

**AFTER DEATH
WHAT?
THIS PAPER
TELLS YOU**

TRUTH
The PSYCHIC OBSERVER

**TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH**

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SPIRITUALISM IN RIO de JANEIRO

California Medium Wins Court Decision

ZENOR CLEARED!

"Not Guilty" says the Judge

A brilliant presentation of facts, by defense attorneys, prove that medium's church activities and spiritual work cannot be classed as "Fortune Telling."

Clear-cut Defense Exonerates
Los Angeles Trance
Medium

By

James Crenshaw

4312 Clarissa Ave.
Hollywood 27, California

Religious freedom, fully recognized by the framers of the Constitution but not so fully by some "Higher-ups" of American cities, now officially includes the long-established church work of the Rev. Richard Zenor as the result of a Los Angeles municipal court decision.

Ironically, his recognition came in the form of a "not guilty" verdict by Municipal Judge Elmer D. Doyle of Los Angeles, after a brief trial in which Rev. Zenor was accused of violating the city's anti-fortune telling ordinance.

False Charge

Police had interrupted a meeting at this minister's *Agasha Temple of Wisdom*, 353 North Western Avenue in Los Angeles, on December 10 to make the arrest, which it later developed was based upon completely inadequate investigation. In their report, the officers stated that they had information the Western Avenue address was being used for a "fortune telling operation in the guise of a church."

Attorneys S. Arion Lewis, Jr. and Robert A. Neeb, Jr., for the church, were prepared to show that prophecy, although an integral part of the doctrine and practice of the Temple, constituted less than five per cent of its activities and that, therefore, it could not possibly be engaged in the "business" of fortune telling, as alleged.

Not "Fortune-telling"

However, because of the peculiar wording of the Los Angeles ordinance, they were required, paradoxically, to prove that prognostication was an important and essential part of the church practices and that the prosecution's claim of alleged "fortune telling" to two police women at the public service on December 10 might well be true.

Mr. Lewis, who incorporated

the church under California statutes in 1943, identified a section of the corporation by-laws which placed the organization directly under the exceptions prescribed by the municipal ordinance, as interpreted in a 1944 decision by the Appellate Department of the Superior Court of Los Angeles County. The section had been written for the church by Mr. Lewis only after careful study of the Temple's aims and practices; so he was able to testify that the particular by-law expressed the true doctrine of the church. The section reads:

"The purpose of this corporation is to be and maintain a Christian

Court Decides in His Favor



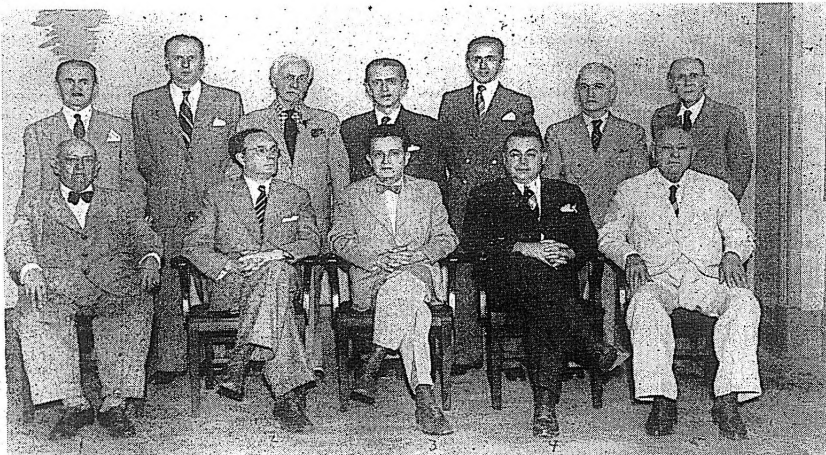
Rev. Richard Zenor
California Trance Medium

church, recognizing as its only sacred literature the *Holy Bible*, both *Old and New Testaments*, and directing its only sacred literature the *Holy Bible*, both *Old and New Testaments*, and directing its principal endeavors and activities into the field of spiritual, metaphysical and mental science as the same relate to religious education and worship.

Correct Interpretations

"The doctrine and creed of this church is the belief in the continuity of life, sometimes known as immortality, and the belief and faith in the oneness of all mankind with God, and that through mediumship mankind does receive teachings, guidance and prophecy from God, the living Christ and the spirits of those teachers, prophets and persons who have progressed beyond this plane of life, and that through mediumship communication may be had with persons who have progressed beyond this plane in life, receiving from them guidance, prophecy, instruction and the predic-

Board of Directors of Brazilian Spiritualist Federation (Federacao Espirita Brasileira)



Psychic Observer

One of the most progressive Spiritualist Federations in the World has been functioning for some time under the leadership of Dr. Wantuil de Freitas, President. The federation is located at Avenida Passos, 30, Rio de Janeiro, Brazil, South America.

Board of directors (above) Left to right, sitting: Cap. Luiz Paiva Junior; Director da Assistencia; Dr. Sylvio Brito Soares, Vice Presidente; Dr. Wantuil, PRESIDENTE; F. V.

da Rocha Garcia, 1° Secretario; Manoel Jorge Gaio, Procurador.

Left to right, Standing: Henrique Sonderman, Gerente Revista "Reformador"; Dr. Luiz Guillon Ribeteiro, Medico da Assistencia; Dr. Carlos Lomba, 2° Secretario; Ismael Gomes Braga, Secretario Sessao ESPERANTO; Indalicio Mendes, Secretario Revista "Reformador"; Americo Vieira, Tesoureiro; Major Alfredo Feliz da Silva, 2° Secretario.

tion of events and matters relating to the health, welfare and happiness of the individual in this plane of life."

This part of the by-laws became the focal point of the case because of a provision in the ordinance inserted after the prohibition against fortune telling it reads:

"The provisions of the preceding section shall not be construed to include, prohibit or interfere with the exercise of any religious or spiritual function of any priest, minister, rector or an accredited representative of any bona fide church or religion where such priest, minister, rector or accredited representative holds a certificate of credit, commission or ordination under the ecclesiastical laws of a religious corporation incorporated under the laws of any state or territory of the United States of America or any voluntary religious association, and who fully conforms to the rites and practices prescribed by the supreme conference, convocation, convention, assembly, association or synod of the system of faith with which they are affiliated.

"Provided, however, that any church or religious organization which is organized for the primary purpose of conferring certificates of commission, credit or ordination for a price and not primarily for the purpose of teaching and practicing a religious doctrine or belief, shall not be deemed to be a bona fide church or religious organization."

The 1944 appeal decision had

(Continued on Page 4, Col. 1)



Marchal Ewerton Quadros I. Presidente da Federacao Espirita Brasileira.

Brazilian Cites Spiritualism's History and Progress In Rio de Janeiro

Many of Spiritualism's greatest text-books were written by noted Brazilian pioneers.

By

Wantuil de Freitas
B. S. F. President

The Spiritualist movement in Brazil began in 1866, so far as we can find its first steps. A booklet printed in Bahia by Luiz Olympio Telles de Menezes, in that year, with the title "*Spiritismo*", is the first known publication in this country about Spiritualism.

