

Spiritual Truth.

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

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A MESSAGE FROM "ARNEL."

By the hand of C.W.P. July 12, 1922.
(It will be remembered that "ARNEL" was one of the communicators through the Rev. G. Vale Owen.)

Looking out upon the world to-day, what an awful scene is laid out before us? A civilized world as boasted, yet displaying a lack of those more tender virtues which the veriest savage has possession of. Men are fighting and squabbling with men, where law and order should be found. Slavery is everywhere—man slaves for man and lives according to the wants of his craving flesh. Souls are sold to sin and vice, money-hunting is the object of life; men and women live and die, and as they live so do they die, lustful, sensual and full of sin, with the one object of self-gain ever before their eyes.

But recently we have seen the upheaval of great nations, and the consummation of a frightful war. Death and mutilations crowded us around, surrounding us with a feeling of solemnity and awe. And in those darkest days we always felt that somehow that time must end, but how?

At last there came the end of war, and man settled down once more to his slow and sure retrogression towards the living of savage life, living to satisfy the needs of brute self to the exclusion of that Higher Being Which with all mankind does dwell. Christians declared and those of the outside, careless world are all the same, there can be drawn no line to point out the difference. An absolute lack of power of crediting the presence of higher virtues seems everywhere to be present, for man is blind and dazed and lost in the mazes of his own self-seeking.

This we see from the vantage-point, if we care to look out upon the world awhile and delve down for the truth of things. The Christian Church we may see as an empty, washed-out temple of the household gods, where much worship is carried through because it is the custom of the ages; where social attractions hold and bind the institutions together, instead, as should be, mutual sympathy and under-

standing of the practice of the Presence of God. So-called followers of Christ spend all their time indulging in the same pleasures and attractions which are the bane of the outside world.

The spirit of Christian Love is stifled by the worldly attitude of these professing followers of the Master, who follow but when it suits them, and whose code of ethics may be stretched whenever it is convenient to them.

True humility is flaunted and dragged in the dust by the narrow, selfish use to which its virtues are put; so often is it used as a further end to gain the crowning of self as above all else.

That real, genuine pity which the Christ evidenced so often we seldom find at all, for what is pity without it be accompanied by action, and so often we find that a man will pity by the use of high-sounding words and phrases intended to comfort, and which in actuality bring none at all, while a tender act of love and self-sacrifice might have settled the matter in a moment, and brought overwhelming comfort and joy to those in comfort and sorrow. Instead, the would-be comforter issues forth into the outside world; his pity is dismissed by things of the world that take its place, and his chance for doing a good deed for the approbation of the Master is gone.

These three greatest of human virtues—love, pity and humility—have become so perverted that hardly does one know upon what ground one does stand.

And then there sounds forth a clarion cry: "Look up to Christ. Find your strength in Him. Let Him be your Teacher, Guide and Companion in the path of life, and behold, ye shall rise from out the world, and become one of His apostles to glory."

"Back to Christ" has often been the cry. And yet, as we look back upon the line of human history, failure upon failure meets our gaze, and to-day the gap seems wider than ever. And yet it is so narrow that a child may step over it.

To some there lies a mighty gap between the human and the divine, yet to others the distance is but a step, which may be passed over in a second of time. A step to victory from failure. But a small step, and so small that a child may take it, yes, and easier than its older brethren.

The step is but the little distance, yet to some the great gulf, between saying and doing.

Oh, that the Gospel were lived rather than preached by words! What a difference to this world it would make. That truth might return in all its olden purity, and that man might once more live Christ in spirit and in truth, and not by word of mouth. That is where the trouble lies, it is in the word of mouth. The profession by word does away with all semblance of humility and the truth is thrown into the gutter.

Act and deed and retirement from publicity is the mark of true Christianity, not the saying of fine words and elaborate

arguments from the pulpit or the congregation. Self-abnegation is the branding iron of the flock of the Heavenly Father and the much-beloved Shepherd, not the profession of faith and belief; for, I say, it is the living and not the saying.

Like to the Pharisees of old, now, the hypocrites within this hall will turn upon the commanding call of the conscience within, and excuse by saying that they do live; they do act; they do speak. And yet you do lay claim to humility. Oh, friends, be the littlest of the little, and the simplest of the simple, and you shall be the greatest of all. That you may bow down and say: "Alas, as I ought, I have not done. As I will, nevermore; but as Thou wilt, forever." Then live that resolve. Aye, it is hard; the way of light is ever hard, but look up to Him above you, press on behind His steps, pass by His earthly landmarks, and you will be classed amongst those worthy of entrance to the state of glory which has been known as Heaven, but which is far more glorious than can be conveyed by earthly words, and in which may you meet Him Whom now you meet as your earthly Guide and Companion.

The Companion you must take is Him, the One and Only, and no other. The Risen Christ, in all His glory and splendour, yet that sadness within which is the gathering of the troubles of the whole world upon one tender pair of shoulders. That Majesty which may only be born of suffering, and that Love which may only be gained by experience. This is the Christ upon Whom you must lean. He Who is risen. It is for you to look back upon the path of life, upon Him Who suffered and Who died, but it is for you also to look forward upon the path of life to Him Who lives and moves and has His Being amongst you.

And so, from out the swirling wastes of spiritual darkness, we may, in future time see a bright little band, striving and toiling, loving and enduring, and always with their eyes fixed upon that One Goal Which is the destiny of all men, Jesus Christ.

Looking from out the darkness unto the Light.

ARNEL. ✠

To be continued next week.

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THE MOUNT OF VISION.

