated ideas; and I would refer you on this point to Dr. Macdougall's book on "The Group Mind."

One hears of race-consciousness, cosmic consciousness, and other theories being brought forward to explain the phenomena; but after allowing due weight for these, there does seem to be a residuum of fact unexplained by any but the Spiritualist hypothesis.

If this hypothesis shall eventually prove mistaken, the Spiritualist must be ready to follow wherever Truth may lead.

(To be continued.)

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.

WHAT THE WORLD IS SAYING.

"Lloyd's Sunday News" says: "The announcement that Sir Arthur Conan Doyle would tell the story of his amazing American tour in 'Lloyd's Sunday News' coincides with a pronounced revival of public interest in Spiritualism. At one time it was the fashion to deride those who expressed belief in communication with the dead. But that era would seem to have passed. . . . We do not wish to offer to our readers the view that all people who do not believe in Spiritualism are idiots. On the other hand, we can see neither rhyme nor reason in condemning any school of thought unheard. For that reason we welcome Sir Arthur Conan Doyle's contributions. He is one of a company which has included some of the world's greatest intellects—Sir Oliver Lodge, Sir William Crookes, Sir William Barrett, Lord Rayleigh, Dr. Zollner and Professor Lombroso amongst others. The record of such men as these entitles them to demand that their contentions shall be examined with an open mind. He is the biggest fool who dismisses such a company collectively as fools."

We commend the careful study of the above passage to the Right Rev. the Lord Bishop of Liverpool.

Not "all the people who do not believe in Spiritualism are idiots," because there are some living in Africa who have not had the opportunity to study it. These certainly must be excepted.

But, how is it that to the above galaxy of great names, the Editor of "Lloyd's Sunday News" did not add those of The Bishop of London, the Bishop of Southwark, the Bishop of Rochester, Dr. J. H. Jowett, Dr. Norwood, Dr. J. D. Jones and Dr. Shakespeare? We have always understood that these men specialized in matters relating to the spirit and soul. Certainly they claim large audiences on this ground. Have their studies not reached to the elements yet? Their names should, in courtesy, have been mentioned amongst the first. Is it possible that ordinary scientific men are stepping into the Kingdom before the Ecclesiastics? Perish the thought! Well, let it perish, but what about the facts? They are the things that matter. Why are those names not there? They are the leaders of the people. Was it Christ Himself Who said that it was not words but deeds that gained the approval of God in the Afterward? No wonder we are perplexed hereabout. It is enough to perplex an archangel. Not a single representative of the British Churches is named amongst that great list. Here is food for thought, and puzzling food too.

By the way, the Editor of "Lloyd's Sunday News" appears to still follow the antiquated Christian and obsolete method of referring to ascended spirits as "the dead." Why does this anachronism persist in our everyday terminology? The fact that Churches perpetuate the error is begging the question, for it is common knowledge that the Churches do not lead in anything to-day; then why in terminology? The people do not want a mediæval atmosphere, although the Churches may think they do. Do let us live and speak according to our light, not as our great, great grandfathers lived or spoke; for if so, then let us get back again to our stage coaches and tallow candles, and let all printing presses be melted down into lanterns, and our light be kindled with flint and steel. Why is only religion antiquarian?

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publication; but cannot be returned unless
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The Editor does not, of course, hold himself
responsible for all the opinions expressed by
contributors, especially on philosophical and
theological questions.

EDITORIAL NOTES.

The note in our "Queries" column of
September 20 has been read by many,
including probably those responsible for
the article headed "Jesus: the Mystery
Unveiled," and the leaders of the S.N.U.

We regret that we can only print a
typical reply, which is as follows:—"I
read the article in question, and was most
indignant. I had intended placing that
paper where many people would have the
chance of seeing it, if they felt drawn to it.
But, instead, I tore it up into little bits and
threw them away."

* * *

In reply to our query relating to the
insult done to the Bible, the following may
be interesting:—"It seems a great mis-
take and a great pity to exclude the
reading of the Bible from spiritualist
services; and its teaching of its lessons
from the Lyceums. And why is the name
of Jesus so studiously excluded from the
Hymn Book?"