In that booklet, we can read a translation of part of Allan Kardec's "*The Book of the Spirits*" and the names of three friends of the translator, who accepted *Spiritualism* and a few other names of clever people interested in the subject of Spiritualism and having visited seances.

Valiant Pioneers

Nothing else we know of the times between 1866 and 1883. As in the *Empire of Brazil* in that time, the *Roman Catholic Church* was an official Religion obliged to everybody and religious fanaticism perhaps obliged the first Spiritualists to hide themselves and keep the little movement absolutely secret.

Only in January 1st, 1883 a photographer called Elias da

Silva founded the magazine "*Reformador*" (a reformer) which regularly appears till now and became next year the Organ of the *Brazilian Spiritualist Federation*. From 1883 till our days, the movement is public and struggles for its rights to live and to serve humanity.

B.S.F. Propaganda

The B.S.F. was founded just a year after the appearance of "*Reformador*", that is, on the first of January 1884. Its founders were nine gentlemen and three ladies. One of the founders was *Field Marshal Raymundo Ewerton Quadros*, who became its first President.

By "*Reformador*" and books published in *Portuguese*, our Federation started the propaganda of Spiritualism throughout the Brazilian territory, which is a little larger than continental *United States of America*; according to Webster's Dictionary, the *United States of Brazil* has 3,218,130 and the continental U. S. America 3,026,789 square miles. Both large countries are called *United States*.

By the propaganda of B.S.F., the movement progressed firmly but slowly during half a century, that is, till 1934, when appeared before the public the man, who certainly will be considered in the future as the father of Spiritual-

The Trance Addresses Dead Man's Home

In Three Parts

Through the Mediumship
of
J. J. Morse

J. J. Morse, former editor of "Two Worlds," London, England, was during his life time, one of Britain's foremost trance mediums. This series of trance lectures, delivered through Morse's mediumship, was published years ago in a pamphlet called "The Dead Man's Home" Part I, "HOW HE ENTERS IT," begins on this page; Part II, "WHAT HE FINDS THERE," and Part III, "WHAT HE DOES THERE," will appear in consecutive issues of this journal.



J. J. Morse

THE DEAD MAN'S HOME

PART I.
HOW HE ENTERS IT.

In dealing with the general topic, "The Dead Man's Home," we have decided to divide the subject into three separate portions, each of course complete in itself, but each leading to the consideration of the one that follows. The aspect of the subject that we intend to deal with on this occasion is: *How man enters that home; subsequently, what he finds when he enters it; and, ultimately, what he does when he is in it.*

We hope in this manner to accomplish a task which, in our opinion, may not be without fruit—that of placing somewhat of a connected story before you regarding death and its associated consequences and results.

Death has always been more or less a matter of terror to all civilised peoples. This may be because of their more acute sensibility, because of their more pronounced questionings regarding the phenomena of existence.

The uncivilised and savage mind, taking life pretty much as it comes from day to day, not stretching its reasonings, nor its questionings, very much beyond the limits of the moment, will not look—and history shows it has not looked—upon death in precisely the same way as its civilised descendants do.

Death Startling

And when we further remember that the speculations of theology, rather than the aspirations of religion, have tended so much to befog and becloud death, and invest it with a grotesque and quite unnecessary terror, you can easily imagine that the civilised man is much more likely to fear the coming of death than his uncivilised brother.

Yet, in all cases, savage or civilised, the phenomenon of death is startling. It implies a loss of action, the stoppage of the machine, the passing away of the blush of health from the cheek, the sparkle of happiness from the eye; it implies the coming of decay, the wasting and mouldering of that form which was once erect and good to gaze upon, but which ultimately becomes a mass of festering corruption, hideous to sight and sense alike.

No wonder that, looking at death from the superficial point of view, without understanding its

meaning, man should view its coming with alarm and fear.

We hold that death is the coming to the real purpose of man's present career. Supposing you die, is that to be the end of you? Then life would be summed up in death, and death would be the object and purpose of life.

The Narrow View

All men dying, there being no escape from it, whatever speculation the world may have indulged in in the past or to-day, it is the one experience all men are subject to, and it becomes a question as to how this death is brought about; not of the narrow view of disease and accidents, these are merely contributory circumstances, incidents in the association of the inevitableness of death for all men.

Supposing we were to consider death as a cosmic fact, a necessity of the order of the universe, not brought into the world because of man's disobedience to the commands of God, but a thing predicated from the very foundation of the universe, ordered, prepared

for, and all things directed towards its consummation.

Death would then cease to be a limited, local matter, it would become one of the necessities of the universe. Of course, there is no need to point out that the world in which you live is in a constant state of flux, ebb and flow, order and disorder, chaos and composition, you know that quite well.

Insult To The Deity

Nature, as you understand her, exhibits these phenomena incessantly, and it is utterly impossible for the human organism to escape the law which virtually dominates the universe; aggregation, association, organisation, evolution and fulfilment, decline and decay, such order represents the motion of the universe around you as well as the world in which you live.

To say that men die because of the displeasure of God is an insult to the Deity. To say that they die because of the will of God is true; but it is God's pleasure, not His punishment. We therefore relieve God of the charge of heartlessness and cruelty which some people heap upon His name because of man dying.

Looked at then from the purely personal point of view, human life is marked by the ordered stages of infancy, youth, manhood, and decline. If we remember that such stages refer simply and only to the physical side of man's career, belong only to the external and fleeting environment, a new thought may arise—that these changes may be preparatory, that they may serve a purpose.

Man's Development

Here again the point of view regarding death undergoes an important modification. If the evolution of the individual is towards a definite, destined end, then old age is no penalty, the fact of the loss of physical power and vigour nor calamity, and the incidental experiences of mortal life no more to be considered than the passing humours of a petulant mood.

Each marks a stage, each shows a certain method and mode of accomplishment, each leads towards the final consummation, and life considered from that point of view is robbed of the atmosphere of pessimism which has overshadowed it in modern times. The sorrow and misery regarding life is not due to life's experiences, but to the inability to correctly interpret their relationship to man's development.

When men view life from the broader and sweeter standpoint they will see that this is a temporary condition, a rudimentary state of life, a prophecy of the many opportunities of what is to be, but in no sense a finality, save only as it concerns man's physical organisation and earthly circumstances.

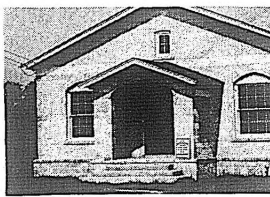
What Lies Behind?

Man, then, lives his life. What do we mean by man lives his life? We do not mean his physical organisation. Yet his physical organisation is the phenomenal result of an association of energies which in their aggregation and commingling ultimately produced the human form. The old question has been and still is asked: "Is there aught in the man save the forces which are aggregated into his physical body?"

If there is something more, then it lies behind these forces, and perhaps we shall see that this "something" is the moving cause which results in the aggregation of those elements which are necessary to the production of the human organism.

This will bring us back to the root fact in being, that the divine

Jacksonville Spiritualist Center



Psychic Observer

This modern little Spiritualist center in the city of Jacksonville, Florida, located at 925 Liberty St., is known as the Spiritual Science Church.