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

A contributor is puzzled by a dream which he had, in which he thought he went into the Houses of Parliament; and the first thing our Legislators did was to have a big feast; and then the tables were cleared away, the human element went to the galleries, and on the floor of the House took place a real Bull Fight.

This dream could be interpreted in various ways, which we do not attempt, as it is beyond our purpose; but we are tempted to ask what else our contributor expected to see in a House that legislates that all who worship and work as Spiritualists, and have communication with and from the other world, shall be deemed to have committed an offence, punishable by imprisonment. That is how the law relating to religious liberty stands in this day of grace, 1922. And we call ourselves an enlightened nation.

As a matter of fact the nation does not realize the darkness in which it wallows; nor how it fetters itself about by laws to protect itself against God's wondrous workings.

Appropriately an article appears in an American Literary paper, entitled, "The Spiritual Paralysis in England." On showing this title to a Church leader he does not understand what it means, and fails to see any signs of "spiritual paralysis." This illustrates our point pertinently. The blind fail to see the light that is about them. The dead have no conception of life. The clouded soul knows nothing of the clear prospect to be had upon the Mount of Vision. The Churches have rejected one of the most vital truths of Christianity, and are benumbed in consequence. Truth rejected has its natural effect upon the mind and soul; and when the truth pertains to spiritual matters it amounts to a sin against the Holy Ghost to reject His methods and workings. This is what many Churches and leaders are doing.

Those who live on a higher plane can look upon and see the cloud beneath, and the dwellers in the cloud, who have never been above the cloud, ask what is meant by this talk about a clearer atmosphere and a great ever-shining day; they do not understand. That is why "Spiritual Truth" has come into being. There is a need for it. The Church has its own adulating Press, perfunctorily repeating the little limitations of its respective "isms" and can see nothing in, and rejects all testimony concerning, other modes of truth, as if it must be the very essence of error because in advance of its understanding and desire; in some cases asserting it to be of the devil. Consequently there is no open vision, the Lord answers not, either by Urim or Thummim, and the Church cannot understand it and is not willing to be told how it comes to pass.

Thinkers, dwelling in a freer air, speak of this circumstance as "spiritual paralysis." The fact is British Christianity is obsessed, and this kind goeth not out but by prayer and fasting; and the English Churches, secure in their material endowments and social following (as they vainly think), are not at all disposed to confess to error. They know nothing of what is meant by "dying in order to live"; they are teaching men to live in anticipation of dying, and they are unitedly teaching "a gigantic illusion."

HOW ABOUT THIS?

"The Times" recently published an article, from which we cull the following. It speaks for itself.

"A British lady (Mrs. B.) who lives, with her family, in one of the Pacific Islands, where her grandfather was a Missionary, has received within the last few years strange communications from persons who lived in distant lands and a remote century. Last summer she was a passenger on the "Makura," and the captain of our ship, hearing some rumour of her 'psychic' powers, asked her if she would care to make an experiment before him. She agreed to try, and one day she sat down at his desk with a pen in her hand, and while the captain and her husband sat together looking at a book on Samoa, she waited for her hand to be directed, without any greater concentration than, say, the wireless operator exercises when he prepares to receive a message. After a little while she ejaculated, 'What a nuisance! I have got back to this Eastern writing.' Lately, on several occasions, she had found herself writing a strange script—it is largely in straight lines—which vaguely suggested to her and others something Eastern. After writing for some twenty minutes, she gave the manuscript to the captain, who determined to seek an interpreter and probe the mystery. The first people he showed it to were some Indians, who had come on affairs to Fiji; but they could make nothing of it. A little later, in November last, Professor G., one of the great archaeologists of the world, was a passenger on the ship, and the MS. was shown to him, without comment. He at once poured out excited questions, and then gave his surprising verdict. The writing was a very good example of 'hieratics,' which was the popular form of the hieroglyphics used by the priests. It prevailed up to about 5,000 B.C., in Asia Minor. Only a handful of people now alive can read the script, and the professor did not think that anyone could have written the document in the short time taken by Mrs. B. The message began by thanking the lady for having got into communication, and went on to describe how differently people travelled now and then, giving a quaint picture of the contrasted motions of a camel and a ship. At the end, an accurate description was given of the scene in the captain's cabin, and of the state of the sky and sea. . . . The evidence has been sifted in a scientific spirit, and none of the three, in any sense of the phrase, is professionally psychic—neither the Professor, who is a man of science, nor the Captain, who is a Scottish New Zealander, nor the lady, who is the mother of a considerable family, and deprecates any claim to supernormal powers. She certainly has no conscious knowledge whatever of hieratics. What does it all mean? It surpasses fiction, is more surprising and dramatic than even Kipling's 'Finest Story of the World.' . . . In this I see no loophole for incredulity."

(Was there no one present to "trot out" the "of the devil" theory, held by so many of our religious teachers?)

PLEASE.—You may like to keep your own copy of "Spiritual Truth," for purposes of reference. In that case the friend you would have sent it to will not know of its existence, perhaps, unless you call his or her attention to it. Please do so AT ONCE. Sending full name and address of this paper, stating amount of subscription, and urging them to order at once.

For your friend's sake; for the Truth's sake, and for your own joy.—PLEASE.

Or we will send a specimen copy to anyone whose name and address you send us.

QUERIES.

Is the action of the Spiritualist Church, which recently returned a beautiful large presentation Bible to an old Christian Spiritualist, with the remark that "THEY HAD NO PLACE FOR IT IN THEIR DOCTRINE," expressive of the attitude of the S.N.U. to the Bible?