* * *

Many people have expressed these same
remarks. Our reply is that we agree with
our correspondent; and when Spiritualism
comes back again to the Bible, and honours
again the Name which is above every Name
under God—then, and not till then, will
Spiritualism make real effective progress.
However, there have always been fore-
runners of greater revealings and comings;
and the forerunners have always been
found to have had limited conceptions and
perceptions of the truth afterwards re-
vealed. It is so in this case; and Christian
Spiritualism has come to point the way to
a clearer and broader vision, and will
achieve a greater and more effective work.
Within ten years it may have swept the
country clean, and have left Churches,
Homes and Hearts, Organizations and
Institutions as God would have them be.
Will you pray and work to this end?

* * *

A Christian man of our acquaintance,
with a scientific "bent," has lately been
interesting himself in psychic matters,
being a psychic himself as he found. He
has visited a local Spiritualistic Society,
and been very interested in clairvoyant
descriptions, etc. For this he has been
EXCOMMUNICATED from membership in the
local BAPTIST CHURCH.

* * *

A good woman who was not rich, and
although employed as charwoman by a
local Roman Catholic Convent, failed to
achieve any great increase in wealth
thereby, had a hobby; and that
was to take snapshots with a cheap camera
she possessed. One day a psychic "extra"
appeared on one of her plates (and they

continue to appear). Because she continues to allow these to appear (some of which are most beautiful spirit pictures, beyond the power of earthly artists to execute) this good woman has lost her professional capacity as "charwoman," and has been formally EXCOMMUNICATED from the ROMAN CATHOLIC CHURCH, of which she was a member.

These "spiritual" transactions have been perpetrated during the last few months (this is the year of our Lord, 1922)—not in the dark ages as you might suspect; and because these persons are connected with "the works of the devil."

* * *

These friends have one consolation—if it be a consolation—had they lived and worked a few years ago, they would have been BURNED here as well as hereafter. Now they have only one fire to go through! We have progressed!!

* * *

There is no doubt that the book of the day is "Facts and the Future Life," by Rev. G. Vale Owen. The whole issue was sold out within a few days of publication, and a second issue is being printed. Commenting upon this work in "Light," the Rev. Ellis G. Roberts, M.A., Vicar of Alberbury, Shrewsbury, writes, *inter alia*:

"Many and many a pain-racked soul has been kneeling at the feet of the churches, as did the poor father in Bible story at the feet of Christ. Their cry has been like his—'If Thou canst do anything at all . . . help me.' And alas, over and over again the suppliant has been sent empty away; he asked for bread and the churches offer him a stone.

"There is no longer any excuse for the ignorance and the resulting impotence of the churches. This little volume will place the truth within the reach of thousands and thousands of those who ask for facts, not theories, on which to base the conduct of their lives. If the hierarchies continue to disdain the new knowledge that is come to the rescue of the time-worn faith, then the doom of these hierarchies cannot be far away."

These are faithful words—tender and true, yet strong and truly sympathetic. We pray that they may be heeded by the hierarchies of the Establishment, and the super-hierarchies of the Nonconformist Churches. Yet, after all, what do these few men matter amongst the mass of the people. We recommend every man and woman to read "Facts and the Future Life," and heed them. The hierarchies will then strike the lead in the usual manner—leading the van—in the rear—following.

* * *

We are glad to learn that Mrs. Wesley-Adams has arranged to renew her psychic work this winter. There is no doubt that many friends will be pleased to learn this. We know of no more reliable medium whereby bereaved hearts can get into direct communication with their loved ones. Not only is her "control" a most able one, but gives her messages with a tenderness of feeling and a felicity of expression which seems to etherealize the fellowship into spiritual communion of the most beautiful kind.

* * *

Readers may look forward, and we think they WILL look forward, to a most interesting and helpful series of articles on "The Communion of Saints," which we shall begin publishing next week. It is written by a Churchman in a very able way and beautiful spirit, and we sincerely believe it will prove uplifting and comforting in a very large degree.

THE NEED OF A MIRACLE.

