

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 longestablished 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 ar-rest, which it later developed was based upon completely inade-quate 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 in-tegral 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 Ancunar wording of the Los An-geles ordinance, they were re-quired, paradoxically, to prove that prognostication was an im-portant and essential part of the church practices and that the pro-secution's claim of alleged "for-tune telling" to two police women tune 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 ordi-nance, as interpreted in a 1944 decision by the Appellate Depart-ment 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 tes-tify that the particular by-law expressed the true *doctrine* of the church. The section reads:

"The purpose of this corporation is be and maintain a Christian 10

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 New restaments, 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.

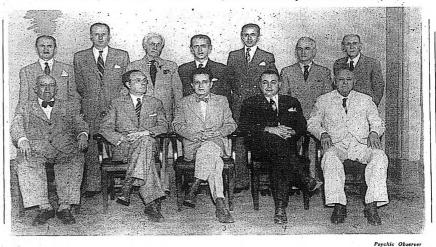
Correct Interpretations

"The doctrine and creed of this church is the belief in the continuity of life, sometimes known as immortal-ity, 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 pro-gressed beyond this plane of life, and that through mediumship communica-tion may be had with persons who have progressed beyond this plane in guidan life, receiving from them guidance, prophecy, instruction and the predic-

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Board of Directors of

"Brazilian Spiritualist Federation (Federacao Espirita Brasileira)



curador.

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 fed-eration is located at Avenida Passos, 30. Rio de Janeiro. The fed-Brazilo, South America.

Baarlo, Sount 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.

First President of the B. S. F.

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: Quadros 1. Pre "The provisions ta Brazileira.

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 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 prac-tices 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 commis-sion, credit or ordination for a price and not primarily for the purpose of dectrine 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)

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 Menez, 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,

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

B.S.F. Propaganda

da Rocha Garcia, l' Secretario; Manoel Jorge Gaio, Pro-

Lell lo right, Standing: Henrique Sonderman, veteme Revista "Reformador" Dr. Luiz Guillon Ribereiro, Medico da Assistencia: Dr. Carlos Lomba, 2' Secretario; Ismael Gomes Braga, Secretario Sessao ESPERANTO: Indalicio Mendes, Secretario Revista "Reformator"; Americo Vieira, Tesoureiro: Major Alfredo Feliz da Silva, 2' Secretario.

Left to right, Standing: Henrique Sonderman, Gerente

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 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 be-fore the public the man, who cer-Only in January 1st, 1883 a tainly will be considered in the photographer called Elias da future as the father of Spiritualtainly will be considered in the

Trance Addresses for, and all things directed to-The Dead Man's Home In Three Parts tion, you know that quite well.

Through the Mediumship of 9. g. 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

PART I. HOW HE ENTERS IT.

THE DEAD MAN'S HOME

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 civil-ised peoples. This may be because of their more acute sensibility, be-cause of their more pronounced questionings regarding the phe-nomena of existence.

uncivilised and savage The 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 re-ligion, 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 uncivilized 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 im-plies 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 fester-ing 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, inci-dents 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



wards its consummation.

1

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 composi-

Insult To The Diety

Nature, as you understand her, exhibits these phenomena inces-santly, and it is utterly impossible for the human organism to escape the law which virtually dominates the universe; aggregation, associa-tion, 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 no 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 over-shadowed 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 or-ganisation 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 .



Psychic Observe This modern little Spiritualist center in the city of Jacksonville, Florida, lo-cated 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 it developing your muscles, call 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 nec-essarily 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 pow-ers 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 of his ability to serve this mark life, his decline does not represent the loss of that efficiency, but only 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 ex-tension 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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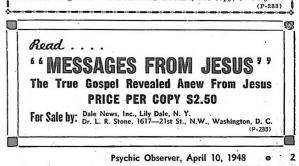
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The Dead Man's HOME HOW HE ENTERS IT.

(Continued from Page 2, Col. 5)

a method of progress in the con-stitution and order of nature. It is the growing out of, the build-ing 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 circum stances have completed their evolution there is no further development extending beyond them. Man having been completed, so to when he has reached his speak maturity, so far as his effective-ness 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?

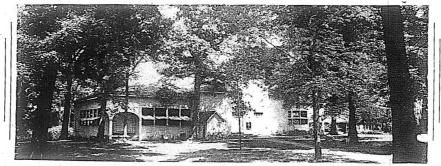
You will surely agree as a mat-ter of logic that if there is any difference -and there must bebetween the other state towards which the dead man has travelled in the past, and the state in which you are now living—and you will live in that other state; YOU mark the word-then you must possess the machinery 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 which you live to-day; without this machinery you would be nonexistent.

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 live a conscious life beyond. 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 evo-

lution, and say that side by side with the development and evolution of the physical organism there has been an internal evolu tion and development, the building up of an interior organism which stands between the inmost -that is you-and consciousnessthe external body, which is not you, but only the machine which you are utilising; and that this in-



about falling asleep when you are

tired out.

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 kind-

and nurses her children painlessly

into the life that lies beyond.

of mothers at such a crisis,

The illustrations of practical

sychology with which you are fa-

miliar to-day, and the terms of

hypnotism, abundantly express the

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enal evidences of man's physical

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guments in favour of a psychic or-

ganism; that psychic organism is

the spiritual body, that which we

Those who have, for many years, visited Ches-terfield Spiritualist Camp, Chesterfield, Indiana, will recognize the auditorium in the picture above. Pub-lic conference and use the state of the state lic 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-

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

The object of this evolution isto 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, 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



which he will continue to be the Dean.

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.

have been referring to.

