

The True Light

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THE LAW OF GOD

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

ii.
THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH. THOU SHALT NOT BOW DOWN THYSELF TO THEM NOR SERVE THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME AND SHOWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME AND KEEP MY COMMANDMENTS.

iii.
THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN FOR THE LORD WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.

iv.
REMEMBER THE SABBATH DAY TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK; BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY MAN-SERVANT, NOR THY MAID-SERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES: FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY AND HALLOWED IT.

v.
HONOR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.

vi.
THOU SHALT NOT KILL.

vii.
THOU SHALT NOT COMMIT ADULTERY.

viii.
THOU SHALT NOT STEAL.

ix.
THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

x.
THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, NOR HIS MAN-SERVANT, NOR HIS MAID-SERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS THY NEIGHBOR'S.



APR 2 1928

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The True Light

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

THE MESSAGE OF JUDAS

Brought Forth by Rev. M. E. Claas

(An Abstract)

FOR ME it is a happy hour to again draw near to this material plane to bring some little points that might be of help to one or another. Often I have heard how great remarks have been made of the time when the Elder Brother was here amongst men traveling this plane with those in His surroundings. I was one at that time, and I dearly loved that Elder Brother, that Nazarene. I loved Him from the very depths of my spirit and, think of it, it was I who betrayed Him at that time; but I did not want to betray Him, I wanted to set Him up before all humanity and to bring to all that here was one who understood the Law of God, who understood the very meaning of the Commands, the very teachings that would lead us on our upward way.

It was that I wanted to be the one who would have brought all this to humanity. It is so long passed, but I so often think back how it all was.

There was one whom I had loved dearer than my very life, as I called it then. It was my only sister. She could ask most anything and I would grant it to her. Probably some of you have the self-same experiences, but perhaps on a different scale. I would do most anything for that sister. She was good, yet, I would see she was not as good as she had pretended. She wanted to go with those high in authority.

She had a sweetheart. She had become one of the beloved ones of a certain High Priest, a man whom the world looked up to. He was one who would tell those who were in his surroundings what they must do to inherit the Kingdom of God—and it was he who beguiled my sister. She dearly loved this high-chosen person. I call him high-chosen, but evil was with him and in his household. I would say evil was holding my beloved sister.

Now, I thought it would be the greatest thing in history if we could find the right man who could set this Nazarene before the whole world and say, "This is this Jesus, who is bringing righteousness and truthfulness, and coming in brotherly love and showing humanity how to go on the upward path." My beloved sister came to me and said, "Judas, it would be a grand time for you and me if we could but set up your dear friend and let the world bow to Him."

I thought and I thought. It would be a fine thing. It would be the most remarkable thing that ever happened. The rest of the twelve could not do it as well as I, for was not my sister with those high, educated priests? Did she not care for that priest as I cared for the Elder Brother, and I thought and thought.

She came to me and again she came—"Why hesitate, why not show us who He is and then He will be uplifted to all." I, in my narrowness, thought it would be through me that He would be brought before all, and that it would be a wonderful thing. He was so loving and so peaceful that He would make all humanity peaceful, so I promised to tell.

I said to her, "It will be in the cool of the evening that I will go into the garden, and I will go up in my usual way, meet the Master with a kiss, and by that signal you will know who He is. Then crown Him and set Him before the world, and how proud we will be."

She said, "Good, we will do it on such a night." I consented. When the evening came I withheld for a while from the others until I gave my sister the signal. I said, "At such time you can have those of authority come up and see, for I will be proud when they take Him up and set Him before the whole of humanity. That was my mistake.

I went forth on that evening and greeted our dear brother with a kiss. I loved Him and I wanted the whole world to love Him as I did. Then what to my sorrow did I see. They took hold of Him and led Him away. I saw then what I had done. I had been a betrayer. I could not stand it. I did not know what to do.

I thought the only thing to do would be to destroy myself, and so hung myself in the garden. Later my beloved sister went searching all over for me. She was happy that she had brought this about for this priest, that they could destroy this brother. She knew it well, for she was "in" with that priest.

When I did not return she became alarmed. I hovered about her, I gave her no rest. I kept calling, "You did it, you made me do it, and you cannot have rest any more than I," and she had no rest. She went back and forth. "What is keeping Judas?" I was right there with her, and at last I led her to where she found me hanging to a tree. She became wild, ran and called for help.

What was it all? She had been deceived herself! She thought they would do great things for her, but it did not happen that way. What was the consequence when she beheld my flesh and blood in the home? As she beheld it there, she threw herself over the body. She tore at her hair. She raved like a wild woman, and the next moment she fell over and was no more.

That was the way of a lying tongue. When one is led, we think we can trust our own loved ones, and they sometimes draw us down. But it was not long after that I went forth and, inspired with all my might, I gave no rest to those priests. I was in their midst, they saw the wild look I gave them, they became frightened, and some did away with their clays.

"Why did Judas do it?" Now, you see, it was through a loving deed, through love of my sister, and she through love of a high priest—through lies.

Up to the present time I have not entered Kingdom Come, but when the Elder Brother, who stands beside me now, reaches forth and smiles, when the time comes, I, too, will enter, for He has searched for me and He has brought the spirit back to the Father. So we will enter in at that time. Now, you understand why Judas, who had betrayed that beloved brother, stands today hand in hand with Him, and He can smile now, for now you understand how it came about.

Many say, "Why was it that the Elder Brother asked Judas, 'Why betrayest thou me?' Why did the Elder Brother prophesy it before time?" I had not the slightest thought of that. I loved Him too much that I should betray Him. But I saw how He could look forward, how in His mediumistic way He knew it. We, who went day by day with Him, could be told how it would come to pass, and he said, "You will be with me in Paradise." We are looking forward to enter that eternity.

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

I would call to one and all not to look to me as one who wanted to betray the Elder Brother. No, I did it through other sources that had crossed my pathway. So they may cross your pathway with their keen ways. Take it as an example from one who returns and brings to you the story of that tragedy. Follow the Elder Brother's teachings and you will not wander, as I have wandered, hundreds of years. AMEN.

JUDAS.

Brother Judas was one of the twelve "fishers" of men who had the benefits of close association with the man of great wisdom and spiritual knowledge. How much he and we take from those great teachings of that Master is entirely up to our individual selves. Judas, in his "confession," reveals a message that touches the human spark that should kindle the LIGHT with which TRUTH should receive additional impetus. Our readers may find the Editorial on Page 6, this issue, as fitting to be read at this juncture.

THE RIGHTEOUS PATHWAY

Brought Forth by Rev. M. E. Claas

(An Abstract)

TO ONE and to all I would again call, awaken out of the depths of your beings and you will see how better conditions will come about. Understand, that it is worthwhile to be on the righteous pathway, for those who are righteous reach to that which is right and then truthfulness will stand before them. Righteousness must come and truthfulness will stand by, and then all should be in brotherhood one with another.

Often it has been brought to humanity from all sources to turn from the downward path and reach to that which is right, to reach to that which is bright and which would be an upliftment to both the spirit and the body. You travel here in your earthly cloak and you know not at what moment your earthly travel will be taken from you and the spirit stand there, sad and lamenting at all that had gone on while it still wore that cloak or clay.

