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15 CENTS

## SPIRITUALISM

— IN —

### MEXICO

#### American Sits With Mexican Medium

If there is one thing that most impresses the constant student of spiritual phenomena, it is its universality.

All over the world, one finds the "people who see" (the seers,



Senora Maria de Castorela  
She was the medium

the clairvoyants), the "people who sleep" (the trance mediums) and the "people who bring forth witnesses" (the materializing and phenomenal mediums).

No matter in what part of the world one may be, these things are known and these people are recognized, if only by a few.

During a recent trip to Mexico, I had reason to be reminded of the universality of

psychic manifestations and spiritual teachings. Whether it was in the capital, Mexico City, or the jungles of Yucatan, we heard of *la gente que ve* (the people who see) and *la gente que duerme* (the people who sleep), as well as those who bring forth other types of psychic phenomena.

We were introduced to Senora Maria de Castorela, a medium who "sleeps," by Senora Maria Stella S. de Seyde, herself a clairvoyant who "sees". Senora Castorela conducts regular classes and healing services at her home, Jalapa 289, in the capital. Her story parallels that of many another medium whose psychic powers made themselves evident at an early age.

Speaking in rapid Spanish, she told of some of her experiences. From the time she was a little girl, she said, she realized, and those around her began to realize, that she was different from other members of her family. For instance, on one occasion she was sitting at the dinner table when she suddenly found her conscious self detached from her physical body. In fact, she said, she had the remarkable experience of

(CONTINUED PAGE 2)

By James Crenshaw

Author of "Telephone Between Worlds"

— IN —

### PUERTO RICO

#### Puerto Ricans Sit With American Medium

Many years ago this beautiful island in the Atlantic, called by former President Theodore Roosevelt the "*Switzerland of America*," came into the knowledge and light of Spiritualism, which is known here as "*Espiritisme*."

From the beginning it had followers in all ranks of society; but in the days of Spanish dominion, when it came into life, the Catholic Church was reigning here supreme and whoever dared practice a more advanced or protestant creed had to emulate their brethren of early Christianity who had to hide in caves and to find ways to conceal their thoughts, their doings and their feelings.

Though this handicap slowed things somewhat, it did not altogether stop the course of its progress, and generalizing its teachings from which deep-rooted convictions resulted. It is today in the hearts of many who in deference to tradition, or for other reasons, are not yet openly in it.

But the island is an enlightened community which enjoys its share of Latin spirituality amidst natural environments in which Nature was extremely lavish. Its valleys, mountains

and rivers are most beautiful and so are its vegetation and the



Isabel Fernandez ("Chabelin")  
She materialized

colors of its sky. Its inhabitants also have, in a large degree, a mystical sensibility similar to that found early in history among the peasants in the rural life of Germany.

Some years ago Dr. Francisco Ponte, now for a long time a resident of New York City, pursued here scientific studies and conducted investigations

(CONTINUED PAGE 4)

By Thomas S. Morales

San Juan, Puerto Rico

finding herself floating above the table, near the ceiling, looking down not only at the other members of the family there, but at her own body, sitting immobile, as if in a daze. (Occultists, of course, will recognize this as a typical case of astral projection.)

Similar occurrences frightened her, because she seemed to have no control over them. However, she told no one about them at first, preferring to "suffer in silence."

"Yo creia que me estaba volviendo loca" (I thought I was going crazy), she explained.

It was not until 1935 that the true nature of her mediumship became evident. A series of family tragedies, including the death of her mother, shook her faith and challenged her emotions. How could there be an abundance of good in the universe with so much that was seemingly bad taking place?

She and her sister were discussing all that had happened to them when she suddenly burst into tears and cried out for help from the forces of

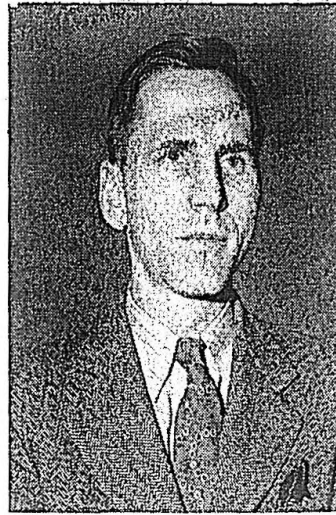
good. She promptly went into trance, and for the first time the teacher who has since been the principal speaker through her trance mediumship came through and spoke to her sister, promising her the inspiration and help they had sought.