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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> his couch. the day is declining, and the sinking sun drops slowly to the west. Little by little the darkness comes. One by one the stars appear, like diamonds twinkling in the purple pall of night, and slowly the moon rises, with her soft and silvery light beaming over all. "He is dying." they say. over all. "He is dying." they say. "See how hard it is to die. Note the twitching of the face, the contortions of the muscles. He can-not last long."

All these are the outward signs. They belong solely to the body. They are physiological, but do they mean nervous sensation also? We say, No! and every intelligent physician will endorse our statement.

As the powers of bodily function diminish, the beating of the heart slows, less and less oxygen is breathed into the lungs, and more and more of venous blood predominates over the arterial, and when at last the domination of venous over arterial circulation is established, sensation is propor-tionately diminished, and ultimately suspended, because the activity of sensation depends upon the normal preponderance of terial circulation. What tends to diminish cerebral activity tends to diminish nervous sensation. Naanaesthetises her children. ture and these outward signs are only external phenomena, physiological processes which are in progress.

The "Great Beyond'

Looking with the eye of the spirit, you would see the human organism suffused with a peculiar bright light, which had the appearance of a replica of the body. You would discover that this light commenced to diminish at the extremities; the darkness would gradually spread upwards, and you would notice that the head became more luminous, and further up the darkness crept the greater the luminosity of the head.

When the light had left the great organs of the body, and passed from the heart and lungs, and was concentrated on the brain. you would see a species of flash, and the luminous sphere surrounding the head would rise beyond it. but still remain associated with the body by a thin luminous cord. Then out of this luminous

sphere would gradually evolve the form and features of the man whom you knew. The body would cease to breathe, the circulation would stop, and the patient would feel no actual pain in the spirit leaving the body.

When this newly-formed organism was completed you would see the man looking as he did in the full flush of life while here on earth, and through the gates of physical dissolution the "dead" man would enter his home in the 'great beyond."

Now, several conclusions are deducible from the foregoing state-ments. 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 conpersonality are all his. The con-tinuity of consciousness is the key-immortality. It stone of personal immortality. 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 de-stroy 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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(Continued from Page 1, Col. 5)

ism in Brazil, Francisco Candido Xavier, whose first book pub-lished in 1932 was largely discussea 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 fifty well known Brazilian and Portuguese poets, of which the styles are perfect personal identification.

This book is being passionately discussed by all Brazilian think-ers 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 Raymund Lewrton 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. Aris-tides Spinola, 1914, 1916, 1917, Inters Spinous, 1917, 1918, 1917,
 Ig22 iili 1924; Manuel Quintao,
 1920-1921, 1918-1919, 1929; Dr.
 L. O. Guillon Ribeiro, 1920-1921, 1930 till 1943; Colonel Luiz Bar-*Admiral F. V. Pain Pamplona*, 1925-1926; *Admiral F. V. Pain 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 elp in its Headquarters and Help similar organizations of help in the States' Federations and So-cieties. More than 2,500 people are helped monthly in the Headquarters. The helps are of dif-ferent kinds; healing, spiritual advices, money, dentist, medical, lawyers, etc., to all the public with-out 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; Authors' works 665,500 copies; Booklets, free distributed 752,200 232,470 Catalogues copies; 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); "REDENCAO" (Redemption); "A DOR SUPREMA" (Supreme Pain); "ALMAS CRUCIFICA-DAS" (Crucified Souls. To be printed now).

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

Medium Francisco Candido Xavier, several spirit collabora-tors: "PARNASO DO ALEM TUMULO" (Parnassus of the Beyond),-A collection of poems by fifty well known Brazilian and This book is Portuguese poets. 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 (Controle) 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 TU-(Cronicles or Records MULO" of the Beyond).

"BRASIL, CORACAO DO MUNDO, PATRIA DO EVAN-GELHO (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 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 every thing). 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 CAM-POS" (The Case of Humberdo de Campos).

"CARTILHA DA NATUREZA" (Nature's Catechism). A volume of poems by the Spirit of Casemiro 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 Profes-sors of Medicine. The names of the books are:

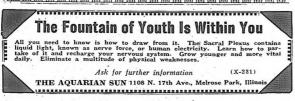
"NOSSO LAR" (Our Home). Telling about the life of the au-thor in the Spiritual World and his works as a Spirit, his first ac-

WANTED!

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Study "The System of Philosophy Concerning Divinity" CORRESPONDENCE COURSE (Since 1894) By Dr. J. Grumbine, L.F.S.S.L.A.; Pioneer Teacher, Lecturer, Author, Send Stamped Astri Key to the Spiritual, Truite Way of Communications, Send Stamped Astri Key to the Spiritual, Truite Way of Communications, J. C. F. GRUMBINE, P.O. Box 264, Santa Monica, California. (P-22:-C-231) By Dr. 1. Tributune, the Spiritial True Way of Communication Scientific Teaching Lessons to MRS. J. C. P. GRUMBINE, P.O. Box 264, Santa Monica, California (P.225-G-281)



Zenor's False Arrest Took Place Here



Psychic Observ

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 exonoration appears in this issue.

quaintances and friends in his new life after death. "OS MENSAGEIROS" (The

Messagers). This volume teaches about the works of the Spirits, when they come to Earth as mes-sengers of Heaven.

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

"OBEIROS DA VIDA ETER-NA" (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 subiect.

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 Christianism.

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 hooks

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 We Pay Highest Prices Dale News, Inc., Lily Dale, N. Y. and works all the days. During

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.

protect all the activities of an or-dained 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

Book of Revelations

ludge Doyle found no legal conflict between the garbled version given by the police women of the church practices and the stated "doctrine," and conse-quently 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 pro phets and Jesus himself would have been guilty of "fortune tell-ing" 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 en-tire 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 thousand people about three every month.