I bring it again and again, so that humanity might awaken and get on that upper pathway. It will mean much to many, and it will mean a great deal more to those who are on the right pathway. Reach to it. It is but for your reaching and you will have that thought, that look, into that all eternity—into those spheres, that might bring you happiness and contentment.

I see many amongst you who are downcast in spirit. I see how the spirit laments. Possibly in days gone by you had been happy, but that happiness has turned into sorrow. Therefore, I call, be on the upward path, be righteous in all your doings, and be truthful. You will find that truth will stand by you and uphold you, and bring you into that light, here and hereafter.

Think not as many that after the so-called death that it ends the whole career of manhood. No, it is only the beginning then. Well for those who have journeyed right, who have sown seeds of kindness, righteousness, truthfulness and of brotherly love. They will find what the reaping will be. It will be something they would not part with.

I see how many understand not the ways of the Creator. They understand not the Law of God, for, if they did, they would follow by that law. They would abide by the teachings of the Nazarene, for he brought truth.

The Nazarene was the same as you are today—flesh and blood—still He stood the test. He was kind to all mankind, no matter what they were or who they were. He tried to show humanity how to travel in this material plane, but they would not accept Him. They did not care for His teachings, and why? He brought righteousness and truthfulness into the very hearts of humanity. They did not want that. They wanted their wild ways. They wanted those things that are of the narrow and mean way.

I call to you who would follow on His pathway, when you are about to do a certain thing, and you do not know whether it would be right or wrong, then ask yourselves what would this Nazarene do if He were here today. You will receive the

answer, for that part-God within will respond. That atom has been implanted from the very time of your journey here and is within each one. It is there to either grow in strength or to weaken, and have to again return and make right its shortcomings.

Understand that it is right that we follow the Law of God and abide by it. It is simple. Still, many will say, if we are to follow the Law of God then we could not have our pleasures and our doings here. Yes, you can have all those amusements and pleasures, but in the right way.

Follow the law and abide by it, get closer to that God, and you will find how you will be more happy, and you will find how that contentment will come into your surroundings. You will find upliftment, and so you will be able to reach in every direction and be happy and contented. I bring you this today, for I see how in many hearts there is a depression and many are sad in spirit. To you I would reach. Call to the Father. He will hear you. He knows your wants. He will clear the conditions if you are right with Him. Call and you will find how your upliftment will come and peace will enter and drive away that downcast condition.

Reach out and look forward, for it will mean much to you, not only here, but hereafter. I see, too, how many will stand in that day, weeping and lamenting, and not knowing what it means to have a kind word or a loving thought or deed come.

If you will follow the advice that I bring you this evening, you will find it will help you in all your journey here in this earth plane, no matter how dark your surroundings may seem. It will bring enlightenment, contentment and happiness, those things you most desire. Not only that, but if you are right and try to walk on that path that leads to that higher light, you, too, will be able to reach in that higher pathway in the realms. You will be far more advanced in your journey hereafter.

You are now in the "schooling" days of life, no matter how old you are or how gray the hairs may be. You are traveling here in this earth plane and what you sow here you will reap hereafter. Therefore, sow righteousness, sow truthfulness and brotherly love, then you will find that your reaping hereafter will be much, and so you will be happy and contented.

Know that right way to travel, then you will know on coming over that your being here in this earth was worthwhile and not, as many say, all ends with this earth journey. Many say, "It is well that they passed out of existence," not knowing that they live on, even though they do not care to accept them.

Do that which is right, which is truthful and that which is noble. Be kind to everyone and follow on the pathway of the Elder Brother. AMEN.

APPOLIOS OF TREON.

It has been our privilege to publish abstracts of messages from this Brother in Spirit before this issue. We wish it were possible for all our readers to have HEARD the messages in full, for then the reading of them would be better appreciated.

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

HUMAN MORALS vs. SPIRITUALITY

By Rev. Millicent Hubbard

OUR greatest concern should be to deliver to humanity those delineations of spiritual requirements such as Jesus taught His disciples, and to replace many of the present forms of levity with that high regard for clean moral living that denotes elevated thoughts, and enlightenment through contact with the spiritual entities of the mental planes.

Of all necessary requirements, an exemplary life of service to others would seem to be the most compulsory, since we grow to meet the demand of God by our charity to others and not by way of self-gratification through physical or mental lust. Our life is not complete until we recognize its relation to God, and the likeness to Him in act as well as thought, for by act do we register growth and progress in spiritual things as well as material. It is only when we know wherein lie our obligations that we are able to conduct ourselves in such a manner as to command the regard of the public and in some measure lead them to acknowledge the difference between what really differentiates Godliness from Individualism.

The latter is but a myth, that selfish people propose in order to get their own way, and usually leads to their undoing sooner or later, for no man or woman can conduct their life for self alone, as society consists of human groups rather than the self-expression of the individuals in the group. A coordination of purpose as well must take place before real success in a spiritual sense results, and even then a thorough knowledge of the influence of objective life upon spirituality is quite as essential to full and complete surrender to the spiritual forces, which in turn bring to the soul illumination that in any sense gives satisfaction.

Any one who proposes to teach the lessons of spirit should be an initiate of the rudimentary teachings of an esoteric na-

ture, for none should venture into the field of instruction until they are free from the superstitions so natural and due to folk lore taught by generations that knew only the shadow of the effect, but not the cause that prompted the line of phenomenon. Superstition has been the bane of the human family—the attempts to explain effects without actually knowing the cause; while science and religion have differed greatly in attempting to explain away many forms of phenomena that still puzzle advanced scientists and psychics. Unfortunately, religion has stood out so long against science that the materialist became disgusted with the term religion and came to believe that it signified nothing but prejudice at best.

At last, Spiritualism came to the rescue, and today stands at the top of the ladder, having out-reached Christian Science, Material Science, Rosicrucianism, and many other forms of exoteric and esoteric schools, for we look to every school to add something to that already adopted, while most cults have become so narrow in their views and jealousy that they delay the Spiritual phenomena and try to belittle the demonstrator.

Let us lift the Banner of KNOWLEDGE higher and higher, notwithstanding this attitude toward us, and prove by the very bigness of our inclusiveness that we have arrived at the point toward which the others aim, but fail because they try to limit the possibilities of Godliness.

We must prove that greatness consists in goodness and knowledge, not in rules of social usage nor superstitious teachings, for both may be wrong, as they very often are. So shall we claim in years to come our place at the head of the list by virtue of knowledge and not by popular consent of society or the various religious cults or their creed bound limitations of God.

PSYCHIC DEVELOPMENT

By Rev. Millicent Hubbard

LESSON IV

EGIN lesson four with prayer, as usual, and follow prayer by singing verse of a hymn or mentally repeat a verse, after which you will remain in a neutral state of mind and relaxed of body. After three months of regular sittings, the psychic sense should have developed in some one direction, and that particular phase should be encouraged, if one is to become proficient in that branch, be it clairvoyance, clairaudience or clarsention. The vision (mental pictures usually) is invariably the first to be noticed, and deserves time, and patience as well, to become sufficiently reliable for practical use. Learn to distinguish between imaginary pictures and clairvoyance, for the difference is very great. One is created by personal interest, while the other results from interests external to the individual, and, frequently, in no way associated with them or their family or friends, but a cosmic reproduction, and such pictures are genuine clairvoyance.