The teacher said he was called *Cabellera Rubia* (Golden Hair), because of the long, blond hair that hung down to his shoulders, and he comforted the sister with his assurance that the family's troubles had about run their course.

The next day said *Senora Castorela*, her sister's husband, who had been severely injured in a bus accident and was in great pain, suddenly and mysteriously found himself cured. He had once been at the point of death after the accident, and though he had lived, there seemed little hope for his complete recovery. Now he was healed. Since then, according to the *senora*, there has been many a remarkable cure brought about through the ministrations and manifestations of *Cabellera Rubia*, as well as

other communications through her trance mediumship.

During our stay in Mexico City, we attended one of the classes conducted by *Cabellera Rubia*. His was a message of inspiration, rather than in-



James Crenshaw  
He wrote the story

formation, and much of what he said was expressed in figures of speech and a cadenced language of poetic beauty.

Here are a few of his words, as translated from the Spanish: "Why are you sad? Why do

you not have confidence in *Cabellera Rubia*, because for you he makes the sun to shine, so that all of you may be happy and contented—because *Cabellera Rubia*, my dear brothers, causes the breezes, so fragrant and beautiful, in the afternoons and in the mornings to spread light, hope and perfume over the surface of the earth and to caress the plants and the flowers and the tops of the trees, so that they may be moved by a divine swaying, as if guessing your own divine thoughts.

"Why does humanity destroy itself? Why do you not unite, my little ones, so that the world no longer will have war? So that you will go in peace to where you were born (that is, to the heavenly state from whence all have sprung).

"To men who will listen to me, I tell them: allow life to run its course that in the end they may find the Red Rose of Christ. Then to those who say they suffer, I tell them: give me the thread of your lives, so that I may disentangle the skein of your lives, and when I have disentangled it, I shall form with that thread a divine cocoon of grandeur and spiritual light, and in God I will enclose you.

"And in that cocoon, so perfectly formed, my dear little ones, you will be enclosed. Then the walls will crack open, and you will emerge from it, converted into a butterfly of light."

An impressive part of the meeting was the ceremony of *dar luz* (giving light). It was explained that at each class, some spirit is brought through who has been caught in the lower or purgatorial regions of the astral world. Brought back to a sense of objective reality by manifesting through the medium's physical body, the entity often can be talked out of the "depths" and into the higher light of the teachers—a process reminiscent of Dr. Carl Wickland's famous experiments with distorted mentalities in the spirit world (as related in his *Thirty Years Among the Dead*).

On this occasion, the "lost soul" was introduced by a voice speaking through the medium calling herself *Maria del Consuelo*. She had, she said, brought a rebellious spirit, one

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confined by his thoughts to a place (consciousness) of great suffering.

"I come to ask you, please," said this Maria del Consuelo in Spanish, to those present, "to eradicate his desperation through the brain of this sister (the medium), for whom I am the protector. Strengthen her with all your good thoughts, because Maria del Consuelo is the one who takes in those who suffer in space, in the darkness of their consciousness, in the ignorance of what has happened to them on the surface of the earth."

The medium's body went through a series of jerking contortions as the entity took over, and her facial muscles were twisted by intermittent spasms. With great effort, the new voice broke through as though being pushed and urged by others to come through and say something . . . anything.

"Vengo" (I come), finally gasped the voice, and then continuing in Spanish, struggling for words to express an extreme misery it said:

"I come from where we know not who we are. I come from where one cannot see. I come! I come from where there is much suffering and weeping..."

Later came a tortured description of a veritable Dante's *Inferno*:

"Why do I go through the forest where all the trees are dry and the trunks are gnarled and also the roots and everything of which they are made—their branches that spy on the ones that are going by, in order to grasp them to themselves? Why should I go by there? I do not want to go by there any more. I want to go by another road.

"Why do you take me out from where I was? — hearing the gnashing of teeth and feeling the pulling of hair. Why have you brought me to this place that I do not recognize? For what reason?

"I was satisfied where I was, because I had already become accustomed to the punishment, although I was thirsty, and

there was no water to quench my thirst; although I was hungry, and the apple trees full of fruit would go out of my reach; although I was hot, and the sun would burn my head still more, and there was no rain to put out the heat where I went.

"Why did I come here?"

The medium's sister, *Senora* Emilia Alvarez, undertook to pierce the entity's delirium.