Esperano Propaganda

B. S. F. considers the International Auxiliary Language Move-ment 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 already books and has started a new

(Continued on Page 12, Col. 3)

Transcripts and wire recordings of lectures and individual messages received through Rev. Zenor's trance mediumship were likewise available to disprove the

Recorded Evidence

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.

sue the matter further, and at the

conclusion of the case had no

argument whatever to offer in favor of a plea for conviction.

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.

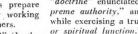
Noted Lawyers Defend

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, inincluding 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 in-vestments, it developed that the alleged advice consisted of ad-monitions not to make the investments.

Mr. Neeb, prominent Southern California attorney and law partner of Jerry Giesler, famous civil and criminal attorney of I.os 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.

Construction wisdow ROSICRUCIAN WISDOM PHLOSOPHY Correspondence Lessons in all branches of Esoteric Sciences and Spiritual Unfoldment are available to earnest students on voluntary contribution basis. An instructive booklet entitled 'The upsee Who Seek' will be sent Society of Pro-Correspondence Lessons in all branches of Essens in all branches students are available to essent students or available to essent students of the entitled "To Those Who Seek" will be sent from the or and the entitled "To Those Who Seek" will be sent from the or and the entitled "Sector of the entitled "Sector of the entitled" Sector of the entitled "Sector of the entitled" "Sector of the e 0000 00





Zenor Cleared (Continued from Page 1, Col. 3) said that these exceptions "do not

BE SURE TO VISIT THESE

SPIRITUALIST CHURCHES YOUR Church. Society or Center receives FREE listing, on

these pages, if TEN or more copies of PSYCHIC OBSERVER are sold every two weeks. If YOUR CHURCH is NOT listed. write DALE NEWS, Inc., Lily Dale, N. Y., for church order form.

The White Brotherhood Center, 744 Ford Boulevard; Constance E. Johnson

Christian Spiritual Church, 61814 Broad way; Sun. 7:30 P. M.; B. L. Pigg.

Spiritual Fellowship Group, 2936 W. 8 St., Room 23; Sun. 2:30 & 8:30 P. M Wed. 2 P. M.; Jane M. Sipos (Ex. 2280

Faith, Hope & Charity Spiritualist Churc 6710 Salonica Street, Jean M. Bradfor Minister; Sec'y Anna Williams, 115 Da ton St., Pasadena (3), California.

Kosmon Centre, 2075 Telegraph Ave. (Affiliated with Universal Church of Th Master). Nightly 7:30 P. M.; Wed. & Sat. 2 P. M.; Myrtle I. Kuschel.

Evangelist Spiritualist Church, 1440 Har rison St.; Sun. & Tues. 7:30 P. M.; Fri 1:30 P. M.; R. Evclyn Miller.

xxx NATIONAL CITY-First Christian Spir iuualist Church, 1203 Coolidge Ave.; Sun 7:30 P. M.; Folke W. Tegaer.

SACRAMENTO - Liheral Spiritual L.O.O.F. Hall, 9th & "K" Sts., 4th Fl Sun. 2 & 8 P. M.; Ruth Moser.

Inspiration Church of The Master, Inc. 2730 "A" St., Sun. 11:30 A. M. & 7:33 P. M.; Wed. & Fri. 7:30 P. M., Thursday 2 P. M.; Grace Sanford.

Association of San Diego Spiritual Minis ters, P. O. Box 613, San Diego (12), Cali-fornia; George E. Dyson.

First Spiritualist Church, 1240 Sevent Ave.; Hildred Hope Langford,

Progressive Spiritualist Ch., 3843 Herber St., Carrie Kelley; Ben H. McHenry.

Fraternal Spiritualist Temple, Second & Beach Streets; Gust Thunberg.

Concord Mission, 1934 Thirtieth Street Elvina Johnson, Colburn.

Bright Star Church of The Master No 157; 4608 Kansas Si., Sunday, 7:15 P.M.

SAN FERNANDO-First Church of Spiri ual Understanding, 13102 Borden St.; Sur day. Wednesday and Friday 8 P. M. Stella Wiederhold ('Phone: S.F. 7548 Minister; Dooley Landrum, Ass't, 591 Whitsett Ave.

lden Gate Spiritual Church. Native n's Bldg., 414 Mason St.; Sunday, 8 M.; (2nd & 4th Wed. 7:45 P. M.) rence S. Becker.

Christian Spiritualist Church of San Fran-cisco, Ltd., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm, Pastor.

First Spiritualist. Temple, 3324 Seve teenth St.; Nell F. Martin.

Kosmon Centre, Universal Church of Th Master No. 162, 450 Geary St.; Studi 102; Sun. 8 P. M.; Wed. 8 P. M. at 42 Ellis St., Apt. 604; Minnie R. Demrick.

Spiritualist Church of Revelation, Inc 465 Geary St., 4th Floor (No. 40); Thur 7:45 P. M., Phenomena; James J. Dickso Pastor and Materialization Medium, 29

Universal Church of The Master, No 887 Valoncia St.; Sun., Thurs. & Fri . M.; Florence Crenshaw; Alda Scheier

San Jose, California

Santa Barbara, Californ

Denver

of The Soul. of P. Hall.

.....

Universal Chapel of Light, 1509 De la Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

International General Assembly Spiritualis Church, Chapel Inn, Sun. 8 P. M.; Georg Daisley.

COLORADO SPRINCS — let Ch. Scienc Progressive Life. 502 E. Tejon, Reed Li brary; Sun. 7:30 P. M.; Sibyl E. Smith.

294

White Cross Center, 1815 Irene Romillard.

Pastor an 19th Ave.