Check up on all such pictures, if possible, in order to train the subconscious self to define the cause as well as the purpose of each picture. Leave nothing to mere chance. It is dangerous. Nothing but genuine manifestations is to be encouraged by

those seeking mediumship, for nothing but reliable and correct contacts can be of the least benefit to mankind. Reject foolish and senseless pictures, the same as you do anything of a low nature in everyday life.

Some beginners are troubled by seeing obscene pictures and are frightened by them. They are produced by subnormal or elemental entities, and can be eliminated by demanding their removal by the teacher guide.

Encourage the beautiful, clean and pure manifestations, and you will soon find yourself being transported from the lower order of visions to the higher realms of transcendental clairvoyance, and entering upon journeys to planes where peace, love and justice are the key to consciousness, and where goodwill is of more importance than fine raiment or any of the external comforts, and, because of their inner harmony they attract, those spiritual elements of peace and love will take possession of you.

Do not be over-anxious. Let patience be your motto and perfection your ambition. So shall you come to know the TRUTH as you develop the truth within. Carelessness can ruin the most wonderful human instrument. Close fourth lesson as usual.

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

SUMMERLAND

A Page of Instruction for the Young Truthseekers. It is suggested that instructors extend every point made and to regularly review and emphasize them. Supplemental points should follow in due time. The lectures shown in the beginning of each issue are the guides.



LESSON XXXIV — OUR FATHER, WHO ART IN HEAVEN, HALLOWED BE THY NAME. Prayer in the right way is the power by which we may receive that which we rightly ask for. God the Father heareth us, His children, and we should call to Him in Spirit and in Truth, direct and not through anything, nor anyone. God commands us not to take His name in vain, so it is we should call in reverence.

God is Love, and we call to Him with confidence. We reach to Him aloud or in thought, willingly and in simple or child-like manner. It is not necessary nor important to continue long or even to find any particular spot from whence to call. He is above, over all, Supreme, and, therefore, we should stand up and look up, unafraid and without fear.

We look to the Father for only good, knowing He is not the Creator of evil. Life, Love, Truth and Wisdom has but one source, and it is beyond the realm of man. These things and more come to us in that Spiritual way over which man has no dictation. Whether we be cloaked in flesh of white, black or copper color, or whether we be in faraway parts of the entire universe, all us, His children, spirit (the God-part within or that which was within man-made body), always have the right and the opportunity to commune with Him.

The Nazarene called to the Father in that way it would be well for us to call. Never has it been suggested that Jesus bowed down or looked downward. Never is it said He called with images. To Him it became a very sublime duty, and so being the example we should follow in thought, word and in deed.

LESSON XXXV — THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. The kingdom of the Father is greater, beyond and apart from man-made or selfishly-built so-called heavens. God's kingdom is spiritual and not mythical. It is both real and understandable, and not imaginative and impossible. The higher one would reach in that kingdom, the nearer will one find that perfection that can be only of God. It is for us all. It is the condition where there is Light, Life and Love. Here continued upliftment of the spirit abounds.

By the Will of God have the wonders of creation been brought forth. This earth plane is a paradise. There is nothing evil that is PART of this plane, neither of the spirit planes. We must not look to the Father to blame for the evil conditions we mortals bring upon ourselves and our surroundings.

The Will of the Father is that we conduct ourselves in that manner pleasing to Him. Our guide is His Laws. Our understanding is within. Our help comes from beyond the portals of man, and the example is He whose prayer we analyze now. Should we fail in this understanding here, it is difficult to make that spiritual progress toward God's Kingdom.

God does not forsake His children, and we should strive to bring about those spiritual conditions on earth as it is in the realms. Let us not forsake our Father then and do our part to overcome the evil of man.

LESSON XXXVI—GIVE US THIS DAY OUR DAILY BREAD, AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US. The body needs nourishment and requires strength with which to carry on. The body is earth-made and, when worn out and useless to the spirit or life within, it again finds its way back to the earthly. Its journey upon this earth plane may be long or it may be short, and it would not avail us anything if we were to try and accumulate beyond its time or needs, for it is left behind and with it the material. It is sad to nourish the body and starve the spirit. So that the importance lies with the spirit, which goes on and on to all eternity. It is this spirit that then makes its way according to how it began its journey in the body.

If it was a journey of much trespassing of the Law of the Father, it is required that the shortcomings be again made right. Then it is we seem more willing to call to the Father for help, but, alas, it is our own doings, and so we must of ourselves proceed. The forgiveness is only in the measure in which we forgive. Then it is we do unto others as we would have them do to us.

As we ask that forgiveness, we do not receive unless we would forgive. Within the bodies of the children of men is that spark or spirit or part-God, and if we love not our fellow-men, who comes with that self-same spark, we are not true to the Father. Forgiving comes by removing the causes that bring about trespassing against the commands. The more righteous, truthful and brotherly we make our journey, the better we become as examples and more worthy are we to ask the Father to give us this special blessing.

LESSON XXXVII—LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL, FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY, FOREVER AND EVER, AMEN. The Father does not lead us into temptation. He has provided all that the children need to make their journey back to Him, and it is up to each one of us to avail ourselves of His gifts. He does not want us to yield to the material and so draw away from Him. He does not want us to wander from the path that is free from devouring and destructive earthly influences.

We must be firm for what is right and true. We should be ever ready and always willing to do better in our daily ways. The inspirers from the Kingdom help us to overcome the obstacles before us. If we will not weaken, if we will try to do our duty, then we find deliverance from harm to the spirit part. It is not the body that suffers, it is the spirit that bears the conditions, and it is to God we call for LIGHT, and it is from Him we receive, and such is the kingdom, GOD.

The power of God manifests itself in that His will was done. He wills no evil in His kingdom and none therein can be. He gave us power—that part within—and we should let it shine forth. It is this power that conquers through unity with Him, in harmony and in oneness with our Father. It is then we know how to stand in praise and glory of Him, His name and His wondrous works, both while traveling here in body and while continuing hereafter in spirit only. His glory is never ending, and it is that thought we send forth to every willing one as a means to help, same as we have received it from those helpers gone before.

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

ABOUT THE CRUCIFIXION

By Union Coursean



VERY familiar to Christians throughout the world is the story of the arrival of a new born babe nearly two thousand years ago in the town of Bethlehem. This glorious event is held in celebration every twenty-fifth day of December each year, and perhaps next in importance so far as celebrating goes, is the passing out of this same babe, now a full grown man.

The going out date of this man called Jesus of Nazareth is not as well fixed as is His coming in date. It is always held on a Friday and on differing dates in both months of March and April. This summation is not particularly concerned with the discrepancies of dates other than for the purposes of reference later following in this article. It is more desirous to bring out helpful points about what actually did take place at the time of the crucifixion.

Historians are always, and so should be, seeking new and additional facts to add to what may have been previously accumulated and passed on to all concerned. We propose to report herein some points that might be of aid to them and others who may be searching honestly and sincerely. May we add that what is shown here has been and still is being revealed through a source perhaps similar to any other revelation or inspiration, except it is recorded soon following such revelation.