Are there any attendants of Spiritualist Churches with the courage to protest against such defamation of the Scriptures?

If so, will they write us a post-card, saying so?

How long do Spiritualists think they can stand before the British Public if this is their general attitude?

Are Spiritualists who would like a Christian-Spiritualist cause started in their midst sufficiently persuaded to write us a post-card saying so? addressed to our P.O.S.—which means Propaganda Organisation Secretary.

What does Spiritualism think it has to gain by throwing over its most widely known and read text book on the subject?

What book does Spiritualism think to recommend to the world in place of the Bible?

We want definite answers to these questions, please. This matter is too serious for child's-play and tomfoolery. Organised Spiritualism stands indicted by its own acts as anti-Christian in the minds of thousands. The matter should be cleared up, so that we know where each one stands. What have the Leaders to say about it?

Whilst we are about it, we might as well get an answer to another question. Does organised Spiritualism approve or disagree with an article published in one of its organs recently under the title of "JESUS: The Mystery Unveiled"?

An early answer to this query is important,—most important.

One of the bitterest opponents of this subject is a Bishop whose son wishes to speak with him from the other side. But the father hardens his heart against the son and refuses.

A prominent Calvinistic Doctor of Divinity of the Scotch Church, in writing us recently, stated that rather than that his son (on the other side) should communicate with him by these means—which God has confessedly ordained and approved—he would prefer not to hear from him.

Herein is love! Is this fruit of Christianity or is it of the devil himself? Commonsense men do not hesitate to say which, and they speak plainly. That is why the Church fails to appeal to the multitude—and the individual soul as well.

"I have requested what purported to be the spirit of a friend, many years deceased, to go to a particular place, several miles distant from that of the SITTING, and to bring me back intelligence respecting the then health and doings of a certain relative well known to the parties. In three minutes of time the intelligence was obtained, numerous particulars given, some of them rather improbable, but every one exactly confirmed the next day by personal inquiries made for that purpose."

—REV. ADIN BALLOU.

WHY I BELIEVE, HAVING NEVER SEEN.

BY ERNEST HALSEY.

One does not have to see or touch a thing in order to believe in its existence. This is not a matter of faith; it is a matter of common-sense—a faculty, if you like, for appreciating the value of evidence. No one but a madman would argue that Mount Erebus does not exist simply by virtue of the fact that he himself has never explored the Antarctic regions. Every intelligent person admits, without question, the evidence of the handful of men who have seen Erebus.

Every Sunday, in Church, millions of those who "profess and call themselves Christians" openly avow their belief in the Virgin Birth, the Resurrection and the Ascension, on evidence which, to say the best for it, is very patchy and unreliable. That is to say, there are certain things in whose reality people will believe on very scant or inconclusive evidence. On the other hand, there are very, very many thousands—I may say millions—who resolutely refuse to accept as truth matters and things whose existence is far more fully substantiated by direct evidence than either an Antarctic volcano or a dubious historical incident.

Spiritualism is one of these things. The reality of the after-death survival of personality and the power of such personality to communicate with the living are facts to which thousands of people can testify to-day, and yet there are many more thousands who argue that this is not so; that Spiritualists are merely labouring under delusions. If this indeed be the correct estimate of the Spiritualists' attitude, then, I assert, there is no such thing as evidence, and all testimony, of any nature, whether it be the testimony which sends a prisoner to the scaffold or such testimony as inspired John Couch Adams to discover the planet Neptune, must similarly be classed as mere delusions and consequently rendered worthless. A reasonable person, investigating the phenomena of Spiritualism, cannot arbitrarily dismiss as "delusion" the evidence of Sir Oliver Lodge, Sir William Barrett, Prof. Crookes, Flammarion, and other scientific men, endorsed as it has been by many thousands of lay investigators, and, at the same time, accept without question the evidence of the very few—comparatively speaking—scientific men who can swear to the existence of Neptune. As a problem in equity, what legal luminary could reconcile these two attitudes adopted simultaneously by the same person!

As I pride myself on the possession of some smattering of intelligence and common sense, the foregoing may be taken as my principal reason for my belief in the doctrines of Spiritualism, although I have never attended a séance or witnessed any manifestation to support my belief. I have read much on the subject; I number among my personal friends many who endorse what I have read by their own testimony. That is good enough for me. I do not require to hear the direct voice of someone who has passed over in order to be convinced of his continued existence in another sphere. I believe what I have read in books written by men of science, whose veracity is unimpeachable; I believe what my own friends tell me they have seen and heard in the séance room, just as I should believe what they might tell me they have seen and heard on a visit to Switzerland. Any other attitude is indefensible, illogical and too childish to contemplate.

To this the scoffer and unbeliever will at once say that I am extremely gullible, and probably ask the question that most scoffers and unbelievers invariably ask:

"Admitted that certain phenomena do take place at the dark séances which cannot be explained by known natural laws, what makes you think that they are produced by the spirits of the dead? Why should not these phenomena be produced by a NATURAL force of whose existence, and the laws governing the same, you are not yet aware?"

The answer to that is, again, purely a common-sense, logical one; because apart from proof of personality which is constantly being afforded by the agencies at work, MY THEORY IS THE ONLY ONE THAT COVERS ALL THE FACTS. Why should one wilfully seek a harder and more complicated explanation of certain phenomena when there is a perfectly simple and coherent one ready to hand? When Newton propounded his theory of the law of gravity, people did not promptly seek to afford another and more abstruse explanation as to why apples fall to the ground. Similarly, when the etheric theory of light was formulated nobody sought to find a more complex alternative. The etheric theory accounted quite simply for all the phenomena of light, and as such was accepted as a working hypothesis by men of science. Every subsequent experiment on this theory went to prove that it became less of a theory and more of a fact; and this is true of most theories advanced to cover all known and recognized facts. If this be true in the study of physics, why should it not be equally true in the study of psychics?