Services are held every Thursday and Sunday evening at 8 under the supervision of Rev. Rosa Lee Smith, pastor and founder.

is the basic fact of all existence, and that all existence in every form, order, and constitution of its operation, is but the manifestation in action of this divine basis.

Language Difficult

You may call it the great unknown, the great positive mind, the universal force; whatever word you finally select the result will be the same, you are referring to this basis which is the foundation of all, and that foundational basis is your foundational basis also; you and God are one; you are a part of the Infinite, you partake of His nature in so far as you, like Himself, are also eternal.

The poverty of human language and the limitations of its expression prevent us using any terms which will more readily help us to explain it to you.

You, then, are enveloped in a material organism: that organism expands by exercise, by the exercise of its possibilities it grows in strength, vigour and utility. You call it developing your muscles, training your intellect, but you are behind all this, imperfectly expressed it may be, feeling perhaps in your inner consciousness that you are surrounded by limitations and by bonds which you are necessarily striving to overcome.

Divinity Individualized

Here then we come to the point that man is an individualisation of the consciousness of God expressed in the modes of consciousness, personality and individuality, and his progress from his infantile career up to his maturity indicates the care and development not only of the physical body, but the extension of activity in regard to the inner qualities of the soul itself.

Picture to yourselves the perfect man, the perfect woman; there they stand before you, the individualisation of the Divine itself. Nothing can be fairer or sweeter than the perfect man and the perfect woman.

Would that they could remain so, and that their grace of form

and beauty of feature could be duplicated in the beauty and sweetness of their lives and thoughts. Then indeed the world would be full of kings and queens, angels in human form, and sorrow and sin would rapidly disappear from human life.

Gospel of Pessimism

Alas! the storm comes; the cold wind of winter beats upon the air; the cheeks grow hollow, the hair becomes grey; the beauty of form slowly vanishes, and all those powers which you admired so much begin their decline, until old, feeble and bent, this erstwhile handsome pair stumble along the remainder of the road of life, and sink at last into the darkness and desolation of the grave.

Assuming conclusions upon incorrect premises lead to the gospel of pessimism. On the other hand, taking each definite stage in the career of these people as marking the accomplishment of certain results, which results all tend to a definite end, that end the future life of that "something" which we have called the basic fact of life, then you differentiate between the decay of the mechanism and the departure of the power which moved the mechanism.

Physical Evolution

You have discovered there are two states of circumstances moving parallel, side by side, and that whereas the evolution of the physical man to the highest possible point of efficiency represents, when attained, the high water mark of his ability to serve this life, his decline does not represent the loss of that efficiency, but only a transfer of its operations from one state of operation to another state.

Here, then, the principle comes before us: this life being a rudimentary stage, man beginning his career here—beginning it, mark you—must of necessity begin it for some ultimate purpose—an extension of it, unless he concludes it at death. It must be remembered that the law of evolution is a fact,

(Continued on Page 3, Col. 1)

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(P-231)

The Dead Man's HOME

HOW HE ENTERS IT.

(Continued from Page 2, Col. 5)

a method of progress in the constitution and order of nature. It is the growing out of, the building up, from the development of the circumstances and conditions surrounding you.

Law of Evolution

It does not necessarily mean that when a given set of circumstances have completed their evolution there is no further development extending beyond them. Man having been completed, so to speak, when he has reached his maturity, so far as his effectiveness in this world's life is concerned, we ask another question: Has the law of evolution ceased to operate?

Has the law of evolution taking absolute control, broken down and destroyed all that evolution has accomplished? Physically speaking, yes, but only because it has accomplished its purpose in regard to the physical organism. There has been an interior process, a parallel process of evolution proceeding all the while.

As Spiritualists you are aware there are people on the spirit side of life who were once living the earth-life. You have abundant and complete evidence to substantiate the claim that the people who have "died" have only passed through an experience, and are continuing on the other side.

How the Law Works

There has come a crisis in their career which has transferred them from one state of the universe to another state, always in accordance with law. Law is as absolute on the "other side" as it is on this side. How does this law work?

You will surely agree as a matter of logic that if there is any difference—and there must be—between the other state towards which the dead man has travelled in the past, and the state in which you are now living—and you will live in that other state; you mark the word—then you must possess the machinery which will fit you and relate you to the circumstances of that other state, just the same as you possess the machinery which relates you to the state in which you live to-day; without this machinery you would be non-existent.

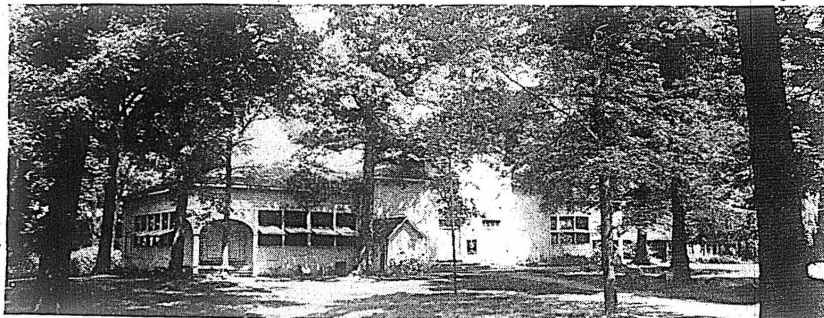
Object of Evolution

The old theologians have said that the trumpet shall sound and that souls and bodies shall be brought together, and man shall live a conscious life beyond. This was the old-fashioned notion. Physical science has upset such a fairy-tale, and to-day very few people accept it. *What can take its place?*

You have no right to deprive your fellows of a thought, unless in the place of it you can give them something brighter and truer. We claim that the Spiritualistic philosophy can do this.

We come back to the law of evolution, and say that side by side with the development and evolution of the physical organism there has been an interior evolution and development, the building up of an interior organism which stands between the inmost consciousness—that is you—and the external body, which is not you, but only the machine which you are utilizing; and that this in-

Auditorium, Seating Capacity 2000, Chesterfield Spiritualist Camp



Tyner-Murphy, Kansas City, Missouri.

Those who have, for many years, visited Chesterfield Spiritualist Camp, Chesterfield, Indiana, will recognize the auditorium in the picture above. Public services and seances are held in this building daily throughout the summer sessions. During July and August, 1948, nearly every known phase of mental and physical mediumship will be demonstrated (i.e.) apport, materialization, independent card writing, partial materialization, spirit photography, direct-

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terior body is infinitely more subtle and refined than the external body.

The object of this evolution is to evolve a spiritual organism, the inwoven perfection and beauty of which is reflected in the perfection and beauty of your external nature.

After Death, What?

When you arrive at maturity you thus possess two organisms; one only is necessary as far as this life is concerned; the question is what are you to do with the other? You have two organisms where one is sufficient. You will notice that when the grand climax has been passed the physical organism begins to wither and decay, and becomes practically useless.

What has been taking place? The gradual severance between the inner and the outer organisms, the gradual snapping of the cords that have related and bound them together. There is loss of memory, failing eyesight, departure of muscular vigour, decline of physical health.