When it is considered how important it is for the defence and justification of various schools of theology, the Bible is the most unfortunate book in existence, and has caused more wrangling, dispute, warfare and bloodshed, more hatred amongst Christians, more waste of time and energy, talent and temper, than can be easily computed by a thinking mind. A very interesting chapter could be written in explication of this brief statement, but we will not write it, for it is not our mission to lay bare corrupted wounds of religious history that have become cancerous, and beyond the aid of the surgeon and pathologist. Neither time, nor predominance of any particular school of thought or theology, nor anything that is merely human can heal these wounds of the religious consciousness. From that point of view they are incurable. For this reason, as at present constituted and governed, the Churches can never possess or manifest that harmony which students in the psychic realms have found to be so essential to the production of spiritual and physical effects in their department.

What is needed is a MIRACLE, which, on their own showing can only be worked by Him Who is superior to all law, and only can appeal to their grade of mind by the supercession of those laws which, in their natural operation, have effected miracles more astounding and enduring than cataclysm ever has or can achieve. Through all these centuries that miracle has NOT been worked.—Why? Because man has laid down the lines along which that miracle has to be worked to satisfy him; and it is not God's way, and never will be. So the Churches struggle on, when not striving against one another—and who dare avow when that is not—they fail to co-operate effectively. Their voices are never the voice of One Leader. That is the tragedy of it all. They are seeking for cataclysms, and these shall not be.

Yet that miracle is needed. As far as man can die in this life, the world is dying for need of the working of this miracle, and after which would come into being a new Heaven and a new earth. Are the Churches striving for this? No! But they are praying for it; all credit to them. They have perceived after 2,000 years that this is a right step—and it is the first and most elementary; and without the effort to achieve the end prayed for the prayer might as well not be prayed at all, or ever, for it deludes those who pray, and disappoints those who listen and expect the result held before their eyes, and which never comes. Surely these are strong words to utter! Can you tell me of anything less strong which will rouse the Churches to earnest thought and action upon the matter? Speak! in the Name of God, and humanity—the sheep of Christ's fold—speak, if thou knowest!

Yet that miracle WILL be wrought, as surely as to-day we read these words; but not along the lines of our theologies. Centuries have proved their impotence, as well as the deeds done under their ægis. Judge of an instrument by the results that accrue, and our theologies will be cast on one side as filthy garments and burned as beyond all cleansing. And we have got to do this ourselves. God will not do it for us. We can then get back to real spiritual beginnings again; back to the New Testament pure and unalloyed; back to Christ. Then shall we read the Bible with a new vision, uncorrupt and sincere; then the light will break in its fullness; then Pentecost will be repeated because we shall have learned to respect

it to-day, and desire it alway; and Pentecost will abide with us in the very Presence of the Lord; and Christian men will be of one heart and soul and strength and song, for He will have become our salvation from our own enchainings superstitions called dogmas and creeds; and He, the One only Almighty Lord, will reign, Whose right it is. The miracle will have come to pass, and the wide world will take note that the Christian heart now lives with Jesus.

Let this but be done by Christians without respect of Creed or Church, then may the prayer be honestly prayed, and then will come the Kingdom of our God and of His Christ.

Then it will be seen that the Miracle has come along the great lines of natural law—in conformity with which God has worked all His great miracles, and in conformity with which Jesus performed His many wonderful works. This we stand for to-day, and avow. To that end we urge men to read the New Testament anew; to empty their mind of every iota of man-made theology whilst reading it. To pray to the Holy Spirit that in His Light and that glory alone they may see the Light, that so to Christ may be all the glory; and those same Scriptures will live again, those wonderful works be re-enacted, again men will wonder and adore and follow and confess Him, and with the spirits of just men made perfect will unite in the song that fills the infinite Heaven with music-joy that can never end.

And as we look out upon the world to-day we find that those who live in this faith and labour of love are a few out of every denomination under Heaven, illumined, prayerful, earnest men and women, who are labouring for the day when ALL shall know Christ, from the least unto the greatest, as He would have them to apprehend Him. Of such are those who with joy adhere to the Lead followed by "Spiritual Truth."