The scoffer, again, is certain to raise the point: "Admitted for argument's sake that your dark room phenomena are the work of spirits, how do you explain that so many phenomena are childish and ridiculous? Why are not the spirits who live on a higher plane than us superior to that sort of tomfoolery?"

If ever I needed convincing of the survival of personality, I should use the scoffer's own words to convince myself. So far as "tomfoolish" phenomena are concerned, and so far as my reading enlightens me, they are produced by spirits whom one would expect, from what we knew of them in life, to behave "tomfoolishly." Neither from book-evidence nor from the testimony of eye-witnesses have I ever read or heard of one single instance of flippant phenomena being produced by the spirit of an individual of sober and earnest temperament, such as William Stead, Dr. Ellis Powell, or Frederic Myers. The spirits who do perform "flippant" things—such, for instance, as a Scots "tommy" who came through at a direct voice séance and sang Harry Lauder's songs—show convincing evidence of their retaining their earthly characteristics by producing "flippant" phenomena. If that same Scots "tommy" had delivered a lecture on the chemical composition of ectoplasm, I should have doubted his identity, had I been present, just as I should doubt the identity of Dr. Ellis Powell if he were alleged to come through when I was sitting, and deliver a monologue à la George Robey.

Naturally, childish things sometimes take place at séances, and to the scoffer the levitation of a table must necessarily seem a poor sort of feat for a spirit to perform. Yet he sees nothing childish or flippant in the jumping of the iron filings in the tube of a Marconi wireless apparatus! He has yet to learn that the jumping of a table will lead eventually to things of far greater moment than the jumping of iron filings in Marconi's tube. The latter merely fulfils a temporary mundane use; the former is evidence of a force only limited by eternity.

I end as I began. All that I have read, all that I have heard, on the subject of Spiritualism, is perfectly sane and perfectly logical to me; I don't require to attend séances in order to convince myself that Spiritualism is a vital thing, any more than I require to journey to the Antarctic to convince myself that Mount Erebus really is there, and is not merely an explorer's "delusion." I accept the evidence of those who have seen and heard. What thinking man can reject it?

Why others are blind to the truth I cannot say; but I strongly suspect that they are WILFULLY blind. Is it that they are AFRAID to believe in a Future Life? Is it that at the back of their minds there still lurks a germ of the old belief that there is a Hell—unsupported though that belief is by one jot of evidence? If this be so, the inference is all too obvious. The truly damned are those who wilfully, and for temporary convenience, shut their eyes to the truth.

DR. LYTTLETON ON HEALING.

Dr. Lyttleton, late Headmaster of Eton College, speaking recently at Norwich on the subject of "Faith Healing," strongly condemned the Coué system as being un-Christian, indeed in direct disobedience to Christ. Dr. Lyttleton maintained that little good was wrought by healing the body when the soul was being ruined thereby. Physical healing should not be accepted if the teaching connected therewith does not confess that Jesus Christ is come in the flesh.

If this latter proposition were carried into practice in this country, it would set up a religious test with regard to every doctor. This, we think, would never be acceptable. The same principle might be applied to all who contributed in any way to the welfare of the body, and indeed its existence. Thus we should see a grand inquisition on an extensive scale. The thought is too horrible to contemplate. Whilst we sympathise with Dr. Lyttleton in many of his contentions, we are compelled to say that we think he has misapprehended the very plain teaching of St. John in the passage alluded to, which (1 John iv. 1-3) test was propounded by St. John to be applied to the spirits who communicated through the Veil with the early Christians—a practice that continued for some two centuries, and is only now beginning to be again recognized as a Christian privilege and duty; and which position we have come into existence as a Journal to uphold—and is the test we today employ in our spiritual communion sittings, when entities from Beyond the Veil seek for fellowship. Dr. Lyttleton will be advised to read this passage again (assuming him to be correctly reported).

We are in agreement with him also when he says that "Sickness was far more due to disorder of the mind than to disorders of the tissues or to poisons." But we would go even further, and say that both diseases of the body and of the mind may often be traced to disease of the soul and spirit; for Dr. Lyttleton surely is not using the term "mind" to connote soul or spirit. He further said that "If we could teach the truth of God's presence to a whole generation of children at one time, ill-health would almost disappear." To that we would remark that the Churches have had a whole generation within their schools at one time, but the result has not accrued—perhaps because the teaching was not effective—perhaps because the medicine was adulterated, unwisely administered, or not adjusted to the capacity of the patient; or, terrible thought! but it applies to much Church teaching, was not the right medicine to administer at all.

ity 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.,
East Ham Town Hall, 8-4-20.

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EDITORIAL NOTES.

In a recent interview, Sir Arthur Conan
Doyle said, inter alia: "Spiritualists know,
from both sides, that we are on the eve of
big happenings. Revelations will be made.

There is a big unorganized move-
ment in the direction of Spiritualism.
Wherever thinking people meet the subject
is discussed. . . . Many eminent men
of the day are convinced Spiritualists.

Though Spiritualists are much
criticised by the Church many clergymen
are leaning towards us, . . . there is
the recently formed 'Society of Com-
munion,' members of which must be
associated with Christian Churches. The
Committee is composed largely of clergymen
and ministers, and the object of the
Society is the study and the making known
of the findings of psychical research, as
loyal servants of our Divine Lord. . . .