You say, "Poor fellow, he is breaking up." Nothing more absurd; all that is taking place is that these avenues through which you have functioned for sensation have served their purposes so far as your rudimentary career is concerned, and are decaying as a natural consequence. Little by little they decay, and if allowed to decay naturally, the phenomenon of death is in every case a strictly logical and natural condition of the processes of life.

Death—A Natural Result

You would simply fall asleep, and there would be no more concern about dying than there is

about falling asleep when you are tired out. But so many people make haste to kill themselves in their mad attempt to keep alive, that the fear of death causes more terror than the actual phenomenon of death itself. Nature is the kindest of mothers at such a crisis, and nurses her children painlessly into the life that lies beyond.

The illustrations of practical psychology with which you are familiar to-day, and the terms of hypnotism, abundantly express the fact of the existence of your psychical faculties. For the word psychic use spiritual. The phenomenal evidences of man's physical faculties are then *prima facie* arguments in favour of a psychic organism; that psychic organism is the spiritual body, that which we have been referring to.

Death comes as a natural result of the processes of life. It is as natural to die as it is to live. A man enters the spirit life, "The Dead Man's Home," as a direct result of the fiat of God working through nature, fitting him for that other side. He has begun in this life and continues in the other. He enters his home through the gates of death.

Death's Outward Signs

What happens? The gates swing back. Let us assume that his days have been well spent, that he has righteously used every faculty of body and of mind, that he has lived a sober and temperate life, and honoured God through his good health of body and through his good health of mind.

Let us suppose he is lying upon

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(P-228-230-232-234-236-238)

Rev. Joseph M. McWilliams, Dean of the Temple of Spiritual Science of Jersey City, New Jersey, for the past eighteen years, is now residing in Camp Cassadaga, Florida. Later Rev. McWilliams will establish a Temple of Spiritual Science in Florida of which he will continue to be the Dean.



(P-229) McWilliams

man would enter his home in the "great beyond."

Now, several conclusions are deducible from the foregoing statements. First, the "dead" man; he has not been transformed into an impossible angel or devil; he remains himself; and, singular to say, he remains and appears to be the best of himself. It may be that "best" would not be what you would consider the best; but that is not the question.

What the "Dead" Need

You may have been fortunate enough to have achieved a higher development. Circumstances, as they are called, may have given you a happier and more useful sphere; but it is not what you consider the best, but what is the best for that particular man.

He remains, as you will remain—yourself; consciousness, intelligence, memory, individuality and personality are all his. The continuity of consciousness is the keystone of personal immortality. It being an intelligent existence after this change, the "dead" man will demand, not as a whim or pleasure, but of the necessities of his existence, that the other world shall be able to minister to his needs, just as the world he has left ministered to his needs while he dwelt thereon.

What Death Alters

In the next section of our subject we hope to tell what the "dead" man found when he entered that home. We shall show the true nature of that man; that he continues to be himself; that all others will be themselves.

Therefore, death will not destroy friendships. All the spiritual, moral, and mental relationships will continue beyond the grave, and you will know each other over there, if you ought to know each other. Circumstances, not affinities, are responsible for much in the associations of earth life; death alters this.

The loves and friendships of earth life will be renewed "over there." Parents and children, friends and companions, will meet again in glad reunion. All your likes, your desires and aspirations will be gratified in the "hereafter."

So you now enter your home beyond, in accordance with the laws of nature, which express the purpose of God, and death, instead of being a manifestation of the wrath of God, is an exhibition of His love and wisdom. This being so, life's sorrows may cease to hurt you, its clouds may be dis-

(Continued Page 11, Col. 5)

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BRAZIL

(Continued from Page 1, Col. 5)

ism in Brazil, *Francisco Candido Xavier*, whose first book published in 1932 was largely discussed from 1934 till now by all the papers and magazines of the country.

That book called "*Parnaso do Alem Tumulo*" (Parnassus of the Beyond) is a collection of poems by fifty well known Brazilian and Portuguese poets, of which the styles are perfect personal identification.

This book is being passionately discussed by all Brazilian thinkers with the largest propaganda of Spiritualism. Against it the enemies of Spiritualism did a wonderful propaganda and the friends also answered and the largest propaganda is done. Now Spiritualism progresses quickly in our country.

Presidents of B. S. F.

Field Marshal Raymond Ewerton Quadros, 1884 till 1888; *Dr. Francisco Menezes Dias da Cruz*, 1889 till 1894; *Julio Cesar Leal*, 1895; *Dr. Adolpho Bezerra de Menezes*, 1895 till 1900; *Leopoldo Cirne*, 1900 till 1913; *Dr. Aristides Spinola*, 1914, 1916, 1917, 1922 till 1924; *Manuel Quintao*, 1920-1921, 1918-1919, 1929; *Dr. L. O. Guillon Ribeiro*, 1920-1921, 1930 till 1943; *Colonel Luiz Barreto Alves Ferreira*, 1925-1926; *Admiral F. V. Paim Pamplona*, 1927-1928; and *A. Wantuil de Freitas*, 1943 till 1947.

Members

B. S. F. consists of individual members and 433 Spiritualist Federations and Societies in the States of Brazil.

Social Helps

B. S. F. has a *Department of Help* in its Headquarters and similar organizations of help in the States' Federations and Societies. More than 2,500 people are helped monthly in the Headquarters. The helps are of different kinds; healing, spiritual advices, money, dentist, medical, lawyers, etc., to all the public without consideration of religion, nationality, races or color.

Most Studied Books

During the last ten years the books most sold were: *Works of Allan Kardec* 466,400 copies; *Works of Francisco Candido Xavier* 234,000 copies; *Several Authors' works* 665,500 copies; *Booklets*, free distributed 752,200 copies; *Catalogues* 232,470 copies."

Famous Books

MOST FAMOUS BOOKS WRITTEN BY SPIRITS. Medium *Zilda Gama*, Spirit *Victor Hugo*: "NA SOMBRA E NA LUZ" (In the Shadows and in the Light); "DO CALVARIO AO INFINITO" (From Calvary to Infinite); "REDENCIAO" (Redemption); "A DOR SUPREMA" (Supreme Pain); "ALMAS CRUCIFICADAS" (Crucified Souls. To be printed now).

All the books by the Spirit of *Victor Hugo* are spiritual teachings in beautiful romances or tales of much action and interest.

Medium *Francisco Candido Xavier*, several spirit collaborators; "PARNASO DO ALEM TUMULO" (Parnassus of the Beyond)—A collection of poems by fifty well known Brazilian and Portuguese poets. This book is unique in the world Spiritualist literature and has been always

passionately discussed by writers and poets. Many of the poems were written very quickly in public seances, before witnesses of enemies of Spiritualism.

"EMMANUEL"—Teachings of Spiritualism by the Guide (Controlle) of the medium.

"A CAMINHO DA LUZ" (In the Way to the Light). The History of the Civilization at the light of Spiritualism, by Emmanuel.

"O CONSOLADOR" (The Comforter). Christian teachings by Emmanuel.

"CRONICAS DO ALEM TUMULO" (Cronicles or Records of the Beyond).

"BRASIL, CORACAO DO MUNDO, PATRIA DO EVANGELHO" (Brazil, World's Heart, Fatherland of the Gospel).

"NOVAS MENSAGENS" (New Messages).