The Nazarene was mediumistic or psychic from boyhood, and the many things He foresaw and foretold are quite accurately recorded. Even so when He foresaw what is called His betrayal. He did not run away from the danger but did go to a place that provided some means of protection against bodily harm. With Him were those twelve men of His circle and who received first hand instruction. Seeing what lay before Him, He had these twelve men sit at the "last supper" with Him for no other purpose than to be as a farewell or parting memorial.

In those days justice was not differently administered than today. But apart from what has been told us by those who return in one way or another from beyond the portals, is it reasonable to suppose that a man treated like a criminal would be captured, stand trial, be condemned and done away with bodily all inside of three days? One of the witnesses, Peter, did what was foreseen would occur. The trial finally developed that the accused was innocent. Instead of a funeral procession in which Simon is reported as carrying a cross, the Romans actually resorted to mob rule.

Now there were no crosses for any of the three, that is, the two who were found guilty and the one entitled to the protection of the court. Neither were there any nails to be had with which to nail anyone to anything. There were trees instead of the well-made, expensive and heavy cross, and to the trees were they hung. The hanging was in the form of a cross, that is, the hands were extended outward.

The truth about the tree is very completely recorded in Acts 5:30, Acts 10:39, Acts 13:29, Galations 3:13 and the First Peter, second chapter, twenty-fourth verse. There is a difference between being nailed to a cross and being hung from

or to a tree. It is not what the interpretations are, but what they should be, and again we remind our gentle readers we all should be interested in the truth to the best of our opportunities.

It is recorded how His garment was torn from Him, how He was spat upon and how He was mocked at. This and much more has been revealed to us as correct, and we speak of it only to bring out how firm the Nazarene held to the Father and His Love, and called to that Father to forgive them for what they did and the deliberate murder about to be done.

Here then was the man who of Himself did not say He was the only begotten son. He denied saying it, still we will insist on repeating that He is the only begotten son. Here, too, was the man whom many will call God, yet He Himself did not say so, but He called to God the Father the same as His brothers and sisters following in the righteous path.

With the hanging of the man Jesus completed, there came upon the earth that "darkness" that made those about realize their great wrong. The hanging took place as we would go by our calendar on January 30th. It was in that season of year when no thunder or lightening storms were usual, so that when there suddenly came such a storm, all were frightened at its significance. This then is the day that should be held in memoriam.

We have also been informed that His body was cut down from the tree and put into a burial place, where it (the body) or the remnants thereof still lay. Multitudes believe His body resurrected seemingly to the right hand of God. How conflicting is the history upon which we place our spiritual superstructure!

What actually did and does take place with every passing out condition is that the spirit severs itself from its prison house of clay, and it passes, or resurrects, to its abode in the realms, from which it can send its inspiring thoughts or manifest its presence by virtue of a God-given power, and which is beyond the power of man to give or remove. So it was that the spirit of that Nazarene manifested itself to Mary Magdalene, to the apostles and others. Thomas was a doubter, and he is not different from the greatest majority today. Still, the presence of the spirit of the Nazarene was so strong that he "had to feel" to be sure he saw rightly. He forgot that the Nazarene said, "Where two or three are gathered together in my name, there would I be also."

Creed would have Him descend into hell and then ascend into heaven. Now we are limited in this article to try and say what is hell and what is heaven, but suffice it to say a description such as could be given would be vastly different from what others have already tried to picture, and by which millions today depend upon. His spirit, however, did again descend to earth and is recorded how He appeared to Simon and the others who went fishing but caught nothing, until told to throw the net over on the right side of the boat, and the full net could hardly be pulled in. Here is an illustration how one gone beyond sees more than one still within its material confines.

The crucifixion nineteen centuries ago revealed to those then traveling this plane that there was a man of Light, of Love, of Wisdom, which is, of God, and who traveled more in keeping with the Laws of that God. He was none different from another child of man, but it was after His going over that it was more fully understood what His teachings meant, and what His example should be to us of today.

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

THE TRUE LIGHT

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EDITORIALS**The Lectures**

IN THIS number we are happy of the privilege to show one from the spirit of Bro. Judas, delivered through the instrumentality of a Worker for Truth. To be sure, we are happy that so many others have been shown, but it seems as if we cannot let this particular lecture go without special reference.

As one would read the words there comes a feeling of regret that so many times has Judas been condemned for what he did. What he did was for the best, he thought. Still, we have been taught to believe that he deliberately did betray his Master in order to get Him out of the way. How misleading has been our teachings of the past.

We are thankful that we now know more about the full truth of the relationship of Judas to Jesus. No longer do we want to hold him up as one who was treacherous or as one who wanted to be a deceiver.

All of which makes us more cautious about how we should speak of another's acts. Unless we are actually aware of all details concerning such acts, we had better not condemn nor justify them. To receive the information of another's doings through second and more hands, or before we ourselves offer any opinions, or add our contribution to the varied opinions of others, let us give more

reasoning. This then would require to better understand all actual details. Who better could give them than the very interested one? That is what we have in that lecture.

They say the "dead" do not come back, and we most certainly agree to that. We know it is the living that come back, not only because we hear them or because we feel their presence, but because we see them. For those who will not hear them, or who do not see them, we urge you to read the message, re-read it, and disregard what may seem to be a misplaced word or punctuation mark; re-read it again, and—do you get its motive?

The wondrous works of God has enabled us to receive the message of truth direct from the spirit of him who was in body, and who can return and bring forth through a borrowed body, **FOR JUST THAT PURPOSE**, those points of truth for our own well being. What a blessing it is to receive understanding for righteousness sake. For Brother Judas we ask that the kindest thoughts be sent forth to his spirit. For ourselves, we ask more light and truth that will better guide us on our way, both here and hereafter. And may we refrain from condemning anything we know little or nothing about until we have that greater degree of light and the higher and better understanding of spiritual truth.

Correction

THE March issue of this publication shows a message from the Spirit of Paul, in which this footnote appears:

"Brother Paul was a tent-maker by trade and later studied law. While on his way to Damascus he suddenly became miumistic and heard the voice of the Spirit of the Nazarene. This awakened him to light and truth, and from that point he became a most worthy worker for the cause of truth. "Hearing a voice and seeing no man" was convincing enough for this brother to carry the message into other lands (Acts IX), and he still rings forth a message for all mankind "for upliftment and happiness."

We are now informed that it was not the voice of the spirit of the Nazarene, and so want to correct any misunderstanding. What this earthly traveler to Damascus heard was, not as the narration appears in the Jewish History or Bible, but it was a form of message from Zion, the highest realm beyond the portals.

ALL PUBLICATIONS, either large or small, have, each one of them, a very definite objective. They all have their friends and they have many critics, too. Now, this publication is no exception.

We are confident of the result we are striving for, in spite of the fact that our struggle is hard. True, a bold front and a good resolve are sometimes very important elements in reaching the goal. But it requires much more than just that. It is essential that every supporter of TRUTH uphold us. We want, not only readers, but doers. We need subscribers. We are both frank and honest about it.

This periodical is revealing spiritual truths that will stand the tests of the most severe critic. Its messages of peace and good will are given in simple words. Anyone who has read any three issues must surely have been convinced of the wisdom and spiritual guidance provided.