COLORADO

San Francisco, California

Harmony Temple of Spiritual Bro 1039 Seventh Ave.; Michael Flor

Fraternal Zrotherhood Sp 22nd St.; ues. & Thurs. 8 P. M., Lilliam J. Storn

Oakland, Californi

Spiritual Ch., 627 ars. 2 P. M.; Wed. torms (Hi 4-1684).

ad; Sun.

rotherhood

San Diego, Califo

Every Spiritualist Church (Los. Angoles, Continued) Fraternal Brotherhood of Spiritualist, Inc. 927 S. Alvarado Ave. Sun. 10:30 A. M. Wed. 8:00 P. M. Leah E. Pitzer.

and society can be listed in this directory. There is no charge. (See above.)

LONDON, ENGLAND

Marlebone Spiritualist Association, Maryle bone House, 42 Russell Square, W.C.I. Ralph Rossiter, Sec'y. Certer of The Silver Star. S. A. Mae Denald, Psychic Artist, 27a Addison Gar dents, London W. 14, England.

ALABAMA

Birmingham, Alabam Church of Spiritual Science, C. of C. Bidg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Minister, Nell McWhorter; See'y, Beulah Kennedy. Contral Church of The Spiritualists, 22131/2 Third Ave.; Sun. & Wed., 6:30 P. M.; R. P. H. Sparks.

ARIZONA

PHOENIX-Firstt Spiritual Church, 10th & Fillmore Sts.: Leroy O. Cady.

C ALIFORNIA

Al.HAMBRA-The Pyramid Church, Ir 326 S. Atlantic Blvd.; Thurs. 2 P. M Sun. 7:30 P. M.; Emma E. Kingha Res. Pastor. (AT 2-8632). PACIFIC GROVE—Universal Educationa Religious Society of Divine Science, Inc. Chapter No. 2, 581 Pine Ave., Thurs. 7:41 P. M.; Edna Kelley. Inc. M.

ANAHEIM — Good Hope Spiritualist Church, 135 West Center St., Eagle Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

XXX SAN BERNARDINO-First Spiritus sociation; cor. 6th & Arrowhead; Wed., 7:45 P. M.; Lyceum. Sur A. M.; Tues. 2:30 P. M.; Dollie Telephone: 755-88. ESCONDIDO-Church of Spiritual Wis-dom, 352 West Fifth St., Pastor, C. E. Goodale: Secy-Trees., F. E. Watson; Lyceum In A. M. Sunday; Healing serv-ice and lecture Sunday 7:30 P. M.

<u>Fresno, California</u> Universal Educational Religious Society of Divine Science, Inc.; 74 Mildreda Ave., Sun. & Tues., 730 P. M.; Edna Kelley.

Church of Metaphysical Science of Fresno 245 N. Calaveras; Sun. & Wed. 8 P. M. Dollie Thursday

HANFORD-Church of Revelation. 2211/2 Lacey Boulevard; Tues., Thurs. & Sun., 8 P. M.; Janet Stine Wolford.

Hallywood, Califnori

Spiritual Science Argyle; Mae Taylo Church, 1904 North Psychic Fellowship Group. Masonic Tem ple. 6810 Hollywood Blvd.; Wed. 8 P. M. Carol E. McKinstry.

FINGTON PARK—Spiritual Chu owers, 2474 Randolph St.; Sun B P. M.; Victoria M. Freutel. HUNTINGTON of Flowers, 2-Wed., 8 P M

Long Beach, California Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th a: Locust, Sun. 7:30 P. M.: R. E. Kirby.

Cosmon Center (affiliated with The Uni-ersal Ch. of The Master, Oakland), 1092 Z. 17th St.; Sun. 7:45 P. M.; Tucs. & Iburs. 7:30 P. M.; Fri. 2 P. M.; Lola Reddig; Edith M. Niles.

Los Angeles.

Church of Divine Philosophy, 4257 W. Fifth Street; Louise Jolly. Angeles Progressive Lyceum, 2201 a Ave. (Central Spiritual Ch.); .; Kathar'ne F. Tohey.

Temple of the All Seeing Eye Spiritu. 906 W. 47th St.; Sun. 8 P. M. garet Crosby.

First Church of Soul Scientists. 3210 West Pico Blvd., Sophie U. Norton. Spiritual Science Church, 247 West 5811 S1.; Frank Mickley,

Agasha Temple of Wisdom. 353 North Western Ave.; Sun. & Wed., 8 P. M. Richard Zenor.

Central Spiritualist Ch., 2201 S. Unio Ave., Founder, Elizabeth, R. Courtne (Prospect 3827).

Ch. of The Inner Voice (Hollywood) Sun. 8 P. M. Ceult Lerture & Healing Mon. 8 P. M. Mental & Physical Phe nomena: Wed. 8 P. M. Clairvoyant Un Graden Court. Api. Ball Room Month Mark Strategies (Strategies) Mark Strategies (Strategies) Mark Strategies) Mark Strategi Spiritual Fellowship Church. 1.0.0.F. Hall 3rd & Santa Clara St.; Sun. 2:30 & 7:15 P. M.. Rubie Swisher. Church of Spiritual Prophecy, Inc. Temple; San Carlos at Market, 85 Carlos; Sunday 2:30 & 7 P. M.; Mary Wilson; Sec'y, May Painch

Church of Psychic Light, 617 Venice Blvd., Katio Whittemore.

Optimistic Science Temple, 1719 W St.; Sun. 7:30 P. M.; Tues. 9:30 I.; Wod. & Fri. 8 P. M., Etta Gurkell Spiritual Church of Ataraxia, Garde Court Ball Room, 7021 Hollywood Blvd, Motor Court Entrance; Sunday 11 A. M. Pearl Irene Barnes.

Spiritual Ch. of Revelation. Embassy Auditorium. 839 S. Grand Ave.; Sun. 2.33 & 4 P. M., in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayera.

Lake Spiritualist Church, 913 South St., Sun., Wed. & Fri., 8 P. M. Wood; Incz Duncan.