"REPORTAGENS DO ALEM TUMULO" (Reports of the Beyond).

"BOA NOVA" (Glad Tidings—The Gospel).

Great Propaganda

These five books by the Spirit of *Humberto de Campos*, famous Brazilian writer, in his own style of his living. On account of the success of these books, the widow of *Humberto de Campos* pleaded against the medium and the B.S.F. at the *Courts of Justice* for Author's fees upon her dead husband's works. The Case was quite new and all the papers passionately discussed it.

It was the greatest propaganda of Spiritualism in this country. The Judges decided that she has no right to fees for the books of her dead husband, as in law *mors omnia solvit* (Death solves everything). A dead man has no right before the law, consequently he cannot give rights to his family. A big volume conserves records of that unique case. Its title is "O CASO HUMBERO DE CAMPOS" (The Case of Humberto de Campos).

"CARTILHA DA NATUREZA" (Nature's Catechism). A volume of poems by the Spirit of *Case-miro Cunha*, beautiful moral teachings taken from the life in the country.

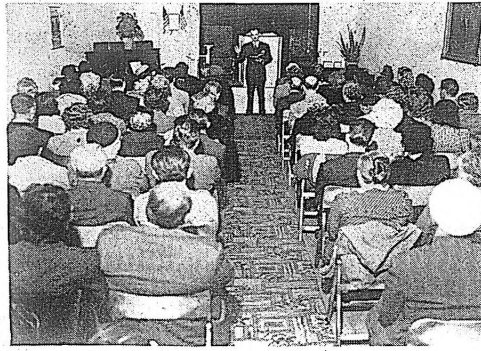
Professors of Medicine

The Spirit of an eminent physician, who gives the pen-name of *Andre Luiz*, is writing a series of scientific books with the most modern medical knowledge in form of charming tales of the beyond.

Five volumes are published and makes the wonders of the Professors of Medicine. The names of the books are:

"NOSSO LAR" (Our Home). Telling about the life of the author in the Spiritual World and his works as a Spirit, his first ac-

Zenor's False Arrest Took Place Here



Psychic Observer

In the picture above, *Rev. Richard Zenor* is shown delivering a discourse during one of his regular Sunday evening services.

People assembled in this church, The Agasha Temple of Wisdom, 353 Western Ave., Los Angeles, California, were shocked when representatives of the police department entered and "without ceremony" arrested *Rev. Zenor* for "fortune-telling."

The full account of his trial and exoneration appears in this issue.

quaintances and friends in his new life after death.

"OS MENSAGEIROS" (The Messengers). This volume teaches about the works of the Spirits, when they come to Earth as messengers of Heaven.

"MISSIONARIOS DA LUZ" (Missionaries of the Light) handles with the same subjects as the above volume.

"OBEIROS DA VIDA ETERNA" (Workers of Eternal Life) teaches how the Spirits prepare their own happiness by working for the happiness of others.

"NO MUNDO MAIOR" (In the Greater World). The same subject.

Emmanuel, the Guide of the medium wrote the following romances:

"HA DOIS MIL ANOS . . ." (There are two thousand years . . . About the life of the Author, in form of beautiful romances, in the times of Jesus Christ, whom the Author knew, but did not accept his teachings.

"CINQUENTA ANOS DE POIS" (Fifty years afterwards) is the continuation of the previous story.

"RENUNCIA" (Renunciation). A Christian story of the 14th century.

"PAULO E ESTEVAO" (Paul and Stephen). A romance about the life of Saint Paul and the first Century of Christianity.

Books For Children

Five interesting books for children, three in prose and two in verse were written through the mediumship of *Francisco Candido Xavier*, who is now 37 years and will be able to receive many other books.

Personal Services

The most important work of this medium is not the books, but his personal assistance to ill and suffering people who come daily to his home. He receives no fee for the mediumistic works. He earns his living as a little clerk and works all the days. During

Zenor Cleared

(Continued from Page 1, Col. 3)

said that these exceptions "do not protect all the activities of an ordained minister," so the mere fact that he is the minister of a bona fide church is not sufficient. Only when he acts within the prescribed rites and practices of his church and conforms fully with the "doctrine" enunciated by its "supreme authority," and then only while exercising a truly "religious or spiritual function," will he be protected, said the court.

Book of Revelations

Judge *Doyle* found no legal conflict between the garbled version given by the police women of the church practices and the stated "doctrine," and consequently entered the verdict in favor of the defendant.

A large number of members of the *Agasha Temple* congregation were available as witnesses but were not needed. Neither was it necessary to introduce Bible quotations, as had been planned, to show that ancient Biblical prophets and *Jesus* himself would have been guilty of "fortune telling" under the wording of the Los Angeles ordinance, including the exceptions.

However, under cross-examination by the prosecution, *Mr. Lewis* was asked to refer to parts of the Bible which would sustain the church doctrine in question, upon which he mentioned that *John the Baptist* was something of a prophet and that the entire *Book of Revelations* was prophetic.

The prosecution did not pur-

the night, he accepts sufferers of all kinds and receives for them private messages of friends or Guides. His healing works reaches about three thousand people every month.

Esperanto Propaganda

B. S. F. considers the *International Auxiliary Language Movement* as absolutely in accordance with the ideals of Spiritualism and has founded in March 1937 an Esperanto-Department, which works in two parallel lines: Teaching the language to Spiritualists and making the propaganda of Spiritualism amongst the Esperantists of the world. With such purpose, H. S. F. has already published twenty-four books and has started a new

sue the matter further, and at the conclusion of the case had no argument whatever to offer in favor of a plea for conviction.

Recorded Evidence

Transcripts and wire recordings of lectures and individual messages received through *Rev. Zenor's* trance mediumship were likewise available to disprove the contention that a "fortune telling operation" was being conducted, but these also were not needed. The fact that no "business" of fortune telling was being carried on easily could have been determined had the officers chosen to attend a number of the church services, it was pointed out.

The present writer was armed with notes taken from his collection of some 200 disc recordings of prophetic messages received through *Rev. Zenor* as a part of an experiment which constituted only a minor portion of the church work. He was prepared to prove by his testimony and the artlessness of the context of the prophecies themselves that startling predictions had been made and fulfilled. As was true of a wealth of other available defense material, no such testimony was necessary.

Noted Lawyers Defend

One dramatic moment in the trial occurred, nevertheless, when *Mr. Lewis* testified that he personally had been able to identify five or six foreign languages spoken through the medium, including *Latin* and *Chinese*. Even one of the police women admitted the voice which spoke to her through the entranced medium's lips was "feminine," and though the female officers' report stated they had been given advice on investments, it developed that the alleged advice consisted of admonitions not to make the investments.

Mr. Neeb, prominent *Southern California* attorney and law partner of *Jerry Giesler*, famous civil and criminal attorney of *Los Angeles*, volunteered to assist in the defense when it became apparent that *Mr. Lewis* would have to be a witness. *Mr. Neeb* previously had successfully handled two appeals from convictions under the fortune telling ordinance.

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(Continued on Page 12, Col. 3)

The Mediumship of Rev. William H. Jackson

By
Belle Turner Daiches

A new church, only two and a half years old, has made phenomenal strides of progress and growth. It promises to become a mecca for Spiritualists from all over the country.