"You know that the supreme law has the power to help you and to take souls out of the self," she said. "That power is depths where you find yourself stronger than you are. In this night, your hour has arrived. You are going to settle your account and retrace your path. Open your eyes to the light that is going to present itself to you this night, so that you can become aware of why they have brought you here and why the desperation must disappear from your spirit."

Then followed a colloquy similar in many respects to the argumentative urgings of the late Dr. Wickland in his efforts to shake the mental illness from the obsessing personalities contacted through the trance mediumship of his wife.

"Why was I taken to those horrible places?" cried the anguished voice through the medium. "Why?"

"Because," *Senora* Alvarez patiently explained, "those are places of purification. But those of you who come out of the darkness and have a taste of light cannot go back."

"Please do not torture me any further," protested the entity. "I have already suffered enough. . . If there is a God in the heavens, that God will have compassion on me and on all who suffer in that forest of horrors where you went to take me out."

"Naturally there is a God," rejoined the *senora*, "and from the moment you entered here. He has had compassion on you. This is your hour of spiritual birth. . ."

There was not the slightest suggestion of artificiality in the

intense earnestness of her pleading.

"Open your eyes. Look where you are," she urged.

"I can't. I can't," came the reply. This light blinds me. I don't want to see."

Again there was the parallelism with psychic experiences the world over—the constant reports from spirit communicators that those who are at all advanced in the other world are surrounded by a very real and visible illumination which often attracts entities lost in the obscurity of their own mental confusion.

"You have to withstand the spiritual light that is given to you as a charity," said the *senora*. ". . . You are a soul who committed many errors, and you have to erase them. You have to accept the light, whether you wish to or not."

"Luz," cried the voice. "Porque quero luz?" (Why do I want light?)

"You cannot return from where you came," said *Senora* Alvarez. But that merely brought back the mental pictures which seemed to be torturing the entity.

"I have to go through a forest—dry without water, without fruit, without rain, where the sun will burn me."

The description continued like the ravings of a delirious mental patient.

"I have to go by the banks of a river," said the voice. "where from one moment to another it will overflow and cover the road which I am following.

"I have to go to the summit of a mountain where there is ice, and the ice will wrap me up and then form an enormous lake, and from there I will roll down the summit of that mountain, and I will drown in that lake.

"I have to go by a river full of crocodiles, who will open their mouths and try to eat me. I will not go by that road.

"I have to go by a road lined with poisonous reptiles. I do

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which resulted, after four years of patient labor, in Materialization and Apports. A brief description of his work, which none has duplicated, was published by *Psychic Observer* in 1949. His leaving the island did away with what seemed an immediate awakening and retarded Modern Spiritualism for the people in general for almost a generation.

However, the flame he thus kindled did not die out and on the 18th of December last the



Dr. Francisco Ponte

Ardent Supporter of Spiritualism

island was visited by Mrs. Hazel Herrejon of New York, a fine materialization medium whose pioneering work and kindness the people here will ever gratefully remember. She stayed ten days with us and gave six seances averaging thirty people each, though the last one was for a crowd totaling nearly four hundred.

Each of them was a big success and the few who left "unsatisfied" were far below the number we had anticipated, and

some, if not all, anxiously await a new opportunity to check further before they accept as true, or definitely reject as fraud, the unbelievable phenomena of materialization.

Of course there were many beautiful cases, one spirit even walking up the steps back to the cabinet by itself, without help of any kind and in a sort of flying act, which, as we understand, is rather rare. A sitter with us was a Judge from a local Court, a man of excellent vibrations, who had the pleasure of seeing and talking to his beautiful wife on two occasions.

The third time, however, it was his mother who came and gave him conclusive proof of her identity through a request she often made of him during her last years on earth. She also said to him "Isabel came to you twice and it was proper that I come once."

On another night, Lucia, a sister in spirit of a member of the Committee, came and gave a wholesome bit of advice for the benefit of all, recommending that all study and acquire a good understanding of this truth, and pointing out to them that it will bring much happiness now and ability to enjoy, on arriving there, the places and conditions that they are preparing for us in their celestial abodes.

This Committeeman also had daily visits by Alice, a well known personality among those who have been at seances with him both at Chesterfield, in Indiana, and with Mrs. Herrejon

in New York. She is also fairly well known here by many who have read of her distinct and beautiful manifestations in these places, and every time Alice came out, during these seances here, all wanted to see her and to examine her features at close range.