Wilshire Spiritualist Church; 508 Sout Hobart Blvd., Sun. & Tues., 8 P. M. Sec'y, Horace P. King; 203 North Juanit Ave., Virginia Gideon. The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook. Temple of Harmony Spiritual Ch., Inc. 27 W. 1st Avc., Allen J. Miller. PUEBLO-Progressive Church of The Soul 618/2 North Main St.; K. of P. Hall Sun. 8 P. M.; Rosie Lyons.

Universal Church of The Maste 3406 North Figueroa St. Thomas 4202 Homer St., L.A. (31); Tues Fri., and Sunday 8 P. M. r. Inc. Herrell , Wed. (Continued Top of Next Col.)

CONNECTICUT ERISTOL — Michol Spiritualist Church, Stephen Terry Hall, 8 South Elm St., William P. Morcan.

Hartford, Connectic

Hartford Spiritualist Temple, Inc.; 756 Asylum St., Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mepley, President. The First Church of The Divine 303 Park St.; Sun. 3 & 7 P. M.; 7:30 P. M.; Charles E. Hughes.

NORWICH-The First Spiritual Unio Inc., 29 Park St., Soc'y Iva B. Smith.

NEW HAVEN-The National Sprituali Temple, 346 State St.; Sun. 7:30 P. M

STAMFORDAlbertson Memorial Temple of Spiritualism, 485 Summer Street; Raymond E. Burns, Minister.

DISTRICT OF COLUMBIA

Washington, D. C First Spiritual Science Church (Branch of The S.S.Mother Church of N.Y.C.), 1900 "F" St., N.W.; Park Central Apartmen Hotel, Studio 604; Sun., Tuces, Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Church of Spiritual Science, Inc. 3423 Holmcad Place, N.W., Tucs. 733 P. M.; Thurs, & Sun, 8 P. M.; Z. A Wright, L. M. Davis, Lola Miller, Pear Jarcy; Margaret E. Balcom, 810 Ritten house, N. W. Phono: TAylor 0079. urch of Two Worlds, 1010 Seventeenth , N.W., Sun. & Wed. 8 P. M.; Frede rothy Egbert, Sec'y, 7529 Alaska Ave. W., Wash. (12), D. C.; Minister, Hugi ordon Burroughs, 'Phone: EMerson 0010 Progressive Church of Spiritualism, Temple, 1012 Ninth St., N.W., P. M.; A. Haorman, C. Hickers McFarland. Pyth. Sun. 8

Christian Spiritualist Church, 1220 M chusetts Ave., Sun. & Wed. 8 P. M.; Penter, 1305-52nd Ave. (Hillside), 'Ph Hillside 7230.

OCEAN PARK - Fellowship Spiritualis Church, 2663 Main Street; Sun. & Wed. 7:15 P. M., Thurs., 2 P. M.; Jessie A.

FLORIDA

Cassadaga, Florida Southern Cassadaga Spiriutalist Camy Meeting Association; Season closes Apr lat; Services, Tuesday and Thursday 733 P. M.; Sunday, 230 & 8 P. M.; Bett; Possehl, Iona Brandt, E. B. Page. Psychic and Healing Center, Laura Mattin-Smith.

Johnson Home Circle; Tucs. and Fri. P. M.; Roy H. Johnson.

DAYTONA BEACH-H itualist Church, 221 guerite Springstead. lays Memorial First Ave.; Spin

Fort Lauderdale, Florida Fort Lauderdale, Florida Beckoning Light Spiritualist Church, Wom-an's Club, Stranahan Park, Sunday & P. M.; Jowell Williams, 200 N. E. 4th St. ritual Church of Christ, nahan Park, Saturday (m; A. Arden; Ernest Woman's Club P. M.; Maude

Florida

Spiritual Lighthous day & Thursday, (Phone: 3-1270-M) se, 2817 Main St., Sun 8 P. M., Ida Pierce Spiritual Science Ch Sunday, Monday, Th Lee Smith. (Phone: arch, 925 Liberty St. arsday, 8 P. M., Ros 3-1465-R).

Miami, Florida

Little Shenandoah Spiritualist Church, 644 S.W. Sixth Ave.; Sun, & Wed. 7:45 P. M., Ermel McNabb; Pcarl Hinkson. Spiritual Alliance Temple of Light (char ter: Nat'l Spiritualist Alliance, Lak Pleasant, Mass.), 54 N.W. 34th Ave.; Sun & Thurs. 8 P. M.; Mabel Martin.

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone: 787372).

nple of Continuity, 4585 West (new church edifice to open ut April 15th); Geraldine Peltor Flagler on or Temple of Rovelation, 610 Beacon Manor Blvd. (opening of this Spiritualis, Church on or about Feb. 15th) : Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N.W. 6th St. (Phone: 9-9687).

Church of Motaphysical Science son Park Clubhouse, 55 S. W. Se Road; Arthur Ford.

Beckoning Light Spiritualist Church. 162 S. W. Sixth Street; Sunday 7:15 P. M.: Berlie Lilly Candler; Madge Mart; Flor-ence Farrow.

The Truth of Life and Light Spirituali Science Church. 926 N. W. Third Ave Sun. & Thurs. 8 P. M., J. A. Portier. izabeth Memorial Ch., 729 N. E. 71st. ; Friday 7:30 P. M., Marie Wilson. Spiritual Church of Christ, 1220 N. W 6th St., Sun. 7:45 P. M.; Wed. 8 P. M. Thursday 2 P. M.; Maude Allen, A. Arder Ihelma Welker, Tole

Divine Science Spiritualist Church, 210 N. W. 30th St.; (Box No. 23); Thursday 2 and 8 P. M.; Bonah Dobin.