Each Spiritualist church, no matter what its organizational affiliation, is individually conducted according to the capacity and capability of the medium at its head. Perhaps it is best so, for organizational procedure enforced upon the units may stunt initiative and progress and thereby limit individual and unique expression.

Rev. William H. Jackson, Pastor of the First Spiritualist Episcopal Church of Chicago, Illinois, is affiliated with "The Spiritualist Episcopal Church," an organization in itself only a little over seven years old. The organization's liturgy is adhered to.

The name 'Episcopal' borrowed from orthodox Christianity is used in its original meaning in that it is an Episcopalian form of church government. The laity and the clergy have their separate spheres of activity.

Noted Visiting Mediums

Many outstanding mediums possessing varied gifts are banded together in this new national organization headed by Rev. John Bunker, a renowned apport medium and healer, and Rev. Robert G. Chaney whose gift in spirit photography and trumpet-in-red-light is most especially marked. The organization has held seven national conventions thus far.

I attended the sixth national convention which was held at the Olds Hotel, Lansing, Michigan. The daily sessions were characterized by reports, resolutions, motions and matters of business policy engaging any progressive organization. The outstanding feature of the convention was the seance held in the main ballroom with over five hundred in attendance.

Demonstrations were given of materialization, spirit photography, direct-voice, apports, blindfold billet reading, clairvoyance, clairaudience, and precipitated writing.

Versatile Mediumship

On my return to Chicago, I was invited to sit in Rev. Jackson's class for spiritual unfoldment. The first part of the class is in the light and consists of an hour's lecture. The topic is always on some phase of psychic development. At its conclusion, the lights are turned off and the class proceeds in complete darkness.

Each student has an opportunity to describe any personal psychic experience relating to what is seen, heard, or felt during this period, and to convey the information to a definite person if demonstrated in that way. The class leader is the medium's spirit teacher, Dr. E. Charles Best.

Often numerous types of phenomena are experienced, such as the beating of tom-toms, levitation, and touching by trumpet, spirit lights, independent voice—and on rare occasions, partial materialization. The appearance of lights and spirit forms are visible to all, not only to advanced students.

Most of the students bring their own trumpets and place them before themselves at their

night, was remarkable. He gave the entire service—sermon, liturgy and message work. The customary adhesive tape was placed lengthwise and crosswise over his eyes. A black blindfold of several thicknesses of cloth was tied securely over this. Inspection of the process and materials was invited. The baskets of billets were brought up and emptied upon the pulpit. Almost a hundred messages were given in an hour. One after another, he gave names of individuals, of family groups, teachers, guides and even friends. They literally poured out—message crowding message.

Numerous Students

Developing mediums of Rev. Jackson's classes are given every opportunity to further their gifts and unfoldment by demonstration. One night each month, the platform is occupied by mediums sufficiently developed to serve the public thus.

As a lecturer, Rev. Jackson is forceful, interesting, and informative. His material is balanced between his reading and experiences, or inspirationally received. He reveals his own struggle for development, his trials and perplexities.

Rev. Jackson is comparatively young in his work but already he has gone far and is surrounded by a most loyal group. A growing church fund attests to the determination of the members to own a building for their activities, having outgrown their present quarters.

Crowded Sunday and week-night services have been achieved in the short space of two and a half years. He also has a membership of two full classes composed of students from all parts of the city and its environs. His classes are for the advanced as well as the novice. His ability to help capable students has produced platform mediums for his church. Mediums from other localities are frequently featured and the church is serviced by some of the most gifted mediums in the country with remarkable demonstrations of their unique gifts.

Editors Attend Seance

John Bunker and Robert Chaney have served the church. Lulu Taber spent a week at the church with materialization seances. Clifford Bias came for a weekend and held trumpet seances. Margaret Bright and Curtis B. Morris, Columbus, Ohio have both made several visits.

A memorable class event was the attendance of R. G. and Juliette Ewing Pressing, editors of the *Psychic Observer* at a regular session on a recent visit to Chicago.

The class, the last one of 1947, was conducted in the dark with the medium entranced as in a seance. Dr. Best was the first to greet the assembly. Little Star conducted the class. Her usual mischievousness was tempered, I believe, by the presence of the editors.

There was little less banter and far less noise with trumpet thumping. She stated that despite her age, she worked as a little

Canadian Spiritualist Center



Psychic Observer

A group of Canadian Spiritualists assembled in front of The First Spiritualist Church and Lyceum, Seventh Ave. and Third Street, East Calgary, Alberta, Canada.

According to Alice Rushton, secretary, this self-owned church was dedicated in March, 1924.

girl; that she conducted herself sedately was due to the presence of and in deference to, the guests present. The class was conducted in a slower tempo than usual. Little Star stated this was due to the condition of the medium who was difficult to control because he was tired and somewhat nervous because of strenuous work done recently.

Levitation

Teachers, guides, Hindus, Indian healers, doctors and loved ones came through. Since it was class, only one came through for most members. Wherever encouragement or a distinct message was necessary, it was offered, as well as New Year's greetings to all. Much of the physical phenomena evidenced on other class nights was not offered but to our guests many tests came through via trumpet, independently, or through the teachers.

Little Star, Rev. Jackson's guide, commented on the region where she lived while on the earth plane referring to herself as of the "south" after inquiring of Mrs. Pressing whether she was of the south. She enjoyed the comedy when she named the region South Chicago, which is very close, of course, to Chicago.

The levitation of the trumpet brought it close to a member including myself, Mrs. Pressing and others. Notable were the varieties of voices and personalities as they came through. Kismet, Hindu teacher of one of the members offered a characteristic chant which presages his presence. Another member greeted Chung, her Chinese teacher. A mother spoke to her own in independent voice. Still another member was greeted by a teacher, a doctor who was her physician on the earth plane.

Medium's Sincerity

A newer class member asked if she might have the name of her guide. (She had been informed previously that it would come through later). Mrs. Pressing demonstrated her own mediumship when she stated the guide's name was Blue Jay and the teacher of this member was Dr. Carter.

The last teacher to come through was a priest who first offered a customary prayer. Then he advised the class members that the law of God called for obedience; that God was to be regarded not through God-fearing but in God-loving quality. We were further counselled to live according to God's law to love God and it would follow that love for fellow man would result. He offered blessings from the Great Creator.

The usual count was taken as is customary to ascertain before turning on the lights, if any

member was entranced. When the room was lighted, Mr. Pressing who had occupied a chair in the center of the room where Rev. Jackson also sat, was discovered with arms loaded with five trumpets belonging to class members.

Most impressive about Rev. Jackson's work is his own sincerity, honesty, capability, and never-ending search for truth in this greatest of all truths.

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chairs at the beginning of the class. Never are they located twice in exactly the same way when class is over. At times they are completely separated—if so constructed—with the disjointed pieces scattered about the room as they fall with a clatter.

Each week a different student sits in the center with the medium.

When the lights are turned on, sometimes students are found with three or four trumpets in various positions. When I occupied the center, a trumpet was placed across the top of my hand as I held on the arm of the chair, and it balanced there at a precarious angle during the entire session.