Far from being antagonistic to religion,
the psychic movement is destined to vivify
religion, which has long been decaying and
becoming a mere formality. Without
psychic knowledge much of the New
Testament is incomprehensible. With it,
one has renewed assurance of its essential
truths. . . . Spiritualism unites real
science and real religion, each supporting
the other."

* * *

These wise and weighty words, which
reached the world through the medium of
"Lloyd's Weekly News," have caused
many thousands to think seriously, and
these are just ordinary common-sense
people, thank God; and they will heed his
words. They would have been refused
admission in many of the Church Papers;
but then the public are not concerned with
the Church Papers, particularly when they
learn that many of the Clergy refuse to read
them, and look upon them as private money
making or book-selling media.

* * *

When a great teacher arises, the common
people hear him gladly; the Churches—
NEVER. This is not an expression of
prejudice written by us, for we are of the
Churches. It is the word that the Churches
have themselves written large in history.
And they emphasise it to-day as much as
ever, only with less excuse; for the man
above quoted has been sent to lead men
from the material to the spiritual, to
emphasise the fact of continued life; and
(to the astonishment of the whole of
thinking humanity) his chiefest critics are
those who have professed to teach these
truths as articles of faith.

"When the Son of Man cometh shall He
find faith in the earth?" If we are to
judge from experience, we should say
"Yes! But not in the Church."

Keep before your mind's eye that "Spiritual Truth" is out to consume as with a firebrand, a great deal of error, and the self-satisfied claim to omniscience on the part of Leaders of the Churches is one of the forms of error; for God will never reveal anything spiritual to the proud mind. Humility of the sincerest quality is an essential to that perception which, being recorded and passed on, forms revelation. The claim to finality of revelation is another error that has to be consumed. If the world does not need revelation to-day, it never did. If the Church thinks itself to have the whole of truth in its trust, let it look at results, at the world, at the promises and commands of Christ; and let it ask the ordinary man what they mean. He will give them the ordinary interpretation of them. Bishops have lost the key; Vale Owen and Conan Doyle have found it, and, like honest men, are using it for the benefit of humanity; and those who decry their ministries or their motive are blind, and will fall into a ditch from which they will not easily be extricated in this world or the next.

OUR readers will not need to be counselled to keep their eyes open for an important announcement which may be shortly made, for they are expecting such development. When it is announced the movement will, without doubt, have their united support. Its success, however, depends upon the following we can obtain in the meantime; and to that end it is desired that you will do your very utmost to secure every possible reader and subscriber for "Spiritual Truth." Then, when the movement is launched, it will speedily arouse the interest of the whole country, irrespective of creed or denomination. Our spirit friends are working to this end, and plans are being outlined by skilled workers on both sides; and when the word is given to "Go," we shall expect great things. To that end will our readers not only work in the way we have suggested, but also pray that the directors may be rightly guided and supported from both sides of the veil.

We may be able to give further and fuller particulars next week.

Next week we intend to publish a remarkable Message we have received from the Spirit World, which takes the form of a Birthday Greeting for "Spiritual Truth," coming from a great group of spirits gathered for the purpose of sending the greeting. The Greeting was signed by many spirits, the names of some of which will excite surprise and also gratification, as they seem to represent all classes of mind and position and faculty, from the late Duke of Argyll and Viscount Northcliffe down to some of the ordinary spirits who are co-operating with them.

Please pass the information on to others, so that everyone may get a copy.

In an early issue we shall give an account of the "coming through" of the spirit known in earth life as Lord Northcliffe, and of the work he is proposing to do. He is invariably accompanied by Dr. Ellis T. Powell, and has recently made an important pronouncement as to what he really thought of the Vale Owen script, published in the "Weekly Dispatch." His present confession of faith is both remarkable and illuminating. It should speak to the whole world. Singularly enough, many of his colleagues are afraid to believe that he is "alive." His opinion of his journals, as expressed by himself at a recent sitting, is of a very radical nature.

We shall shortly be publishing important articles by Miss Bassett and Mr. Stanley de Brath, amongst others.

THE PRESENT RELATION OF SPIRITUALISM TO THE CHRISTIAN CHURCH.

By The Rev. G. MAURICE ELLIOTT, Rector of Snitterby, Kirton-in-Lindsey, Lincs.

Were sufficient space allowed me I should like to discuss the question as to what the term Spiritualism means and what the word stands for to-day. And I should also like to discuss a similar question in regard to the Christian Church. But that cannot be. Space is naturally limited.

Let me then go to what appears to me to be the heart of our subject and say this: The present relation of Spiritualism to the Christian Church is the relation between the teachings of the majority of spirits who have communicated and the teachings summed up in the three great Creeds of Christendom. It may perhaps be true that even yet the Church, as a whole, is doubtful of the veracity of psychic phenomena, and more doubtful of the legitimacy of the methods used in their production, but I think that attitude of mind will be changed the moment the Church seriously investigates the subject. What will not change so soon, if at all, will be the Church's attitude towards the religious teachings of the spirits. At present those teachings are fundamentally opposed to the Church's interpretation of the teaching of the New Testament; and in this connection it is well to remember that the Church was in existence before a line of the New Testament was written.

That spirits have communicated in the past and may even do so in the present is not denied by the Church. That angels have been, and still are, seen and heard and spoken to by incarnate beings is not denied by the Church. What is denied by the Church is this: that the average spirit who communicates is in any way qualified either to criticise the New Testament or to interpret its teaching.