<u>Orlando, Florid</u> Psychic Center 655½ N. Orange Ave. Sunday & Wednesday, 8 P. M.; Consulta tions daily; Psychic Classes; Nellie Cherr, (Phone, 8766). Orlando, Florida ic Studio, 2613 East Washington Ave. ay & Thursday, 8 P. M.; Muria r. (Phone: 3-1412)

Light Spiritualist Church, 3 Miles West on Winter Graden Road (Route 50); Sun-day, 7:30 P. M. Anaheim Thrash. Spiritualist Science Church, 107 East Pine St.; Tues., Thurs. & Sun. 8 P. M.; Ford Me. St.; Tues., Fred Ide

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"My Life Is My Mediumship"

Eileen Garrett, noted American Medium interviewed during recent London visit.

Relates How Doctors Are Guided hours for healing," she said, "for Through Her Psychic Powers

By Leslie B. Howard

Eileen Garrett, the famous medium who has just left this country to return to America, has, by her unusual approach to mediumship, become perhaps the most enigmatic and unpredictable of the world's leading mediums.

She has been a psychic all her life-as a child she had visions and other psychic experiences-yet after nearly twenty years of practising mediumship she claims that it is now time for her to develop.

She was in this country just before Christmas to renew old ac-quaintances and to contact British writers for her magazine, "To-morrow."

Indirect Contact

During this short visit, I inter-viewed her in her West End flat where she discussed her approach to mediumship—which is through what she terms the universal mind rather than direct contact with spirit entities - and advocated a closer affinity with the science of physics.

One feature of Eileen Garrett's mediumship which is seldom mentioned is her ability to diagnose diseases and she told me:

"Doctors are often guided by my diagnoses. I am very often able to say where the real trouble lies and pass on information to medical men who frequently act upon what I write."

Asked if she ever met with antagonism from the medical pro-fession in America she admitted that there were always the few who adopted a belligerent attitude, "but my general experience," she added, "is that doctors are reason-able. I have found that most of them have open minds."

On her own powers of healing and the manner in which she prac-ticed, Mrs. Garrett humbly admited effecting cures, but said she had no clinic where she gave treatment.

"Neither do I set aside fixed

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the obvious reason that one cannot guarantee to be always in tune with the spirit. I find I can best express my gift of healing spontaneously—at those moments when it is most desired.

Research Work

"For example," she explained, "people sometimes come to me, often in the evenings, in great distress of mind. I talk with them quietly, help inspire and uplift them and diagnose their ills. These diagnoses I pass on, if necessary, to the doctors." "Do you advocate a closer co-

operation between healers and doctors?" I asked. "Yes, I do," Mrs. Garrett debetween healers and

clared. She then related how, on her return to America, she in-tends to sit specifically for research work and that doctors, psychiatrists and physicists will work in close collaboration with her.

As the details of these sittings have not yet been worked out she could not tell me the method of research which will be adopted.

I asked what a physicist was doing in a research circle and she said that she believed that mediumship is related to the science of physics, a field which had yet to be explored.

Matter and Mediumship

Eminent scientists, she says, are now almost unnanimous in admitting that the physical universe largely made of electrical vibrations.

"The latest scientific theory," I herposed, "is that matter is interposed. really energy locked in prison. If we regard energy as an electrical vibration is that akin to what you mean?

"Yes," she agreed, "I feel there is a strong similarity between the forces released in mediumship



and those released in the disintegration of matter. I have had signs and indications of this relationship in my years medium." as

Varied Findings

What Mrs. Garrett regarded as a sign of this relationship is demonstrated in physical phenomena and poltergeist activity. "The control of material things

by immaterial forces shows that there is a link between the two and I believe the science of physics, now that it has come to accept that matter is, in reality, an imprisoned force, may help us to find the answer."

"As a successful person, Mrs. Garrett," I ventured, "you must surely have some illuminating hints for aspiring mediums."

For answer she spoke of the road of experience, being careful to emphasize that she spoke only as an individual.

"What one person learns from his involvement in a certain cir-cumstance," she said, "may prove very beneficial to him. But to another that same experience may be meaningless. So it is with the laws which govern success. We each find our own pathway to success, to God if you like.

"Each man comes to the realization of his ambition by his own efforts. The pathway is an indiv-idual one and is his own affair. That is why I particularly emphasize that I speak as an individual. Aided By Hypnosis

"In my own case I was helped to develop by Hewat McKenzie, of the then British College of Psychic Science, who gave me much assist-ance through his power of hypnosis."

Mrs. Garrett told how, just after World War I, she became interested in mediumship. At one of her first sittings, a group sit-ting at the L.S.A., she surprised Miss Phillimore, the secretary, by suddenly going into a cataleptic trance.

When she came out of trance she was told that she had been of the dead and alspeaking though she did not wish to develop trance mediumship she was per-

"In fact," said Mrs. Garrett, "I have never pursued mediumship. It has always pursued me."

In these early days she was troubled with temporary bouts of amnesia and she complained, also, that she could hear herself speak while in trance which seemed to her "that I was putting on an act."

Superconscious

However, under the guidance of capable Hewat McKenzie, with whom she developed for approximately five years, she overcame these problems and it is her opinion that much help can be given a medium by a sincere cooperator, not necessarily a psy-chic, who is prepared to sacrifice much time to unfold his or her powers.

"But I believe my success," she continued, "is due to my ability to dip into the superconscious in which all facts are known. I don't work from the mind, or consciousness. The easiest way is to work in the external consciousness, the universal mind."

Enlarging on this, Mrs. Garrett declared that mind was not an individual thing built and created by each person according to his her own desire, but was some thing universal to which all could come for information.