Socials are held in this church once a month and take various forms. I attended a "Fire Seance" given by Rev. Jackson, and it was one of the most remarkable psychic demonstrations I have ever witnessed.

Test Message Bearer

Over a hundred people were assembled and each wrote a billet. Questions were permitted of direct test quality, such as asking for serial numbers, street addresses, names of songs, social security numbers, and so on.

These billets were collected, placed in a large tin container, and burned in the presence of everyone. Nevertheless, the medium read each billet, gave answers to questions asked, to whom addressed, identified the signature, and gave a correct message thereupon. It was an extraordinary demonstration expedited with speed, skill and dexterity.

Rev. Jackson's mediumship is ever progressive. His blindfold billet work is outstanding. With his eyes heavily taped and then covered with a blindfold, he can give actual identification by name and place. His evidentials are of one character or another and are usually definite, irrefutable, and speedily conveyed. His is a devoted and consecrated mediumship. Ready wit and humor, graciousness and reverence in the presence of spirit, and a sense of humility evidence his inner development.

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By

**RONALD McCORQUODALE
D. S. N. U.**

In relation to psychical inquiry one often hears the question, "Of what use is it?" When all is said and done, and the facts admitted, what is the gain? Granting the truth of the matter, wherein lies the practical value?

There is none at all to such as Peter Bell, to whom a primrose by the river's brim only excites regret in that he cannot eat and drink it; none to the simple contented heart whose supreme faith transcends all earthly doubt, and needs not the evidence of things unseen.

But very much to the bulk of mankind, the many stricken souls and other seekers after truth. We are led to a truer psychology and a healthier philosophy. Materialism is challenged and effectively answered, and death is no longer felt to have so icy a grip over even Christian hearts.

A Great Incentive

To many this is the most striking benefit of Spiritualism. It is definitely consoling to those made desolate by the passing of dear ones and real friends. Apart from the advantage of having proof to strengthen our faith, we have the benefit of being able to know that departed loved ones are still with us and watching over us.

Is this not a great incentive to us all to strive to walk uprightly and to act unselfishly, to prepare ourselves for a higher sphere where we meet retribution and compensation for just deserts.

An Unutterable Yearning

Only those who have suffered the desolation by the loss of really loved ones can appreciate and understand the feelings of the mourner who finds himself able to converse with and receive happy messages from those who

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or hold on to. The materialist lies imprisoned inside his animal senses.

It is not a Spiritual World that is an illusion, a creature of the imagination, it is material existence that is largely illusory. Objects of sense have only a borrowed existence from eternal realities in the Unseen.

A New World

The world of sensible things, as Plato explained years ago, is only a reflected image of thought or mind existing in a super-sensible realm. Mind is the dominating principle or quality. This is the fuller larger meaning of existence to which we are led by Spiritualist philosophy. And we realize earth life is important in so far as we strive to cultivate those values that relate to eternity.

No wonder Dr. Maclean calls Spiritualism a power to create a new world. It changes all life's values. As Lord Dowding claims, such an outlook and realization is bound to have an improving effect on the way in which we live our present lives now. Materialism does not and cannot exhaust the truth and reality of the universe. Indeed, we here see nothing, literally, but the shadows of the images.

The Phantom Wall


As Plato pointed out we are here prisoners living in a strange world seeing only our shadows or the shadows of other images cast upon the wall. And indeed are there not rare moments when we exactly feel something phantasmal, dream-like about this seemingly solid matter of fact existence?

Matter, as Sir Oliver Lodge puts it, is the phantom wall. James Hilton, the famous author of "Lost Horizon," cries, "Are there not heaven born moments when we feel we belong to a world not divided by space and time?"

There are indeed rare moments when we feel like creatures moving in worlds not realized by sense. Therein lies the ecstatic vision of the poet, the artist, the musician, the seer. Here is the source of inspiration, the mystery of genius.

Happiness in Service

Finally, listen to the testimony of some great men to the practical benefit of belief in Spiritualism. On page 383 of his autobiography, vol. ii., Dr. Alfred Russel Wallace writes: "I feel myself that my character has continuously improved, and that this is owing chiefly to the teaching of Spiritualism, that we are in every act and thought of our lives here building up a character which will largely determine our happiness or misery hereafter; and also, that we obtain the greatest happiness ourselves by doing all we can to make those around us happy." There could be no

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N. F. S. S. C. President
To Visit Middle-West



Psychic Observer

Rev. Frank Mickley, President of The Federation of Spiritual Science Churches has left California for an extended tour. He will visit churches, affiliated with his organization, during the months of April and May.

Included in his itinerary are the states of Wisconsin, Illinois, Iowa, Oklahoma and Texas. For additional information write secretary, Edna Frances Owens, N.F.S.S.C. Headquarters, 357 West 60th St., Los Angeles, California.

The N.F.S.S.C. board of directors: President Rev. Mickley; Vice President, Dr. William Rogers; Secretary, E. F. Owens; Treasurer, Rev. Helen Brown; Trustees: Rev. Mary Reinhardt, Rev. Edna Miller, Rev. Tessie Johnstone, Rev. Olive Sheek; Rev. Blanche Schuler; Ex-Officio Directors: Rev. Florence Fairfield, Seattle, Washington; and Rev. Mary E. Oyer, Oklahoma City, Oklahoma.

Rev. Mickley's organization was incorporated under the laws of the State of California, February 8, 1927.

finer testimony to the value of any Cause.

Life is a Mission

Spiritualism impresses upon us that character is the one great permanent acquisition here. All we take with us is ourselves, what we intrinsically are, morally and spiritually. We truly possess nothing; life is a stewardship for which we are held accountable. It is a mission and trusteeship. There can be no philosophy more inspiring.

Materialism is a depressing creed but Spiritualism offers a wider positive philosophy, and that is essential. It gives a man or a woman something to believe in, to hold on to, and enables him or her to stand up to life. You see Spiritualism is the real science of the soul; the immortality of man; held not as an article of faith, a clause in a creed, but as a piece of personal knowledge, and individual experience is the keynote.

Spiritualism Uplifts

In the ministry of higher intelligence, and from communion with these higher sources, we have the inspired religion of the future. Sir Edward Marshall Hall once confessed that such spiritual communion had often been to him a source of great comfort and happiness in times of difficulty. It can be this to all who sincerely seek in the right spirit.

Spiritualism uplifts, ennobles and exalts the heart and soul. It is a great contribution to the spiritual and cultural improvement of the race. And this is the vital issue, the hope of a new world. It is fundamentally a question of spiritual evolution, and to all who strive upward there is revealed a continuous source of inspiration.

Materialism is the great enemy of human progress, and Spiritualism is the one effective answer and bulwark. Spiritualism truly widens our whole perspective and helps us to get down to earth's trials with new understanding and determination.

"Two Worlds"

The Dead Man's HOME

(Continued from Page 3, Col. 5)

persed, and the weariness and sorrow of it all may be easily discounted.

Here you are in but a rudimentary state, prophecies of what will be. Death will liberate you from the bonds and limitations of mortal life, and over there, in the deathless glory of that Eternal Light, who shall say what greatness and happiness will be man's in the ages of the future?