But what a loss to the publishing world, the printers of theologies, the professors who spend their time in little else but discussing matters of as little vital importance as 'How many angels can stand upon the point of a pin?' The sermonizers, the wranglers, the apologists, the denouncers, the scorers, the warners, the penalizers. Half the officials of the Churchdom of to-day will be out of work! I hear the man in the street say "No, no, friend, we have work for them all ready waiting, crying to be done to-day,—the Culture and Practice of True Religion." You may practise it too—here is the Rule, the Life to be lived, the Work to be done, the Good to be wrought. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Nothing is more necessary than this; to show the sorrowing widow and orphan that there are no dead, but that husband and father lives beyond the power of death and the grave.

"Wherefore comfort one another with these words."

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Most of our horticulture and agriculture is produced from tiny seeds and seedlings.

If you have any doubt about a matter, consult your spirit-guide. And if you have no doubt, it is still best to do it as you often find afterwards.

Nearly every family possesses a potential, if not an actual, automatic writer; and if sincere conditions be supplied, the spirit friends can develop such reliability.

Nevertheless after you know the truth; always hesitate before it.

We can never live long enough on this earth to see a star. What we see is the light which started from it some thousands of years ago, and it may have been removed from its candlestick by now.

Every person on this earth is a psychic, and practices Spiritualism regularly. In his wandering moments he sometimes denies it.

The man who says Spiritualism is of the devil, knows more about the devil than he does about Spiritualism.

Spiritual Truth can be demonstrated. The "devil" cannot be.

The lament of a certain French investigator—no-named—"O for a Lodge in this vast wilderness."

It is said that a certain proportion of the Established Church is not representative of Primitive Christianity. Who said it was?

A Nonconformist preacher is said to have declared that he would "never give up Hell." He need not; but "the man in the street" has given it up long ago.

Amongst Spiritualists can be found the best of men, just as among the most orthodox of Churches can be found some of the other sort.

Many Christians have never read the Acts of the Apostles.

It is quite possible that some Christian Ministers have no sympathy with Spiritual Truth. Much depends upon early training and environment, which they have not yet outgrown.

Numbers of Ministers who a quarter of a century ago led a crusade against Sunday papers, set them to-day.

Many who contended against Evolution, have since "evolved."

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CORRESPONDENCE.

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

The Rev. J. W. Foster, Secretary of the Society of Communism, writes:

With reference to the remarks in your "Queries" Column, of September 29, referring to the iniquitous article which appeared in another paper, entitled, "Jesus: The Mystery Unveiled": I would like to say that in view of the same, I addressed a letter to the then Secretary of the Spiritualists National Union asking for explicit answers to certain questions, and the answer dated September 1, stated:

"The 'Two Worlds' is not the organ of the S.N.U. The 'Two Worlds' Publishing Co. is a proprietary Company, and the National Union are not responsible for anything published in the 'Two Worlds' unless definitely stated to be under the auspices of the S.N.U."

"Speaking personally, I do not think that the S.N.U. would foster such a story."

I think it well to publish this letter lest it should be thought that English Spiritualists approved of the said article, or that the paper represents them in printing such matter. I am convinced that the greater number of Spiritualists agree with me in denouncing such. I may add that the Editor courteously gave me opportunity to "reply" to the writer of the article, but I could not condescend to treat such matter with sufficient respect to take that course; I could but denounce it; and I am glad to find that I was thus in accordance with the whole of the best minds in the Spiritualist movement.

I am very glad indeed that Spiritualism has another weekly organ in "Spiritual Truth," and feel that this new venture will never make the mistake of lowering the tone of the Spiritualist movement; and I rejoice that it aims to raise its tone.

A Reader writes:—

"I hope the Rev. Maurice Elliott will tell us what he does not agree with in our teaching."

Another reader, a Spiritualist, writes:—

"There is no book in all the Library of the world that can take the place of the Book. Read with a right understanding of its great truths, which set you free from all fear, it is to me the Book of all books."

Your paper will be a great success, for it is just the help so many are needing just now. . . . I am sending it to Ireland, and I hope it will be a blessing to all who read it."

"Sir,

"There is one point in the excellent review given by a Vicar of the Church of England on "Faith and the Future Life," by the Rev. G. Vale Owen, which is worth noting. It indicates that this Vicar has vision. I refer to the paragraph referring to the Greeks—"They make the breadth of view, not narrowness. They do not tie the mind down, but rather, if one may use the expression, tie it up; that is to say, we must not believe less, but we may believe as much more as we like."