Laboratory Test

To support this theory she first mentioned that when any serious trouble broke out it nearly al-ways spread until it affected the whole world—in other words, it By London Spiritualists

American Medium Quizzed

Psychic Observe

Eileen Garrett Liter Gurren During her early experiences with psychic researchers, hundreds of experi-ments were made by men whose principle motive was to prove thought transfer-ence and "secondary personality." Records of her mediumistic talents are on file at the American Society for Psychical Research.

never rains but it pours. To support the thesis from personal experience she related an experiment she once undertook in Duke's University, with a Dr. Stewart.

Certain pictures. she said. whose subjects were unknown to both of them were placed in the laboratory set aside for the test.

At a given time, with only herself and Stewart present, she commenced to make drawings. At the end of an hour, she ceased drawing and selected one of her sketches at random.

Dr. Stewart then hunted through the pictures until he found one to correspond with Mrs. Garrett's drawing after which she would select another and so the process was repeated until corresponding pictures had been found for all Mrs. Garrett's sketches.

Relation To Spiritualism

Eileen Garrett thinks the law operative here is the basis of telepathy, and functions in the me-dium of the universal mind. It is possible, also, she thinks, that the answer to the mystery of precog-nition can be found in this same field.

I asked Mrs. Garrett what her relationship with Spiritualism was and she admitted that she had Spiritualism no link with any organized society. Her work she believes to be an individual quest in the field of research.

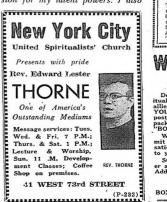
"Does that mean that you no

"Does that mean that you no longer practice your medium-ship?" I queried. "Oh, goodness, no," she laugh-ed. "My mediumship is more ac-tive now than it has ever been."

No Seances

I asked if that meant she conducted private seances.

"I haven't had a seance for years," she confessed. Then added forcibly, "My life is my medium-ship. I find in the publication of my magazine the fullest expres-sion for my latent powers. I also



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give a good deal of time to heal-

ing. "It is generally thought that I have given up my psychic work, but, on the contrary, I took to publishing to prove that mediums can live sane normal lives and still exercise their gifts.

"The test is," she added dra-matically, "that my gifts, par-ticularly clairvoyance, are strongnow than ever." What has Mrs. Garrett to say er

of the afterlife?

"Death has no horrors for me," she declared quietly, in answer to my question, "I never think of death being the end. There is nothing but continued growth and perpetual change." "Psychic News"

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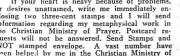
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.Each Spiritualist church, no matter what its organizational affiliation, is individually conducted according to the capacity and caof the medium at its pability of the medium at us head. Perhaps it is best so, for organizational procedure en-forced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

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

The name 'Episcopal' borrowed from orthodox Christianity is used in its origial meaning in that it is an Episcopalian 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, blind-fold 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 unfold-The first part of the class ment. 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 medium's class leader is the spirit teacher, Dr. E. Charles Best.

Often numerous types of phenomena are experienced, such as the beating of tom-toms, levitaand tottching by trumpet, tion, spirit lights, independent voiceand 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 own trumpets and place their them before themselves at their

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 disjoined pieces scattered about the room as they fall with a clatter.

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

When the lights are turned on, sometimes stu-dents 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 bal-Rev. Jackson

anced 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 ad-dresses, 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 me-dium read each billet, gave dium read each billet, gave answers to questions asked, to whom addressed, identified the signature, and gave a correct message thereupon. It was an extra-ordinary demonstration expedited with speed, skill and dexterity.

Rev. Jackson's mediumship 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 character or another and are one usually definite, irrefutable, and speedily conveyed. His is a devoted and consecrated medium-ship. Ready wit and humor, gra-ciousness and reverence in the presence of spirit, and a sense of humility evidence his inner development.

A message service, one Sunday

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night, was remarkable. He gave the entire service-sermon, Titurgy and message work. The customadhesive tape was placed ary lengthwise and crosswise over his A black blindfold of seveyes. eral thicknesses of cloth was tied securely over this. Inspection of the process and materials was in-vited. The baskets of billets vited. 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 demonstra-One night each month, the tion. platform is occupied by mediums sufficiently developed to serve the public thus.

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

Rev lackson 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 weeknight services have been achieved in the short space of two and a half years. He also has a memhalf years. He also has a mem-bership of two full classes com-posed 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

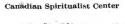
John Bunker and Robert Chaney have served the church. Lulu Taber spent a week at the church with materialization seances. Clifford Bias came for a weekend and held trumpet seances. Margaret Bright and Curtis B. Morris, Columbus, Ohio have both made several visits.

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

C. H. Pierce





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 members. Wherever most couragement 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 (She had been informed guide. previously that it would come through later). Mrs. Pressing demonstrated her own mediumship : hen 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 center of the room where Rev. Jackson also sat, was dis-covered 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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Materialism is the great enemy of human progress, and Spiritualism is one effective answer and bulwark. Spiritualism truly widens our whole perspective and helps us get down to earth's trials with new understanding and determination.

Human Personality and Individuality are of real value and permanent significance.

By RONALD McCOROUODALE D. S. N. U.

In relation to psychical inquiry one often hears the ques-tion, "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 converse with and receive happy messages from those who

happy messages from those who WESTERN UNIVERSITY, INC., 911 West University Ave. (at Goldfinch) San Diego (3) Califor-nia: Phone: W-4202: Chartered by The State of California. 1922: Cer-tificates, Diplomas, Degrees awarded of your own: Franchises available to branches in all learning: Schools, churches, hospitals, Sanatoriums, Clinics, Journalism, etc. Dr. Glen-nie Gay, President. (P-235)

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perhaps only a day or two before he saw buried in the grave. In the dumb agony which

seizes the soul when some loved one is taken from us, in the awful sense of separation which paralyses us as we gaze upon the lifeless form, there comes an unutterable yearning for some voice. some sign from beyond. Like Tennyson we yearn for the touch of the vanished hand and the sound of the voice that is still.