So long as Spiritualists were content to deal with what may be termed "spiritualistic phenomena," which are facts in Nature, the Church had little or nothing to say; she may have felt that the phenomena were "uncanny," that they were produced by trickery, or that they were of the devil, but she never paid serious attention to them and therefore knew very little about them.

But the moment Spiritualism became, as it were, established, and the teaching of the spirits was made known, the Church could do no other than oppose it.

I submit that, even if the Church is in error and her Creeds fundamentally wrong, she is right in opposing the teaching of the spirits. She is forced to do so. And in just the same way and for just the same reason Spiritualism is forced to oppose the Church. It is no use mincing matters. Truth will out. Facts must be faced. The Church does not believe the teachings of Spiritualism, nor do believers in Spiritualism believe the teachings of the Church.

It is easy enough to flirt with Spiritualism on Thursday and with the Church on Sunday, but serious lovers prefer to give themselves to one or the other at the present time. I say "at the present time" advisedly because I think I can see a Christianized Spiritualism and a spiritualized Christianity in the future which will merit the love and devotion of us all. But I am, in this article, dealing with the present only.

Now, "spiritualistic phenomena" have been investigated by scientists, who have proved them to be genuine. Then there is no denying their genuineness. That is good. We know where we are. The judgment of specialists coincides with our own private judgment.

But the "teachings of Spiritualism" have not been dealt with in the same way. 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, to enter into controversy with them with the sole object of arriving at as much truth as possible, we should then know how far our private judgment coincided with the judgment of the specialists of Christendom, and we should be free to come to some more or less final conclusion on the matter. We must remember that none of us can arrive at any more or less final conclusion until the full evidence has been heard. But when the full evidence has been heard then we shall at least know where we are, and if Spiritualism and the Church remain divided, we shall know why they are divided.

There are some who say, "Surely the spirits must know more about God and Christ and the New Testament and Church than we who are limited by earth conditions?" The suggestion seems most plausible. The spirits are on the Other Side and must surely know more than we. They live in the light of fuller knowledge, do they not? BUT DO THEY? That is the question. Not long ago I was asked to attend a meeting at which a French doctor controlled one of the sitters, who is a well-known psychic, and gave teaching on religious subjects. I went. There was no question as to the genuineness of the phenomenon; it was, as it always is, most wonderful. But I found upon questioning the doctor that he knew little of the Christian religion. He confessed that he had been brought up a Roman Catholic, and had not been allowed to study the New Testament for himself, and had paid very little attention to matters connected with religion. Much of what he said was sheer nonsense—I mean, his ignorance of the New Testament and of what the Church stood for was profound. At last I got him to admit this and to promise not to discuss religion until he had taken himself to task and made a serious study of the subject. On other subjects he had a good deal to say that was both enlightening and interesting.

Now that illustrates what I have been trying to say. Spirits who communicate do not necessarily know more than we do on the vital subject of religion. They often know less, for the very simple reason that it is often the ordinary, ignorant, but quite lovable incarnate person who communicates.

The Bishops admit that the statement of Truths in the Creed should "be enriched by all the knowledge available." That surely is a wise admission. And for my own part it seems quite reasonable and quite scientific to accept the statement of Truths in the Creeds (until of course those Truths are shown to be false), and to seek to enrich them by all the knowledge available. Every serious student of the teachings of Spiritualism and of the teachings of Christendom has to make a choice, but no such choice is necessary in the matter of "spiritualistic phenomena," which are facts. If Spiritualism were Christian in its teachings, why are there "CHRISTIAN Spiritualists?"

If this article should give the impression that I owe nothing to the pioneers of Psychic Science or to my friendship with Spiritualists, I trust its readers will at once dismiss so erroneous an impression.

VIBRATIONS.

A correspondent remarks that the use of the phrase "the open mind," as a synonym for "faith" in some of its uses, is an "eye-opener" in many ways, and gives one "something to think around."

Quite so! And to think "through," for there is more in it than is seen on the surface by the very best of eyes.

Another thinks it quite "obvious." Quite so, and that is the reason so few see it at all.

Some weeks ago at a sitting, a spirit doctor went twice during the sitting to New York to examine a bad case of illness, and reported his opinion to the same Circle the same evening. Subsequent events and correspondence have attested the absolute correctness of his statements.

Quite so; we expected to hear nothing else. Spirit-doctors do not mislead us; it is the unstable mind that misleads, driven hither and thither by the winds of doubt, and tossed.

A spirit doctor who was recently introduced to a Circle as its own doctor, effected a sudden cure of a functional disorder on one of the members of the Circle on the very same day, and before the Circle had met; and told the patient so.

The patient believed him. Why should he not? He was cured.

A Churchman who "knows" says: "Spiritualists are very narrow-minded."

A Spiritualist who "knows" says: "Churchmen are very narrow-minded."

An outsider who "knows" says: "Both are narrow-minded, and it's a case of the pot calling the kettle black."

These being statements of fact, would it not be better if each sought a wider vision, and cultivated a larger understanding? Certainly, that is how growth is made; but in many ecclesiastical quarters we are told this is wrong.

So in religious matters most of us seem fated to remain where our great, great grandfathers were. That is the natural result of shackling ourselves with their conclusions.

They were a hard-headed race. Looked at things very absolutely. Declared as with the voice of a god that their perception was final, and truth could not advance beyond what they had perceived and laid down as final and absolute. And we have believed them, and teach our children that these things are so.

Which proves that we are a soft-headed race; and if we are the result of hard-headed teaching, what will the children become?

Middle-headed completely; unless the view-point is changed and the shackles fled away by their fellows, and spiritual freedom become a fact as well as a theory.