Not now, but just a few more words, and we will reach our question. Many ministers have and are reading our publication, and we have interesting letters from some of them. This is mighty encouraging, for we say there are those who want truth, who will declare it. Certainly there are many who would be more willing to tell the truth and less anxious to be false. In confidence we continue, and want many to join us, for the good of mankind, for remember, we are our brothers' keepers.

It is our sincere hope that many ministers and their flocks will see the LIGHT that we are trying to shine forth with. We know that somewhere one will make the start. Our question, therefore, is, **WHO WILL BE THE ONE?**

Cut from a Paper

PEN PICTURE OF JESUS IS DISCOVERED IN ROME

ROME—From the dust of more than 1,900 years a studious modern Roman has rescued a pen portrait of Jesus. It was drawn in one of the letters that Publius Lentulus, who was a Roman pro-consul in Palestine and knew the Savior in Nazareth, wrote to a friend in Italy:

"There has appeared here a man of strange virtue," Publius Lentulus wrote. "His disciples call him 'The Son of God.' He cures the sick and raises the dead to life. He is a very handsome man and worthy of all our attention. His hair is blond and covers his shoulders in separate curls and is parted in the middle, after the fashion of the people of Nazareth. His forehead is smooth and

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

serene, without marks or wrinkles; his countenance is pink, his nose well formed; his beard, of the same color as his hair, is parted in the middle.

"In his gaze is an expression of wisdom and openness; his eyes are blue, but shine terribly when he reproves people; but in conversation they are amiable. His observations are expressed with liveliness, although he always remains calm. Nobody has ever seen him to laugh, but he often weeps. Of a good height and straight figure, he has very beautiful hands and arms. His manner of speaking is serious. He speaks but little, and is modest. In short he is as handsome a man as may be. They call him Jesus, the Son of Mary."

Expert antiquarians and students of history pronounce the letters of Publius Lentulus to be entirely genuine. For centuries they were forgotten, save by students of Latin and ancient Rome. The advent of Christmas brought the letter quoted to the mind of an old professor here. He translated it into modern Italian and sent it to some of his learned friends as a historical curiosity. It seems to verify the belief that the Savior had a fair complexion and light hair, as many artists depicted Him.

A Testimonial

I HAVE had occasion to visit many spiritual mediums, and have found pleasure in the company of real spiritual men and women. They have tried their best to bring truth and righteousness to humanity and labored in the vineyards of love. There were other mediums I did not approve of, for their work was not high-grade and would not have lasting effect.

During the war, I found mediums that shouted for the blood of their enemies, just like other clergymen were doing in those days of bitterness. In fact, when I tried in my humble way to convince my hearers that even our so-called enemies were equal children of the one Father, I was looked upon as a spy. For this attitude I was actually questioned as to my patriotism.

I am frequently asked where one may visit a real spiritual medium, just as we formerly were asked who is a good preacher? My reply can be found in John 4:6, "By their works you will know them." I trust that all the mediums who occupy the public platform will realize the sacredness of their office, as some do, and humanity will soon understand the way to think and live.

MR. L. L.

Following the Teachings

IT IS WRITTEN, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever" (Daniel 12:3). Anyone who has devoted himself to be a true follower of the greatest teacher known, Jesus of Nazareth, will find that ability to utter and to argue freely, for righteousness sake. This ability is not the anarchy of doing whatever we like, but the joyous freedom of liking what we do, when we live a righteous life in what we may term a new world, full of thought, will power and hope.

The thirteenth chapter of Romans tells us that love is the fulfillment of the Law. Love knows no burden, but seeks to please the Father. Such deportment of spiritual knowledge is fraught with wide uses and brings valuable experiences and a generous human interest. With it one can never fail to be stronger, clearer and more sure in dealing with the problems and duties of life.

A great talent and a fortunate opportunity may form the sides of the ladder up which some folks will mount, but the rounds of that ladder must be made of that something that will stand wear and tear. There is no substitute for thorough-going, ardent and sincere earnestness. So when at times things look just a bit hard for the followers of truth, be not downcast. Take comfort from those two words, "Follow Me."

Continue to work for truth confidently, knowing one can never do too much good or be too good. Care for the poor, the weak and the helpless, and do as did that teacher of nearly two thousand years ago. Forgive gladly those who do wrong to you, and continue to be most useful and delight in doing your duties.

Surely not any natural or improved ability can claim immunity from the companionship of the steady, hard-working qualities of the teachers of truth. Good sense has often served far better to bring us onward than great book learning. So like those before us, we should look to the Father on high. There is the fountain of Life and Power. Many have been called to from the spirit loved ones who have gone before, only for our spiritual upliftment, if we will but accept. Are we following? Remember, they call for Service, not for honor.

L. R.

OUR DUTY TO GOD

THERE'S a great and wondrous power
Ever drawing you and me
To a land of joy and promise
And peace eternally.

The great White Throne is standing there,
And God our Father is King,
And 'round Him hover angels fair,
His praise and glory they sing.

But before we get to this wonderful land
We've a duty on earth to be done,
A wonderful work that Jesus, our Teacher,
While here upon earth had begun.

He wants us to remember His teachings,
To help the sick and the poor,
To guide the weary wanderer,
And to open wide the door

To all who are seeking the true light,
The light that will always shine
To lead us at last to Heaven,
Where all things are pure and divine.

And if we live by His teachings,
And keep the "Law of God" as our guide,
Some day we will enter that haven
And with the angels forever reside.

IRENE M. KOHLER.

OMNIA VINCIT HOMO

THE tramp of men on the road
Shaking the earth in the day,
Recalls of years with the load
And dawn with hope far away

Listen to them—you will hear
The sound of patient voices,
And sighs where gushes the tear,
Yet where the heart rejoices.

Those men are dreaming tonight.
Their burdens gone to their rest.
They sleep to wake with the light
Which calls the soul to the test
GENE HOMER.

A Prayer

GOD help us to do the right,
Give us strength to do thy will,
That we may love our neighbor
And find only good in him.

W. E.

The language of spirit, like the language of man, requires learning. It is the language of the living, and so never becomes dead. The sooner it is understood, the greater will be the progress of those who would rise to spiritual heights.

Learn from the wise what to do and from the foolish what not to do.

Supermen are required to do amazing things, but all men are needed to do the necessary things.—The True Light, November, 1927.

Ye shall know the truth and the truth shall make you free.—Jesus.

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

THE TRAVELER

By La Pascaline



WEARY and worn with the long journey over a country road, the traveler paused at the crossroads and considered the direction to take that would bring him to Melbourne by the shortest route. On a large rock, that marked the corner to his right, he read the words, "GOD IS LOVE," and removing his hat to rest his head, he passed a grimy hand across his brow, leaving a trail for each travel-soiled finger, and raised his eyes heavenward with the muttered words, "So, God is LOVE!" He spoke the last word with emphasis. Well, He has shown little enough of His love for me for the past three years, and I am not sure that I care for it now. But again his eyes sought the stone, and this time they encountered a symbol; it was an arrow pointing upward, and his glance fell upon a turret, which gave the assurance of a house and possibly hospitality for a consideration for the night.

So he forced his weary limbs to travel the distance around the corner, where he found an opening in the hedge. A narrow path soon brought him to a small but elegant stone house, with an English knocker; he sounded the alarm, and was greatly astonished when a small, elegant woman, with hair once a rich golden color, but faded by time to a mellow white, opened the door and greeted him with a smile, and bade him enter, calling him by the title Stranger.