A Desire for Immortality

The soul imploringly cries for an assurance that our faith is not in vain, that our dear one is still living. Not to feel this is less than human, and one has never really loved if one never shares

this yearning. As the poet cries, "So long as the lips of love have sealed the lips of death so long will the desire of immortality arise in the human breast." No sign which assures us in this respect can be deemed paltry or unimportant. It matters tremendously.

They Walk Beside Us

And what in brief is the Spiritualist faith? We are not limited to this physical body, to this brief tenure of experience. We are here and now immortal spirits; already denizens of a Spiritual World.

You see a Spiritual World really does exist. We are encompassed about by an invisible realm of intelligence and power. To us it is the great Reality. This earthly life is but the shadow of the substance.

Spiritualists know we are not alone in the effort and struggle In very truth they walk us. We may be assured here. beside us. of help and guidance from on high. That is, if we strive upwards.

A Vitalising Current

This experience is a schooling for a larger more permanent ex-istence; it is but the beginning of our pilgrimage, a half-way house, a way-side inn, a tarrying stage. It is an inspiration to steadfastness and courage. Spiritualism is tremendously stimulat-

anish is tremendously simulating psychologically. As Lady Grey of Falloden once wrote in the Fortnightly Review, "Spiritualism is a vitalising current bringing living breath to all faith." It is firm belief in the dignity and meaning of life, a message of confidence in man's high destiny; that man is a progressive spiritual being.

Spiritual Evolution

Spiritualists take their stand on the great principle of evolution; fundamental to all nature. And the Law is not limited or confined to matter and biology alone; it extends to a spiritual domain.

It is a revelation of Natural Law in the Spiritual World as Henry Drummond explained years Human personality and individuality are of real value and permanent significance.

This life is only a borrowed existence, an interlude in a more splendid drama, a temporary habitation. There is nothing in materialism we can really grasp 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 ex-istence that is largely illusory. Objects of sense have only a bor-rowed 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 Spirit-ualist 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 realisation 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 phan-tasmal, dream-like about this 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 realised 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 auto-biography, vol. ii., Dr. Alfred Russel Wallace writes: "I feel my-self 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





Rev. Frank Mickley, President of The Federation of Spiritual Science Churches as 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 in-formation 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: ant Rev. Mickley; Vice President, Preside Dr. William Rogers; Secretary, E. F. 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, Scattle, Washington; end Rev. Mary E. Ower Oklabome Giu. 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 sci-You ence 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, enobles exalts the heart and soul. It and is a great contribution to the spiritual and cultural improvespiritual and cultural improve-ment 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 with new understanding trials 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 great-ness 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 ful-filled 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, realising 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)

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

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. Adalfo Bezerra de Menezes, President of The Brazilian Spiritualist Federation, 1895 to 1900; Pedro Camargo ("Vinicius"), noted writer and Propa-gandist; Dr. Luiz Olympio Guillon Ribeiro, President of B. S. F. from 1920 to 1921 - also from 1930 to 1943; Frederico Figner, writer, propagandist





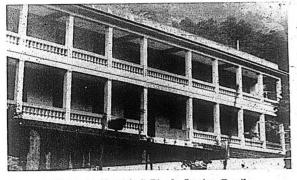




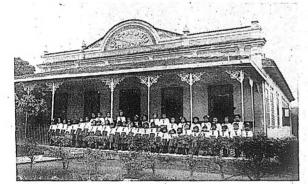


and Healer (Passed away 1947); Zilda Gama, medium; Djalma de Faria, President of the Federation of Pernambuco (Affiliated with B. S. F.); Dr. Francisco Menezes Dias da Cruz, President of B. S. F. from 1889 to 1894; Francisco Candido Xavier, medium; Dr. Aristides Spinola, President of B. S. F., 1914,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

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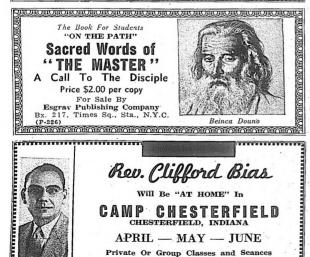


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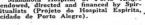
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(Continued from Page 4, Col. 4) Esperantist movement amongst the Spiritualist brethren.

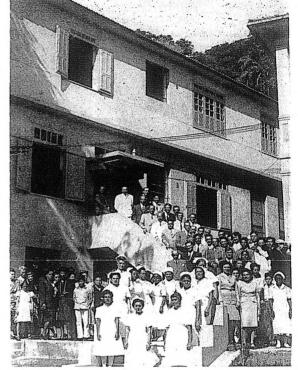
We hope Spiritualism start a new Civilization of brother-hood and understanding. We We need a common language for all. Without such a language, imperialism of the big peoples against the small nations will become an abominable fountain of international hate.

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



Nurses, Doctors and Internes Assembled

Another view of the Spiritual Hospit⁸I, showing large group of nurses, internes, doctors and medical staff . . . all paid with contribu-tions from Brazilian Spiritualists ("Pedro de Alcantara") the largest hospital in the world supported solely by Spiritualists,

colleges, but nobody learns it enough to read books.

Conclusion

Through this article, I hope my American brothers will under-stand 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 un-derstand each others language. The need of an international language is most evident.

An Acknowledgment

Although Psychic Observer has, for ome time, been in communication with resident de Freitas, this article, to-ether with pictures, was originally sent Nev. J. Bertran Gerling, editor of the Jorld Centennial Souvenir Book. The sta, received too late to appear in this sole, was kindly lot of appear in this sole, was kindly in the sole of the sole berver for publication, -Ed.



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