"I am with the Vicar in noting and appreciating the increasing progress and breadth in the Church; but I would say that it has come upon them from without rather than from within—as instance, Evolution. In a similar way Science is forcing the Church up the heights in other directions, in giving her instance, proving, what the Church has failed to prove, that rightly understood both the material and the spiritual are at one in their ultimate object, and far more closely

united than the Church would admit; and ere long it will be seen that this mistake has been in setting the material and the spiritual so far apart in our thought."

"Now a few scientists are leading the Church on to deeper thought—thus almost said higher research, but that I recall that the Church deplores it in this connection, if we are to judge by the example and utterances of its leaders. Nevertheless it has to be, or the Church will be left behind. And if and when it comes to pass it will be because the view expressed by this Vicar is followed out in practice. He has enunciated it—I write deliberately—enunciated it; for the leaders of the Church do not yet sanction it explicitly; and I know that several at least not only deprecate such—to them—license, but forbid it; one bigoted Bishop refusing to "priest" a young and promising "Deacon" because he held this very view. Although realizing the injustice of such a course, the Bishop based his judgment and decision on additional and imaginary—I may say unfounded, manufactured—grounds; for I have investigated the case."

"I trust the time is coming when wiser counsels will prevail, and I am cheered that this Vicar should adhere to so Christian an attitude; but I am still awaiting a declaration from the Bishops to the same effect. When it comes to pass, many designers now investigating earnestly, but privately because in fear, wilfully declare themselves; and the result will be as surprising as in the case of Balaam and the Lord's prophets hid in the cave. I thank our good friend. "A. PHARSON."

ANSWERS TO CORRESPONDENTS.

A much respected reader of "Spiritual Truth," referring to the note on the Gladstone communication, alluded to on p. 29, fears that if we include politics of any kind, we shall be departing from the main objects of this paper.

That is true to an extent, but we must confess that it seems to us that "Spiritual Truth" has a bearing upon the conduct of politics and the nature of policies, governmental and national, as well as international; and we cannot conceive of earnest readers misinterpreting our motive when reference has to be made to such. We are of two worlds so to speak, and an essential feature of spiritual life is the promulgation of Peace on Earth, good will amongst men; and if in that duty we have occasion to refer to Governments, we are sure our readers will understand our object.

However, the matter referred to was not our view, per se; the message was given by an entity claiming to be William Ewart Gladstone, and when we pass on spirit messages we do so as a matter of duty, without editing or curtailment, and we trust our readers to judge for themselves, upon whom devolves the responsibility of accepting and heeding, or rejecting the said messages. What is given for publication with a high motive, such as Gladstone manifested, we have no right to edit or modify. That is where the world and also the Church have failed in times past. We prefer to leave consequences with God the Father of all Spirits.

NEW BOOKS RECEIVED.

"Seeing the Invisible," Practical Studies in Psychometry, Telepathy, Psychic Photography, and Allied Phenomena. By James Coates, Ph.D., F.A.S. (London: L. K. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C. 4; 6s. 6d. net.)

AUTOMATIC WRITING.

Subject matter is invited for this column.

THROUGH "FLORA MORE."

(Messages given in automatic writing through the hand of "Flora More" from her relatives in the spirit world.)

"You ask: Is all education in our world painful?" "No, and when we make up our minds to learn our lesson, we then begin to enjoy it. It is not always FAULTS that we have to correct. We have to assimilate different stand-points; we have to get larger views of life; we have to get rid of prejudices and preconceived ideas; and, more important than everything else, we have to cultivate a love which shall embrace ALL mankind, and not only those of our own country. This is one of the hardest lessons to learn, but it must be learnt or we are not showing the true love of Christ, or entering into the universal brotherhood." (June 15, 1915.)

"War is only murder on a larger scale, and the repayment by God, Who has said: 'Vengeance is Mine,' does not mean cruel and barbarous punishment, but the meting out of the eternal laws by which every man suffers the tortures of remorse for his evil deeds, and makes his own hell in the future life. We do not want revenge, but we want our enemies to mend their ways and join us in the regeneration of the world." (July 4, 1919.)

"You can meet troubles SINGLY, but if you look at them merged in one long line, they show as a solid black mass, and you feel overwhelmed by their magnitude." (December 6, 1919.)