Upon entering the hall he discovered that the house was both elegant and home like. With an apology for his travel-stained appearance, he asked for a glass of water. His hostess rang a bell at her side and a mulatto girl answered. "Show the gentleman the guest's chamber, Marie," and turning to her guest she added, "You will find what you need, and dinner will be served in half an hour." With that she dismissed him. Following the maid he was shown into a private bath, where everything awaited a guest, and with a wave of her hand she indicated a door that communicated with an adjoining room and told him that "In there is the bedroom." Then she withdrew. He had barely entered the bath when a knock disturbed him and the voice of a young mulatto boy told him that he had come to fetch his clothes for brushing and pressing. Without waiting for an answer, he went out carrying with him clothes and shoes, which were returned just as our traveler had gotten into his underclothes and hose. He descended to the living room just as a gong sounded and was escorted by his hostess to the dining room, where a delicate dinner awaited him. The dinner consisted of plain soup, as a first course, followed by a fruit punch made from fresh fruit juices, poached eggs, mashed potatoes, lettuce heart, and fresh rolls and butter, with a rich custard for dessert, followed by rich amber-colored coffee.

After dinner, which had restored his self-respect and given him courage to attempt a few questions, he sat opposite his hostess in the living room and prepared to begin, when her soft voice assured him that, if he had looked at the name above the door, he would have found it to be an unusual name for a mortal habitation; but, be that as it might, the name of the house was "PARADISE," and the purpose of its owner, to so exemplify the title, that all wayfarers should leave within twenty-four hours of admission to the home, feeling that God had provided them with a test of His Love for them through mortal means. "But why," asked the traveler, "do you run the risk of admitting a total stranger to your home?" With an illuminating smile the woman answered, "There is no danger from the most perverted nature while beneath this roof." And

for some reason our traveler pressed for no further explanation, knowing full well that all had been said that his gentle hostess would vouchsafe. At 10 o'clock he was shown to his room by the young mulatto boy and informed that breakfast would be served at 8 o'clock in the morning.

The room was elegant and in keeping with the rest of the house, the linen sweet and clean, and no more than his head touched the pillow than he fell asleep, to be awakened by the bright sunshine streaming in at his window. He arose and hastily dressed, as it was nearly the breakfast hour. For breakfast he was served with rich brown cakes, more eggs and coffee. After breakfast the mulatto boy drove a car up to the door and his hostess informed him that the boy was instructed to drive him to the A— Hotel at Melbourne. Of all the surprises that was the very greatest, as no mention had been made of his destination. "Why," stammered he, "how did you know where I am going and to which hotel?" Her only answer was that charming and disarming smile that had a way of stopping further questioning. But, with a gracious manner, she approached him and said, "One who was very dear to me did a great injustice, and when he left for the other life he requested me to fulfill the obligation to his fellowmen that would make the adjustment easier for him, and which would furnish me with an occupation profitable to weary and suffering travelers. I have kept my promise, and he keeps his by allowing no harm to come to me." With that she extended a delicate hand and said in her sweetest tones, "We shall never meet again in this world. My probation is finished and I go to meet my loved ones." No protestations on the traveler's part availed anything. She merely waved him a "God speed" and, turning, entered the house. It was the last he ever saw of her, for that night she passed to the spirit realm. She had finished her probation.

EDITORIAL NOTE: The above is the true story and experiences of persons now in spirit.

BON VOYAGE

THE chosen few alone could watch you go
They saw the final portion that God sent,
And it is given them full well to know
That, like the rest, on others it was spent.

A larger group was privileged to see
The cradle where your valiant ship once lay.
They heard the songs, the well-earned eulogy,
And through tears smiled, as it was borne away.

How frail that framework, yet how well it held,
As year on year new burdens were applied.
Majestically the good ship God could weld,
Because in patience you on Him relied.

So, when the other day the last blow fell,
In readiness your ship was found to be.
One single prop removed and all was well,
Without a sound it glided out to sea.

From shore we see it ride on toward its goal;
With all sails set it speaks to us again;
Each sail a smile full blown from that great soul,
Which ever sent out cheer to fellow men.

To. C. H. D.

AMOS.

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

HIGH SPEED



TEMP on the gas," is the parlance of the day, and the thrill of high-speed manifests in all walks of life. No longer do we find conservatism in dress, speed and deportment. Our age cries out for action, without safety stops and rests. We do not want to take the time to be holy. Spiritually we are barking up the wrong tree, for our religions must provide rapid transportation and, unless we are provided with a passport to Heaven on the de-luxe express, we will not take the local that makes all stops. Many creeds provide the spiritual express, therefore are popular.

Life has become perplexing and many problems remain unsolved, for the reason that we have not endeavored to solve them. We continue to speed on, providing for the requirements of the hour, with little thought beyond the usual routine. To think is to live, but, somehow, humanity is satisfied to avoid the hard work of concentration on spiritual values and labors real earnestly to avoid it.

We are now being rushed through life to an early grave. The sixteen-year-old youth of today knows more of life than his grand-parents knew at sixty, and is robbed of childhood, the early years in which the spiritual foundation should be laid. The situation strains at the hearts of parents, who abolished the family prayer-circle and forget that we can only teach by example. If parents are too busy with social cares and business duties to know real values for themselves, our children will follow our example. To feel that they would be immune shows more of our conceit, and is no more sensible than to feel that, because we had brought them up to believe in a certain creed, that they would not sin.

As we glance through the doorway of the business world, we find that competition is severe and requires the fast-moving organization to produce results. In many lines of endeavor we are old at thirty-five years and employers refuse to employ help above that age limit. Speed requires wealth to accumulate and men to decay. The business realm is a speed-shop. We marvel at the quick growth of communities which seemed but open spaces a few years ago. The rapid lines of travel have stimulated industry and peopled towns and villages over night. Our homes must be situated adjacent to the business center or we cannot earn our daily bread. We build our dwellings in the shortest possible time, and from the many criticisms of their durability we placed speed before quality. For the average person there seems no pause or resting place and, after the day of toil has ended, we expend more energy seeking the pleasures of our little hour. Humanity is, therefore, sowing its crops of discontent and gloom, the fruits of materialism. Speed has warped our minds and bodies, and the happiness which we craved was not found.

Look at the unemployment problem at the present time, and which is becoming more acute each month. The economist will explain it with the aid of charts of business cycles and the law of supply and demand. He says nothing of our social struc-

ture of selfishness, for that is not his job; but he does admit that we have produced faster than we have consumed. The thrill of excitement has drugged our systems, and in false strength we seek riches to buy all the pleasures which can be crowded into our short lives. Of course, this plan does increase the millionaire class, at the expense of the lower classes, but the victor has always claimed the spoils.