One night when he asked her twice to turn her face to her right so as to enable people to see her better, she complied with her usual kindness; but when he made the same request a third time she said these words to him: "but I want to look at you also." Before the seances were over she had given him many additional proofs to the effect that she is close to him and that she knows his affairs even better than he

knows them himself.

Words cannot describe the beauty and value of these manifestations. They certainly contribute much to make our lives better; they certainly seem to lighten our burdens and to inspire us divinely. Those of us who could see well and appreciate properly what took place during these seances feel grateful of the opportunity this kind medium afforded us with her visit. But, good as the work had been this far, something still better was in reserve for the closing night, a demonstration that cannot be surpassed and that should be permanently recorded in the annals of Spiritualism.

Saint John, the Baptist, came  
(CONTINUED PAGE 3)

Spiritualism in Mexico . . . CONT'D FROM PAGE 3

not want to go by that road, because the women I violated are converted into poisonous serpents. They are waiting to devour me, and they are waiting to clamp their poisonous fangs in me. I do not want to go by that road. . . .

"I am in great pain. I am in great pain."

Finally, after more persuasion, the entity agreed to listen, and *la senora* gave this admonition:

"Become aware that you have come to a spiritual center, where a charity is going to be done for you and where you are going to receive, perhaps for the first time in your spiritual life, the light that your spirit needs to illuminate your way.

"You committed in life many crimes. Naturally you have to pay for those crimes, whether you want to or not. But the spirit is strong and you cannot retrogress. They have taken you away from where you used to be, and those who come out of there cannot go back.

"You know that the supreme power has the force to take out from the blackest depths souls like you who are rebellious.

"You were suffering horrible tortures here, but you did not want to come out, because you

were afraid—because you were a coward, and after leading the life you led, you do not have enough valor to submit yourself to the good forces, to ask for all your crimes."

At this moment, the medium's body was thrown violently from her chair and onto her knees. The voice cried out:

"Tell them, here I am on my knees. I am on my knees, asking pardon. . . ."

The strenuous session ended a few minutes later with a few final words from *Cabellera Rubia*, and *Senora Castorela* emerged exhausted from her trance.

It was a strange experience for *norteamericanos* unfamiliar with such procedures but understandable in the light of recognized accounts of similar experiences in this country and in view of the many descriptions of the sad plight of individuals who leave this plane, weighted down by the fixations of a blighted consciousness or nagging conscience.

(EDITOR'S NOTE: In an early issue of the *Psychic Observer*, Mr. Orenshaw will describe another strange and remarkable experience in Mexico City, where he visited what he calls the "Temple of 500 Mediums.")

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(X-304)

## Testimonial No. 1

P. O. Box 4649, San Juan, P. R.  
San Juan, Jan. 12th, 1951.

Dear Mrs. Herrejon:

The following is my testimony with regard to the seances you gave here in December, which I attended.

"The night you gave the first seance I was visited by my father, who gave me convincing proofs of his identity. He has been in spirit since before my birth, yet he knew if my stomach ailment and spoke to me about it. He also showed that he is acquainted with my business and its details. On saying goodbye, he grabbed my shoulders and let me feel his manly hands and strength.

"At a second seance I was accompanied by my wife and daughter, both unbelievers. The latter is married to a physician and she herself has pursued scientific studies, which seems to strengthen her scepticism. Nevertheless, she had positive proof of survival this time and of such a nature that admits no denial.

"Her grandmother, on her mother's side, came and called for my wife. Then I asked Dolly's permission to bring my daughter, but she said that only my wife had been asked for. So I got up to bring her close to the curtain, to wait for the spirit who had not yet emerged.

"When she came out, soon after, she looked toward where my daughter was sitting and said, 'let my granddaughter come.' This done, she looked above us in a search-like manner and asked where Periquin was, and when my wife said to her that there was no one in the family by that name, she answered that it was the way she used to call her son Pepe. Her widower husband confirmed this later."

This materialization of my mother-in-law was exceptional and the only case observed by me so similar to the picture we have of her. Her hair was combed in the fashion she used, her eyes were big and almost too perfect considering that this was the first time she came to us in this physical form. She spoke to us in fluent Spanish.