Unfortunately, then, they would only have the leading of the Holy Spirit, which the Church profoundly distrusts; and therefore adheres to the guiding rules of the limited human intellects of centuries ago. And there we are!

But "Spiritual Truth" is not there! It cannot be in the very nature of things. Truth is always new and up-to-date, or it would not be Truth. We are children of the day, not the yesterday, and our vision is toward the future. The past is gone for ever.

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."

Many private and public people interested in Spiritualism from a Christian standpoint have written congratulating us upon the publication of "Spiritual Truth." From among them we select the following as typical:—

"I am greatly pleased and interested in your new paper . . . and enclose some names and addresses of friends who will, I think, also take the paper in. I like its whole tone, and consider that by its 'purpose' being always upheld it should prove of the greatest help to many earnest enquirers, who have been in several cases, I know of myself, quite put off the whole subject by the non-Christian attitude so frequently—alas! advocated. Wishing you all success and God's blessing."

"I was very much pleased when I received the paper this morning, as it seemed to meet my wishes that there should be some paper for Christian Spiritualists, . . . for there are many who would like Christ to be brought more into present-day Spiritualism than is at present done."

"We are going to take in 'Spiritual Truth,' . . . we are so anxious that Christian Spiritualism should be more widely known in our Churches."

"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."

Many Clergy have written commending our effort, and many Spiritualist Churches have promised to place the paper on sale; for all of which our best thanks are tendered.

Will any Churches omitted in error kindly write us, and we will send specimen copies with pleasure.

We may say that we shall not advise circles in any locality which are not run on the highest possible spiritual lines, without mercenary object, and for altruistic ends. Persons desiring to found such circles should communicate with us. It may be added that (unfortunate as the fact appears) a circle is not necessarily of the highest character because run at a centre calling itself a "church." We trust, however, that as a result of the work "Spiritual Truth" hopes to accomplish, this reproach will ere long be removed from the churches. Those who know best, know the truth of that we speak; and any who come short of the high standard that should be maintained in things spiritual, should amend their ways so as to remove the reproach. High spiritual guides will not attach themselves to a low class circle. If only phenomena be wanted, that will be given, and only that; but no twelfth sphere spirit will attend that circle. And without the co-operation of the twelfth sphere guides, a circle should ask itself some pertinent questions, and spend a good deal of time in prayer for "up-lifting" of the right kind.

Do what is right, be thou faithful and fearless;

Onward! press onward! the goal is in sight;

Eyes that are wet very soon will be tearless;

Blessings await you in doing the right.

ANSWERS TO CORRESPONDENTS.

Correspondents hoping for a considered reply by post must enclose Stamped, ADDRESSED envelope.

We have already received quite a number of enquiries from correspondents, along the lines of the following:—

"Thanks for your excellent first number of 'Spiritual Truth.' I propose to become a regular subscriber, and herewith enclose one quarter's subscription.

"I am intensely interested in psychic phenomena and spiritual intercourse, and would ask you, in accordance with your suggestion on p. 2, to put me in the way of 'getting into touch' with approved circles, for getting into communion, with 'ascended friends.' Also for getting a sitting in a 'direct voice' circle; and also advice on how to develop one's psychic faculties.

"I would like thoroughly to get into intimate and personal touch with the truth of these things—I want to know, not merely believe.

"Enclosed stamped envelope for reply."

As each of these correspondents enclosed a stamped, addressed envelope, we have sent a reply by letter post.

TO EVERY READER.

As the smaller provincial towns and the villages have not had the opportunity of considering the subject of Christian Spiritualism at first hand, "Spiritual Truth" proposes to arrange for series of meetings to be held in such places, as far as is possible, during the ensuing Autumn and Winter.

Readers who realize the importance of such proposal, and desire us to visit any particular town or village, will please communicate with us to that end, addressing their letters to "P.O.S.," c/o the Editor. P.O.S. means "Propaganda Organizing Secretary," lest the initials should be thought of satanic origin.

We shall aim to send capable speakers who will deal with the subjects as broadly and interestingly as possible, and if our readers will subscribe to the cost, we will also provide a lantern outfit, and give Lantern Lectures showing some of the many wonderful spirit pictures which are now in existence. Sir Arthur Conan Doyle has been touring the world with such as these, and has drawn huge crowds of interested listeners. We are anxious for the smaller towns and villages to enjoy the same privilege. Donations towards the Propaganda Scheme—which cannot commence until such Fund is provided—will be gratefully accepted and acknowledged in these columns, and contributing centres will be the first on the list for the Lectures.

Arrangements have now been made with a prominent scientist to conduct a series of experiments in "direct voice" phenomena, details of which we hope to publish in due course. The expense attaching to such series will be over £100. When it is considered that this rare branch of phenomena is the least understood from a scientific point of view, and yet the most convincing where genuine, it will be agreed that to place this particular section of the subject on an understandable footing comparable with Crawford's investigations in Psychic Structures, should be invaluable to the world. Will readers who can assist those who have this series of experiments in hand, by contributing something toward the cost of same, kindly communicate with us, and we will be glad to acknowledge all such assistance.

AUTOMATIC WRITING.

Subject matter is invited for this column.

NAMES AND SPHERES.

Through the hand of C.W.P.