Fraternal orders that teach brotherhood have felt the spur of materialism and crave more members each year, regardless of quality, and to increase membership have become high-pressure salesmen, oftentimes ignoring the principles of their organizations. As each administration is supposed to develop more strength than its predecessors, the tracks are cleared for speed. Don't obstruct and keep off the tracks. There has to be an awakening to danger ahead, or we will not slow down to avoid the crash. Many clergymen fully realize that a similar condition affects our creeds or beliefs. Instead of applying the right treatment, by calling a spade a spade, they bow before their flocks like children at recitations, ever timid about rubbing the fur the wrong way. We now have to watch the foolish spectacle of revising prayer books to suit the masses of a more enlightened century. Rather give us empty pews to gaze upon than to surrender truth to error and candidness to conceit. Behold another sad spectacle of the prominent clergyman, who contends that part of a Sabbath is sufficient to be holy and the remainder of the day can be utilized for sports. What leadership is displayed in high places, another illustration of patting the masses on the back with hopes of keeping the fold intact. If our creeds cannot hold humanity in check, then for the sake of truth give us better creeds. To be holy for twenty-four consecutive hours seems a waste of time to some clergymen, who call those who advocate it Puritans. Let us, then, be labeled so, and be glad of our distinction.

Here and there, through passing years, leaders of men have taken off the brakes of righteous endeavor, only because a belief could no longer bind men to a fixed standard. In many instances, the standard was not fixed high enough at the start, and where it was it has been lowered. Can we expect humanity to make the attempt for perfection when it is not required? It is human to take the course of least resistance, and as long as we believe we will enjoy wholesale salvation on the group plan—somewhat as life insurance is written on the lives of factory or office employes, but requiring little effort to obtain it by the employes—our materialistic age will gather speed. Pick out your Sabbath, whatever day of the week you can make a Sabbath, and after you shall have concluded your devotions to the Supreme Force, complete the holy day with golfing, a ball game, or, perhaps, a dog fight, bull fight or whatever strikes your fancy, and we have some idea of what your eternal Sabbath would be in the City of God.

Throughout nature we note the slow but persistent growth and progression of things. Our spiritual progression cannot be hurried, but requires the same steady plod, the everlasting effort of right-thinking and right-acting before God and man. It has become a sacred duty that we slow down and take an honest inventory of our spiritual possessions. If while taking the inventory we find the discarded gem of life in some obscure corner, tenderly guard it, for it assures us that there is no rapid road to Heaven, and that we will only enjoy the spiritual estates of the blessed when we can master every material obstacle that would bar out spiritual growth.

T. R. W.

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

QUESTIONS AND ANSWERS

An opportunity is offered to all our readers to send any question of spiritual nature they desire answered. Question should be written on one side of paper and in ink, and must be signed by the enquirer with address.



ONTREAL, CANADA—*The Apostles' Creed of the Protestant Church affirms communion of Saints. In what manner does this conflict with the claim of Spiritualists?*—MR. F. C.

One has the Creed, and it is used to the extent of constantly repeating the words without knowing their meaning, while the other is without any creed and actually communes with those that have given up their earthly existence. Communion with the "Angels" is reported in very many places in the Jewish History, and the means is better understood by followers of the movement called Spiritualism than followers of other forms of worship who do not go outside their own circles.

There are different opportunities of communing with those who have gone before and whom we prefer to call Spirit Loved Ones. This publication is trying to reveal these opportunities, asking the student or seeker to proceed cautiously, for it is a matter that must not be followed lightly or flippantly. We go so far as to say it is very important how best and rightly to commune with the Supreme Spirit Force, God.

BROOKLYN, N. Y.—*I have read the claim that Spiritualism does not teach the worship of God, but anyone reading your enlightening magazine would know otherwise. What disturbs me is, why should there be any grounds for such a claim, and which claim I cannot subscribe to. From my personal experiences with Spiritualists, and through attendance at their meetings, I feel a very grave injustice is being done.*—MRS. B.

One could not make such claim unless it was deliberate intention to deceive, and such must be shunned and avoided. Spiritualists, or whatever else you would call one who "communes" with those beyond, do not fail to look to God for all good, and give thanks to Him.

Perhaps, it is that the unknowing think because there is so much communing with those gone before that they have no time left for communing with the Father. Whatever the grounds, they fail in effect, because there is no justification.

NEW YORK CITY, N. Y.—*What do you say is the Will of God?*—MR. A. C.

May we reverently say, to us it means to keep His commands. God is Love, and it is for us, His children, to do that which is right, true and in love. He does not order us to do anything else, for it is not His Will that we displease Him. He is Spirit, and in spirit we do good. If the flesh is weak and yields to temptation, it is our own doings, and the spirit becomes sad and, because of divine revelation, we know that if we would call to Him he hears and, according to how we call, he will help us. Our own experiences prove His Love, and so do the experiences of the multitudes with whom we are and can have communion with. This is why we urge our readers to read at the top of every page and so impress upon their spirit selves these words, "Please God, Give Me Light, Have Mercy on My Soul."

THE ANNUAL
MATERIALIZING SEANCE
OF MR. C. V. MILLER

By George Heald



TO ME it was a great privilege for the personal invitation that was granted me from Mr. C. V. Miller to attend the seance which was held at his New York City residence on Sunday, March 11, 1928. It was held in commemoration of the birth date of Aunt Betsey, the dearly beloved spirit messenger of Mr. Miller.

About fifty invited guests were present, among them a number who had traveled long distances. There was Mrs. E. M. Cadwallader, Editor of the Progressive Thinker of Chicago, also Mrs. Hewat McKenzie, Honorary Secretary of the British College of Psychic Science, London, England, and Madame Natcha Rambova, formerly wife of the late Rudolph Valentino.

The seance, which lasted about two hours and a half, was intensely interesting. The cabinet, which was the bay-window embrasure of the parlor was opened at the invitation from Mr. Miller to the guests for examination. A few accepted the invitation, and I know for a positive fact that they found nothing that could play any part of trickery. Mr. Miller is a genuine medium and is acknowledged as one of the world's greatest.

The spirit of Aunt Betsy was very active throughout the seance. The demonstrations of spirit presences and their power over material things were many and very interesting. The spirit of Rudolph Valentino appeared, as did also those of the Fox sisters and many others who were combined in one way or another with the guests of Mr. Miller. They came in clear form and good voice to greet their loved ones.

During the seance quite frequently one could feel a delightful breeze pass through the room, and a wonderful perfume which reminded one of the orange blossoms of sunny California. Another thrilling incident occurred while singing the hymn, "Let the Blessed Sunshine In," a beautiful spot of sunlight appeared in the upper left hand corner of the cabinet.

It was a remarkable afternoon spent with those of the spirit realms, and has convinced me, although I am a recent convert to Spiritualism, that there is a hereafter and that while life may be short on this earth plane, it is continuous hereafter. Thanks be to God.

LITTLE BROWN BUNNIES

A LITTLE brown bunny went hippity hop
All the way to the barber shop,
And when he got there,
The barber cut his hair;
Then back to his home he came, skippity skop.

I'll tell you a story that's funny,
'Bout a wee little bit of a bunny,
Who went to the store for some honey
And forgot to take along any money.

A little brown bunny went hopping along;
The day was so sunny he sang a song.
If you a little song would sing,
See all the sunshine it would bring.

C. L. H., Collaborating

By UNCLE AMOS.