For my daughter there was in reserve an additional conclusive proof. Her father-in-law came and told her things she only knew. Now both she and her mother are convinced of the reality of these manifestations and are helping much toward clarifying doubts that many have. I have studied this science for many years and I feel positive that we witnessed in these seances marvelous results.

Your friend,  
Frumin Febles.

## Testimonial No. 2

THOMAS S. MORALES  
P. O. Box 2854  
San Juan 13, Puerto Rico

Jan. 27, 1951.

The Editor,  
Psychic Observer,  
Jamestown, New York.

Dear Sir:

I enclose an article written by me in connection with Mrs. Hazel Herrejon's visit here last month, which I, in the name of the Committee, will appreciate you publish in one of your early numbers.

Mrs. Herrejon is a fine medium. I looked her up in New York in November, 1949, after seeing her picture and reading of her in *Psychic Observer*. I have had many good experiences in her meetings since that time.

Sincerely yours,

Thomas S. Morales.



V. M. Fernandez  
He also sponsored

## Testimonial No. 3

DEPARTMENT OF JUSTICE

Municipal Tribunal for the Capital of Puerto Rico, Section One  
V. M. Fernandez, Judge, Box 2083, San Juan, Puerto Rico

January 22, 1951.

Dear Mrs. Herrejon:

I want to tell you how grateful I am for the privilege I have had seeing and talking twice to my beloved wife, Chabelin, and also seeing my dear mother once.

With the help of our Almighty Father in Heaven, your work in Puerto Rico was wonderful and honest. I think nobody has a reason to complain, but if anyone complained, it must be due to the lack of faith that prevented them of having all the happiness we experienced by being in touch with our dear ones.

I sent you by mail my book, "Maria o Un Angel do Amor," which I wrote to the memory of my dear wife Isabel Maria Sanchez, (Chabelin). There you will see her picture too. This book covers three of my incarnations as they were revealed to me by the medium, Miss Maria Laverne.

Hoping to hear soon from you, I remain very truly yours,

(Signed) V. M. FERNANDEZ.

and blessed us all in a most proper visit to the city that is honored bearing his name. He did this several times and in all directions, for the crowd was very large. He was followed by the humble and saintly carpenter who built and donated the temple where these seances were being held. After he left, St. Theresa came.

Dolly had announced her coming nights before. With outstretched hands, easily seen empty, she also gave us her blessings, and then, drawing them together close to her bosom, like for praying a long stem with a rose budded from between them while she waited for the arrival of those in the crowd who bore her name, and when these came, to each of them she gave a rose.

After that she called for those whose name was "Maria Teresa" and to each she also gave a flower, roses that seemed to come from nowhere. When one of these ladies took two from her hands, the saint, addressing me, asked me to instruct her that she should give one to whomever had none, an act which seemed only as a lesson for these roses were coming from her hands the same as water in the mountain flows from crevices in the rock.

When the seance was over there were, to be conservative, more than twenty persons who

had received these flowers. Most of them had long stems and nearly all had many leaves, fresh and beautiful. I hope and trust that those who were



Thos. F. Morales

He sponsored American Medium

thus favored will cherish this remembrance and will appreciate their value, as I do, for they were roses that came from the garden of her soul.

Note: Should any one doubt the veracity of this narration we will be glad to answer questions and to explain the conditions under which these seances were held. Testimonies are being gathered for there were many who had experiences they never expected, or more so, they did not think possible.

Thos. S. Morales

San Juan, Jan. 27th, 1951.

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# Hazel Herrejon's Mediumship

As Told By

*Juliette E. Pressing*

The repetition of a thought will sometimes make a definite impression upon the consciousness of one who reads, so once again, I shall give you a report of another extraordinary materialization seance that was held recently in New York City. The medium, *Rev. Hazel Herrejon*, 530 West 136th Street, is an exceptionally gracious person and is most co-operative in setting up conditions whereby the minds of those in the seance are completely freed from any sense of doubt.

She invited a committee to examine the room in which the seance was to be held. Due to close quarters in New York City apartments, she uses a clothes closet for her cabinet. This closet is completely bare and empty. Across the corner of the room, there is stretched the usual black satcen curtain. She removed all clothing and the women sitters assured themselves that she wore only a dress and undergarments.

Many spirits appeared full-formed and life-like. My mother and two of my spirit guides came to me. It is most interesting to observe the difference in the way the spirit guides build up the forms with various mediums.