So let us welcome death with peace and joy, full well knowing it is God's order, and let us look at life from the standpoint we have presented.

The great purpose will be fulfilled in every human life sooner or later, and over there, when, as the "Dead," you enter the home beyond, you will be able to look back on your career in this world with satisfaction, realizing that having passed through the rudimentary stage, you are now ascending and unfolding; that you can never go back in the scale of being; and that immortality is indeed the rational, personal, and conscious continuity of man's life, through the gates of death into the realms of spirit.

(To Be Continued)

HOME STUDY COURSES: Temple of Spiritual Philosophy, 8336 Goldfinch St., San Diego, California; Combination of Divine Healing and Swedish Massage; The Master's Last Command—Mark 16:18; Spiritual Psychology; Psychotherapy; Mediumship; Minister and Doctor of Divinity Certificates, Diplomas and Degrees awarded and details write Rev. Glennie Gay, D.D., Pastor and Founder or phone: W-4202. (P-235)

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TWO HUNDRED THIRTY

April 10, 1948

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More About the Progress of Spiritualism in Brazil

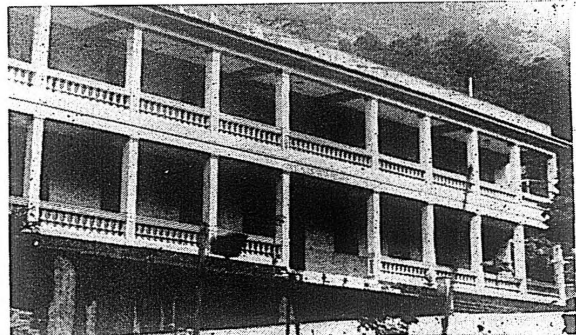
Outstanding Mediums, Healers, Propagandists and Executives



Pictured above as leaders of Spiritualism in Brazil; left to right: *Dr. Adolfo Bezerra de Menezes*, President of The Brazilian Spiritualist Federation, 1895 to 1900; *Pedro Camargo* ("Vinicius"), noted writer and Propagandist; *Dr. Luiz Olympio Guillon Ribeiro*, President of B. S. F. from 1920 to 1921 — also from 1930 to 1943; *Frederico Figner*, writer, propagandist

and Healer (Passed away 1947); *Zilda Gama*, medium; *Djalma de Faria*, President of the Federation of Pernambuco (Affiliated with B. S. F.); *Dr. Francisco Menezes Dias da Cruz*, President of B. S. F. from 1889 to 1894; *Francisco Candido Xavier*, medium; *Dr. Aristides Spinola*, President of B. S. F., 1914, 1916, 1917 and from 1922 to 1934.

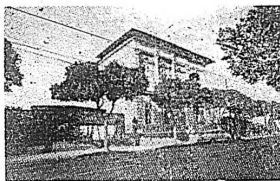
This Hospital Supported by Brazilian Spiritualists



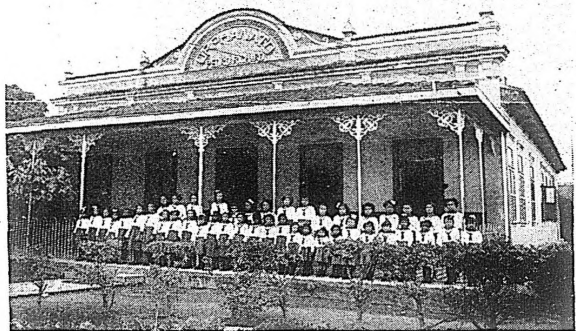
"Pedro de Alcantara," Rio de Janeiro, Brazil



Mammoth Hospital of Porto Alegre endowed, directed and financed by Spiritualists (Projeto do Hospital Espirita, cidade de Porto Alegre).



Printing Office, Editorial Rooms and Propaganda Bureau of The Spiritualist Federation of Brazil, Rua Figueira de Melo, 410, Rio de Janeiro, Brazil (Predio da Editora da Federaçao Espirita Brasileira).

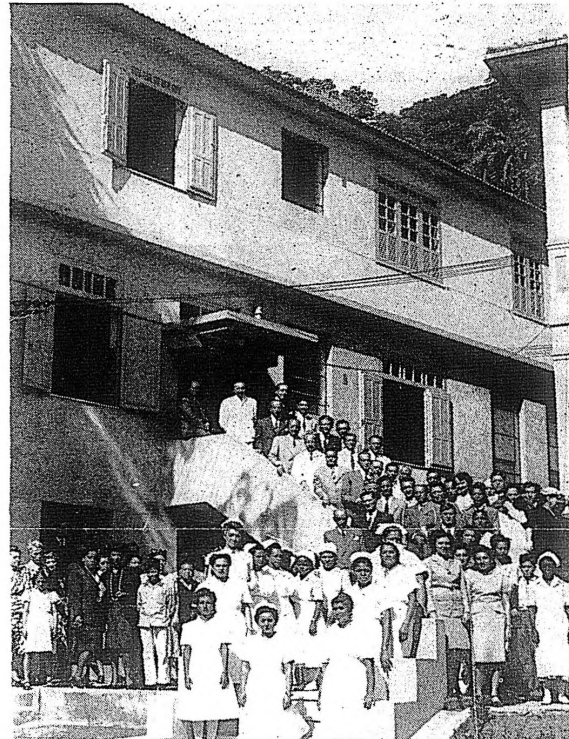


Orfanato "Pedro Richard"—an orphanage supported by the Spiritualists of Brazil.



This is headquarters of B. S. F. in the heart of Rio de Janeiro (Predios a Avenida Passos n 30 e 32 Sede da Federaçao Espirita Brasileira).

Nurses, Doctors and Internes Assembled



Another view of the Spiritual Hospital, showing large group of nurses, internes, doctors and medical staff . . . all paid with contributions from Brazilian Spiritualists ("Pedro de Alcantara") the largest hospital in the world supported solely by Spiritualists.

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BRAZIL

(Continued from Page 4, Col. 4)

Esperantist movement amongst the Spiritualist brethren.

We hope Spiritualism will start a new Civilization of brotherhood and understanding. We need a common language for all. Without such a language, imperialism of the big peoples against the small nations will become an abominable fountain of international hate.

Papers and Magazines

In Brazil are sixty papers and magazines of Spiritualist societies. The oldest is "REFORMADOR", but many others are very interesting.

Translations

We have many books translated from the French language, a few from Spanish and Italian, but none American. The American Spiritualist movement is unknown in Brazil, as the English language cannot be read by Brazilians. Of course, our movement and literature also are unknown in the United States, as our American brothers do not understand our national language. The English language is taught in Brazilian

colleges, but nobody learns it enough to read books.

Conclusion

Through this article, I hope my American brothers will understand that in Brazil there is a big Spiritualist movement as in the United States, but we are foreign to each other, as we do not understand each others language. The need of an international language is most evident.

An Acknowledgment

Although *Psychic Observer* has, for some time, been in communication with President de Freitas, this article, together with pictures, was originally sent to Rev. J. Bertran Gerling, editor of the *World Centennial Souvenir Book*. The data, received too late to appear in this book, was kindly forwarded to *Psychic Observer* for publication. —Ed.

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