(Received at Shanklin, Isle of Wight.)

"Do you ever think, when you see the peaceful sky at night and the moon shining on the surface of the water, how like it is to the influences we send down to you from our plane? Tempest-tossed are the waves sometimes, but again come calm and peace, and the moon-light shines over all. So is the calm and peace of the Heavenly spirits spread over all who realize the truth of the continuity of life, and the powerlessness of death to check their progression. When you mount the hill-tops and see the distant plains, your heart expands to the vastness of the scheme of life. But beauty is but the expression of the Divine Will and mind of the Giver of all good, and every communion with Nature leaves you more calm and peaceful. Not always can you be on the 'Mount of Transfiguration,' but you can return to it from time to time and gain fresh strength and fresh inspiration." (July 20, 1913.)

"What though the thunder of war rolls! What though peace is far from earth! The PLAN of life remains the same, and the Great Planner will not see His ultimate purpose turned aside. He will guide and bring all up to the final issues; and though man's perversity may interfere and delay His scheme, yet all can be made, and WILL be made, to work for the final goal in the end." (February 9, 1915.)

"Believe in the ultimate triumph of good over evil; for if there were no evil to be overcome, there could be no progression, because no STRUGGLE." (February 12, 1915.)

"Hannah sends love and is very sorry she cannot come, but is very busy indeed, helping in Russia."

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.

"The gospel of humanity is the gospel of Jesus Christ. It is the only gospel that man needs; the only one that can reach his wants and minister to his necessities.

"We continue to preach that same evangel. By commission from the same God, by authority and inspiration from the same source, do we come now as apostles of this Heaven-sent gospel. We declare truths the same as Jesus taught. We preach His gospel, purified from the glosses and misinterpretations which man has gathered around it. We would spiritualise that which man has hidden under the heap of materialism.

"We would bring forth the spirit truth from the grave in which man has buried it, and would tell to the listening souls of men that it lives still; the simple yet grand truth of man's progressive destiny, of God's unceasing care, of Spirit's unslumbering watch over incarnated souls.

"The burdens that a dogmatic priesthood has bound upon men's backs, we fling them to the winds; the dogmas which have hampered the soul, and dragged down its aspirations, we tear them asunder, and bid the soul go free. Our mission is the continuation of that old teaching which man has so strangely altered; its source identical; its course parallel; its end the same."

The Spirit ✠ IMPERATOR, by the hand of W. Stainton Moses.

The following interesting account of how automatic writing is done, at any rate in this particular case, came through from (Lieutenant) W.T., who passed over during the Great War, which took so many of our brothers from us. He wrote: "I move my sister's hand by purely etheric means, combined with thought. You see, the spiritual body, which is called the soul body, is, you understand, connected with the physical body by the etheric body. By this etheric body I can catch hold, and, moving the etheric, move the physical hand. I also connect up to a part of the brain through electric currents."

"Aunt Polly is helping with the children who are mentally and spiritually higher than those passing over who are unprogressed. Those perhaps of 14 or 16 years, and have spiritual abilities, and who had a better earth education than some." So all are busy, a happy busy, joyful life of loving service to God and man.

PROPAGANDA, REPORTS OF MEETINGS, ETC.

Communications are invited from Secretaries of Societies and Churches, giving brief descriptions of Special or Annual Meetings.

On Sunday, October 1st, the N.L.S.A. held their Harvest Thanksgiving Services. At the Morning Service, Mr. Leslie Curnow gave an appropriate address on "Sowing and Reaping," wherein he capably dealt with the progress of "Modern Spiritualism" from its early pioneers to date, showing the Spiritual Harvest that is now being reaped from the seed sown by those fearless expounders and upholders of truth.

The Evening Service was finely conducted by Mrs. E. A. Cannock, who took as her subject "Labour's Reward." The Church was handsomely decorated with Harvest produce, which at the close of the day was given to the Great Northern Hospital.

A Study Group for Psychic Matters has been formed at Bromley, and meets in the Literary Institute, 22, Widmore Road. Friends desiring to join should write to Mrs. M. Hughman, 73, Widmore Road, Bromley, Kent.

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.

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.

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