A marked characteristic in Mrs. Herrejon's work is the color tone of the materialized flesh which actually looked real and the lips were red and I even observed the perfection of the fingernails and the bone structure of the various hands. There was an exceptionally bright light at the demonstration.

Perhaps, these details would not remain clear in the memory of each and every person present but there was still another point that made a great impression on me. It was when the cabinet attendant stood at one side of the curtain, and a spirit woman appeared and called for someone in the audience who came forth.

During this part of the seance, a natural conversation followed and the spirit suggested

they stand over to one side of the room, quite a distance from the cabinet, so they could converse privately.

This spirit woman turned to the cabinet attendant and said: *"We are going to stand to one side because I want to talk privately. It may be quite awhile but in that way, we will not interfere with the seance."*

One by one, each person in the seance was called forward to receive a loved one and al-



**Rev. Hazel Herrejon**  
*She was the medium*

though I did not clock the length of time the spirit stood at the side talking with her relative, I do not believe I would exaggerate in saying that it was all of fifteen or twenty minutes. I repeat, this was all in an extremely bright light.

On occasions, there were three spirits visible at the same time. Toward the close of the seance, Mrs. Herrejon's spirit mother came to greet the people. While in the earth-life, she had a little dog to which she was deeply devoted.

It is said that animals are psychic and I certainly believe that this is true. During the

time the seance was in progress, I did not hear or see the little animal, but immediately upon the appearance of this spirit mother, he came bounding into the middle of the room, barking and jumping up and down.

The spirit woman leaned over and took the little animal into her arms. It was plain to see the cuddling and lapping of the little dog toward her face. It was one of the most natural and life-like episodes that I have ever witnessed in a seance room.

Oftimes, I am accused of telling tall-tales about the things that happen in seances. If one has not had personal experience with psychic phenomena and especially materialization, I can well understand that these reports may seem almost beyond credence.

For this reason, and to add weight to my testimony, I requested several persons who attended this seance to write in their own style just what happened. The following letters were received:

## Testimonial No. 4

"I visited the seance of Hazel Herrejon for the third time on this evening. I had the pleasure to speak and to see my brother, Edward. He left the earth-plane in 1941.

"The very first moment, I could hardly believe my brotlier had passed away. 'God bless you Edward. I am so glad to see you,' were my first words of welcome to him. I asked the question, 'What are you doing now?'

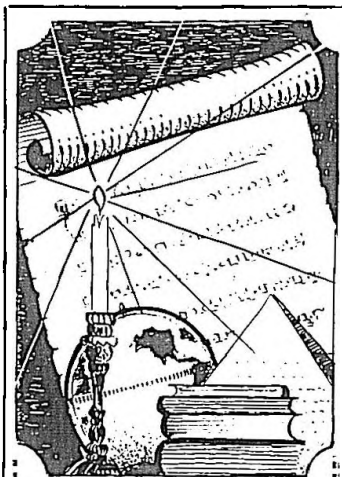
"He replied: 'I am teaching the souls who shorten their lives themselves.'

"I asked: 'How is father and mother?'

"He replied: 'Father and mother are fine and believe me you will see the rest of your brothers and sisters some day.'

"Then he said: 'I am so sorry that sister "Ag" is so sick. Two days ago you received a letter.'

"This was very true. I had received the letter containing the news. Then I said: 'Shall I write a letter that I saw you here?'



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"He answered: 'You can do that but they won't believe you. They will ask you, "Did you have to visit America to go crazy?" I am so glad to see you and speak to you. Give a kiss to the baby for me.'

"After he made this statement, he disappeared right in front of me."

(Signed) Carl Koch,  
321 E. 85th St.,  
New York 28, New York.

**Testimonial No. 5**

The next letter is a statement sworn before Notary, Ernest W. Sipos: "I, Mary Altenhoff, attended a materialization seance by Rev. Hazel Herrejon of New York City. My little niece materialized and brought greetings to me from her mother, grandfather and grandmother. To explain, my sister Lina with her little daughter, Erica, whose age is 6 years, left the earth-plane November, 1944, through bombing in Munich, Germany.

"In previous seances which I and my sister Francis attended, our sister, Lina, materialized and she looked as if she would be living. She spoke German, with a dialect, besides the English language.

"My sister explained the bombing: 'We passed out, just like that' and then snapping her fingers, she said: 'we did not know what hit us.'

"The news we got from our relatives in Germany said that the bombing occurred at 4 o'clock in the morning. They were in bed sleeping.