To the members of the Circle of the Friend, from "Anisel" and his co-operators :-

No doubt it is the source of some mystery to you that we seem to impose such stringent regulations with regard to the usage of personals. Believe me, it is all to the benefit of the whole Circle, and on both sides of the veil. If you have read your Bible, you will note that Christ has said that man shall not live by bread alone, but by every word which proceedeth out of the mouth of God. Thus there is a mighty power behind a word, the power that may change a condition or a place; that may order the movements of the material and the spiritual creation; that may uplift or bear down, or even control or possess another and weaker word. Christ was the Word as you and I are words—each an expression of the Almighty Self.

Therefore it is necessary for the sake of harmony of the Divine Whole, that discretion be used in the employment of words and phrases. On leaving earth life and conditions, every man and woman is provided with a new and significant name, and their old one fades away into the realms of the useless.

But the protracted calling of the old earth name recalls their remembrance and builds up their earth condition around them once more, and until the calling ceases, they remain, perforce. Thus it is that the weeping and sorrowing and shedding of tears on the part of the bereaved, may hinder the progress of the loved one indefinitely.

It has been made a rule with your Circle that each entity gives its name ITSELF to the Circle, involving of necessity the reassumption of earth material conditions, therefore great effort and experience. But the next time it comes easier, until, in course of time, almost anything—even the expression of things indeed material in all effect—will be enunciated with ease; whereas if another spirit does the work at first, it makes the way longer and harder for the subject communicant.

This rule is not a law the transgression of which we punish, any more than sin is productive of divine punishment; but it is a rule merely. We point out its objects to all our friends, and if they be wise they do as we say. Somewhat similar is the rule regarding spiritual states. If a spirit be asked to enunciate his own spiritual condition, unfortunately, when without preparation, assumption of the same immediately follows, and he has to go through all the hard and difficult process of conditioning himself to the earth sphere once more.

So you see that our precautions are both wise and necessary, and to the common gain of all concerned.

ANISEL AND FRIENDS.

(Who are your friends?)

"UMTAZARE" and _____ your doctor. Also the leader of your Circle, "The Friend."

(What is the name of the Friend?)

He will not give it now. Later.

"The Two Worlds" (Manchester) says: "We hear that London is to have another Spiritualist weekly, to be named 'Spiritual Truth.' The new paper will be 8 pp., and its price is threehalfpence. Its purpose is to present psychical subjects in a frankly Christian setting. We believe there is room for such a publication, and extend to the newly-born effort our hearty goodwill."

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, headed or rejected, on the reader's own personal responsibility. The Editor by the act of publication does not associate himself with the ideas expressed.

"ARNEL" ON MUSIC.

Certain theorists have gone the length of suggesting that God is a Being of consciousness which, to exist, must express itself in material form. They have not satisfactorily explained why the material form, man, is necessarily transcended in all qualities by the spirit. I do not propose to do so now, but I intend to give confirmatory proof, as far as possible, and by assuming many things, of the correctness of this theory.

Whence does music originate? "In the brain," you say. I say, "No." The music is originated by spirit, by the divine essence which dwells within all, and which is trying to express itself. But it must descend through matter and reascend through matter to BE. The thought form comes to the genius as ether waves; these waves vibrate upon his soul, and a corresponding vibration is thereupon set up in his brain. His brain communicates with his hands and his powers of sight, and these pass the theme to paper. Yet even now the music is not fully expressed. The genius communicates now to the piano, and the vibrating of matter (the lowest point in the cycle), sets up a vibration in the air, which passes it on to the ether and beyond. Thus you have, reduced to practicality, the theory of the descent of spirit into matter and its reascension.

Now as to the transcendentality of spirit over lower forms of expression. The conception which touches the soul of the genius (I might almost call him medium) certainly transcends that which he converts to paper, and what is actually reproduced by the musical instrument, but in the return of the cycle the music vibrations of air transcend the pressure upon the key, or the position of the musician's fingers (that which is responsible in matter for the production of the sound, even to the piano itself) just as the infinite Spirit transcends those lower forms existent upon lower and outer planes of existence.

ARNEL. ✠

"I went down into the second sphere to help a poor girl who wanted help badly. She was very sorely tried for many years in your world. She tried hard to resist temptation, but did not resist long enough and was in a very bad plight. We gave all the help we could, and she is now in the third sphere, and has been able to throw off her environment and is very happy. 'God is Love.' From "Hannah."

PROPAGANDA, REPORTS OF MEETINGS, ETC.

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

An influential Circle has been started at Bournemouth by local members of the Society of Communion. Dr. Ellis T. Powell, in spirit life, attended to inaugurate the Circle, and gave an encouraging message. The personnel and spiritual status of this Circle gives hope that high and gracious results may accrue from their association in prayer and communion.

A new Society, on Christian Spiritualist lines, has recently been formed in Romford, Essex, a place more noted for its ale than its spirituality. Its objects (the rules declare) are "to advance SPIRITUAL TRUTH . . . and to develop the psychic gifts of its members, for mutual advantage." The Rev. George Ward is Hon. Minister, and Mrs. Garratt (daughter of a late, respected Wesleyan Minister at Brentwood) President of Committee and Circle Leader.

Increased and still increasing congregations are to be found at the New Christian Spiritualist Church meeting in the Foresters' Hall at Forest Hill, and many remarkable healings and manifestations have taken place at the Circle which is held after the Sunday evening meeting.

The Editor would be glad to be informed of every new centre where a circle is being started; and every centre where it is proposed to form a Church or erect a church building. Will all secretaries of such please note, and keep us advised!

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 suffering from complaints, who would like their case submitted to "spirit doctor" operating through spiritual circle of high standing, should write in confidence to the Editor, enclosing stamped addressed envelope.

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All friends are reminded that such are necessary to enable the paper to pay its way, and their help would be warmly welcomed. For prices see page 12.