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

WHAT MODERN SPIRITUALISM MEANS

By Geraldine Wood

EVERY religion worthy of the name has been based upon the teaching of the continuity of life. Spiritualism is no exception. It, too, is based upon the teaching of immortal existence, but with a difference. Spiritualism says, "We can prove the continuity of life. We can prove that the death of the spirit is impossible." All the world is interested to know if our claim be true. If we can prove that spirits do live, do retain their personal identity after death, we shall have proven the continuity of life. The greatest problem that has ever confronted man is the problem of his own origin and continued existence. It has been the mystery of the ages. At last solved, by whom?

We have built up a movement termed Modern Spiritualism. In our foundation, as it is built up, stone by stone, appear the names of all the pioneers of our great movement, names forever imperishable—immortal on this side of heaven as upon the other. Being still human, we who remain can build but what we may see, and so we have stumbled often as we continued to lay our foundation and as we found the cement of love and harmony imperfect. If our foundation does not stick together, we shall be of little use as separate stones. As a whole we are impressive. It is just this cement which makes our movement possible. And with the aid of heaven we shall be invincible.

Men of science are examining our foundation every day, kneeling to find flaws and finding few, for, although the structure is on this side of heaven man-made, it is welded together by the power of spirit. Spirit love ones have helped us. Heaven itself has lent us aid, and proof and power. With such aid we can be strong, indeed, to go forward. Let them examine all they care to, for our foundation is built upon truth. It will stand inspection. What is heaven born and heaven built is sufficient for man. But the earth structure being his, he often finds it imperfect and lacking.

So should we be worthy exponents of the cause we represent, for we are as never before under inspection. Even as Paul said to his followers, "We are made a spectacle for men and angels." So is Spiritualism today such a spectacle, but, friends, the foundation holds!

All religions built upon faith are beautiful, indeed, illuminated as they are by the emanations of great minds, but as the solid foundation of proof is lacking, they seem to us mere dream palaces, destined some day to disappear and be replaced by that which is real and true. We have little, indeed, to offer the inquiring mind other than truth, and so it is that the enquirer often finds Spiritualism disappointing. It is but a teaching of continued existence, life as it is lived day by day, year by year. After all, what do we expect? Our life shall be what we make it. We, alone, are responsible—each one the architect of his and her own destiny. So it is, we come to face true values and put dreams aside, as children no longer, but as men and women, facing the issues we have reared upon our foundation. What the future of Spiritualism shall be depends upon the men and women of today.

From the spirit guide comes these words: "Build we well or build we idly; build we nobly, good and true; all the world shall pause and wonder, and turning shall face you—our vanguard."

LIGHT OF THE SPIRIT

By K. F. Clawson



LISTENING over the radio the other day the expression was used, "We are they who must walk by the light of the Spirit." The remark referred to those who were physically blind.

Little do we realize the vastness and the majesty of such a remark. Would that we all could knowingly say, we will walk by the Light of the Spirit. It is like listening to the Spirit within, that better-self. How much happier we would make all who came in touch with us as well as those whom we may go to, and at the same time be happier ourselves.

If we would only not forget that God is Spirit, God is Love, God is Light. We are all a spark of that God, that Supreme Spirit, and so should radiate that Spirit, that Love and that Light.

When we see a blind brother or sister, our first thought is of pity. Why the pity? Are they not blessed with something that we have but perhaps do not take advantage of?

All have the power to commune, Spirit to Spirit, with our Father in Heaven. Many of us are so busy with the "light" of material matters, we find no time to "walk by the Light of the Spirit." It is crowded out. Then we wonder why all sorts of unwelcomed conditions come upon us, little realizing we draw them to ourselves.

If a brother or sister has a little more than we have, we become envious instead of being glad and wishing them well.

By knowing ourselves first and better, we soon will walk in that manner of Light and Right and with all Truth.

SPIRITUGRAMS No. 10

Each sentence is taken from one of the inspired Songs of David. Do you know which ones? See answer in next issue.

1. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.
2. Oh, that men would praise the Lord, for His goodness and for His wonderful works to the children of men.
3. His seed shall be mighty upon earth; the generation of the upright shall be blessed.
4. For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.
5. He hath showed His people the power of His works, that He may give them the heritage of the heathen.
6. The Lord hath done great things for us; whereof we are glad.
7. He sendeth the springs into the valleys, which run among the hills.
8. He will not suffer thy foot to be moved; He that keepeth thee will not slumber.
9. It is better to trust in the Lord than to put confidence in man.
10. Praise ye the Lord, for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

The answer to SPIRITUGRAM No. 9 follows: Psalms 39:4, 38:15, 139:23, 84:10, 73:24, 4:8, 145:5, 61:8, 71:21 and 18:1, respectively.

PLEASE, GOD, GIVE ME LIGHT; HAVE MERCY ON MY SOUL

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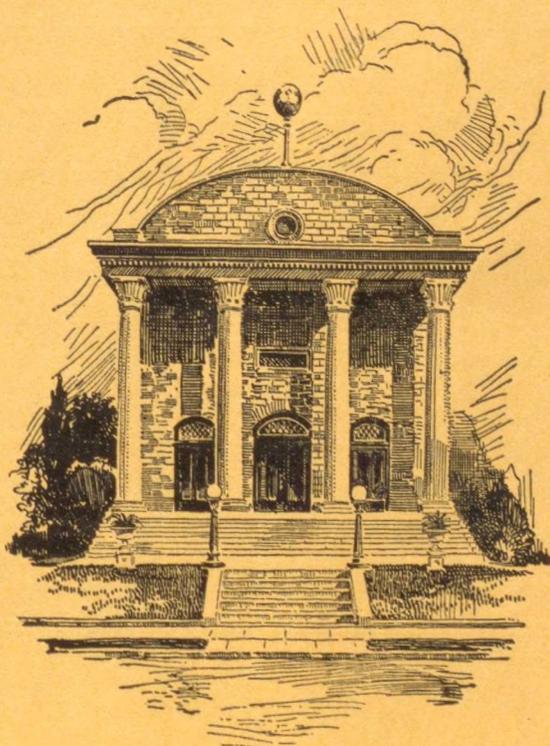
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A MAGAZINE FOR SPIRITUAL UPLIFTMENT



THIS PUBLICATION is devoted to truth and stands in defense of God and His laws. We welcome all truth-seekers and want the army of truth-finders to grow into a real brotherhood of man.

The organization that comes forth with this periodical does so not for name nor for material gain. The great struggle to overcome doubt and fear requires the generous support of all who will join hands with us.

We quote below some of the statements which have appeared in our previous editorial department:

"We do not believe in capital punishment. The law of God commands us not to take another's life."

"The Board of Editors stands for TRUTH and RIGHTEOUSNES and in BROTHERHOOD. They pledge themselves individually to try and give of their very best efforts."

"Communication with those spirit loved ones who have given up their earthly bodies is an established fact."

"You cannot destroy life. It lives on forever. Life or spirit is eternal."

"The high and the lowly, the strong and the weak, white or colored, believer and non-believer, all need the service and gospel of Him who sent us forth.

"God is love, and most certainly is not to be feared."

"There is always good within us, and it is good our loved ones inspire us to bring out that goodness."

As we continue with each succeeding issue, our every endeavor will be to come openly with those convictions that will make for more happier and harmonious relationships between race, religion and revelation. We are in sympathy with those organizations and individuals whose aims are for a higher life hereafter. Their co-operation and correspondence is invited.

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