"At another seance which I attended, she thanked me for the packages which I sent to her daughter, Irmgarth, who is 15 years of age and still living in Munich, Germany. Also, she advised me in an affair which was of great benefit and help to me.

"I asked her once: 'How is Erica?' She answered: 'Erica is inside (meaning the cabinet). She is just like you, always wants to be first.'

"That is the truth as I, myself, never wanted to be left behind. We had a big laugh about it. She kissed me affectionately and went behind the curtain.

"Now, I am closer to my loved ones than ever before as I know they are always with me."

(Signed) Mary Altenhoff,  
314 East 77th St.,  
New York 21, New York.

**Testimonial No. 6**

The following is a letter from Mrs. Guy Percy Trulock, 227 Haven Ave., New York 33, New York: "The Bible tells us: 'Ye are my witnesses,' therefore, I am proud to have been a sitter at a materialization at the home of Hazel Herrejon where there was evidential proof beyond a question of a doubt of the continuity of life.

"No one knew the name of my mother (Cora) nor did anyone know the pet name I called her since childhood, 'Tooie', yet Dollie (Mrs. Herrejon's cabinet guide) asked why my mother had two names and repeated them. I explained and then mother came and we had a beautiful conversation.

"My husband came and was so grateful that I had planted the seed of understanding in 'Sweetie'. (Sweetie is the pet name we gave my daughter at home although she was named Mussette for me).

"Many loved ones, including friends, have come and each one is a renewed proof to me.

"As a matter of fact, I wanted very much to have a simple bracelet upon which I could put a charm that is very dear to me. No one, much less anyone in the room, knew it and my husband came and, on my left arm, he put a gold link bracelet and said: 'Now you will not have to have a bracelet made for your little charm.'

"Surely, we should give thanks to God of His wonders because He tells us that if we will but listen . . .

Life is everlasting. It is my earnest prayer that Hazel Herrejon will be given strength to continue her God-given work, not only as a true medium but as a teacher through whom we learn and understand the real meaning of spirit truth."

(Signed) Mussette Trulock,  
(Mrs. Guy Percy Trulock)

**Testimonial No. 7**

And another letter reads: "When I attended the seance the evening Mrs. Pressing was present, my great-grandmother came through to me. I did not recognize her until I came up to speak. It was then I noticed she wore a Quaker bonnet. This was very evidential. Then she asked everyone to sing while she whispered to me. Her message did not quite register with me because other things were uppermost in my mind and I was hoping to receive an answer to some mental questions.

"However, I came away, not the least disappointed with the demonstration of materialization as it was wonderful beyond words because now, I can state that the message I received was absolutely true. I cannot divulge the message but I do want to say that I will ever be grateful."

(Signed) Hazel Watson,  
202 West 78th Street,  
New York, New York.

Please note that these notarized statements corroborate my own version of the seance which was quite extraordinary. I can definitely state that on this evening, Hazel Herrejon's mediumship was excellent.

In these days of chaos and uncertainty, it is assuring and comforting to have physical proof of the teachings of the Bible. A belief in immortality, or some form of a future life, is common to almost all religions but Spiritualism proves the survival of human personality by the evidence brought to us in seances.

We do not need to rest on belief and hope for the best because we know that the spirit lives after the change called death and, like Jesus, goes into the place that is provided for us in the heaven world . . . "It is expedient that I leave but I will prepare a place for you," and "In my Father's house are many mansions."

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HAROLD TABER

# MATERIALIZATION IN THE BIBLE

Compiled by *Juliette Ewing Pressing*

Undoubtedly, spirits have returned to the earth-plane from the beginning of time and, in all probability, there has been an occasional apparition who has talked and acted like a real human being just as a materialized form does in our modern seance rooms. The word "materialization" has only been associated with psychic research within the past 50 to 100 years.

To substantiate this idea, I give to you a series of quotations taken from the Old and New Testament:

GENESIS XVIII. 2—"... and three men stood by him."

I CHRONICLES X. 13-14 — "the woman of Endor calls up Samuel."

JOB IV. 15-16—"... and then a spirit passed before my face... but I could not discern the form thereof: an image was before mine eyes..."

EZEKIEL VIII. 3—"The form of a hand... took me by a lock of mine head... and the spirit lifted me up... and brought me to the Jerusalem... to the door of the Inner Gate."

ST. LUKE I, 26, 27—"... and the angel Gabriel... was sent from God... to a virgin... whose name was Mary..."

ST. MATTHEW XVII. 3—"And behold there appeared unto them Moses and Elias talking with him."

ST. LUKE I. 2—"... there talked with him two men which were Moses and Elias."

ST. LUKE IX. 30—"... and there appeared unto him (Zacharias) an angel of the Lord."

ST. MARK XVI. 5—"... and entering into the sepulchre they saw a young man sitting... clothed in a long white garment."

ST. LUKE XXIV. 4—"... and two men stood by them in shining garments."

ST. JOHN XX. 12 — "... two angels in white."

ST. MATTHEW XXVIII. 9—"... and Jesus met them... (the two women, Mary and Magdalene.)"

ST. MARK XVI. 9—"... He appeared first to Mary Magdalene."

ST. MARK XVI. 12—"He appeared in another form unto two of them."

ST. LUKE XXIV. 15—"... and while they communed together... Jesus Himself drew near and went with them..."

ST. MATTHEW XXVIII. 16-17 — "the eleven disciples... in a mountain... when they saw Him..."

ST. MARK XVI. 14—"... He appeared unto the eleven."

ST. LUKE XXIV. 36—"Jesus Himself stood in the midst of them."

ACTS I. 10—"... and two men stood by them in white apparel."

2 PETER I. 16—"... and we have not followed cunningly devised fables... but were eyewitnesses..."

ACTS I. 3—"... and the apostles... to whom also he showed himself after his passion by many infallible proofs being seen of them forty days..."

ACTS II. 32—"... whereof we all are witnesses..."

I CORINTHIANS XV. 6—"... and he was seen of about 500 brethren at once."

I JOHN I. 2—"... and the life was manifested and we have seen it and bear witness..."

ACTS X. 3—"... and he saw in a vision an angel of God coming in to him and saying unto him..."

ACTS XI. 13—"... and he showed us how he had seen an angel in his house..."

REVELATION XXII. 8, 9—"... and I (John) fell down to worship before the feet of the angel who showed me these things... then said he, 'see thou do it not, for I am thy fellow servant and of thy brethren the prophets'."

ACTS XXVII. 23—"For there stood by me this night the angel of God, whose I am... saying..."

ST. LUKE XVI. 22—"Lazarus... was carried by the angels into Abraham's bosom."

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# BOOK REVIEWS

"Nathaniel" by Rochester H. Rogers; Psychic Observer Book Shop, 10 East Fourth Street, Jamestown, New York; \$2.00.

Due to the limited field of readers interested in Spiritualism and psychic phenomena, any book specifically written along these lines is bound to have a limited sale. When any author of a book of this type begins to call a spade a spade and releases evidence and makes positive statements regarding survival, the sale of such a book is doubly limited.

But let someone talk about the subject of survival in veiled terms, let them write in platitudes using high-sounding words and the public reaches a stage of exultation and with bated breath will purchase the book provided their preconceived

Rochester tradition and has arrived at that age when he cares not what his "friends" think of his opinion. His style, his sincerity, his horse sense, his factual interpretation of the Bible stories (for centuries distorted by the theologians) has already clarified the thinking of many skeptics. The book belongs in the library of every Spiritualist to be passed around to his intellectually blind and dogmatically prejudiced friends and acquaintances.

The book itself is a series of short sketches and essays illustrating some of the eternal truths of life — truths well known to the early Christians and the little band of present-day Spiritualists, yet still beyond the ken of the Doubting Thomases of the yesterdays and today.

There are contained in this book

ualist, "may I come into the discussion. What about psychic dreams that foretell events, solve problems and reveal facts actually occurring great distances from the dreamer?"

"Never heard of such dreams," says the plain man, "I'll believe in them when I hear of any well-authenticated case."

The plain man has now no longer an excuse to cover his ignorance for William Oliver Stevens has published a book, "The Mystery of Dreams" (Psychic Observer, Inc., \$3.50) that will give him plenty to think about. Here is a fascinating array of dreams that came true which the author thinks are examples of clairvoyance, telepathy and precognition.

Every dream quoted is factual and provided by individuals whose testimony are above suspicion. The skeptic who would dismiss them as worthless should pause and remember that men have hanged on less evidence.

The implications of psychic dreams are enormous and far reaching. If, for example, a lady in England sees in a dream the vision of her dying brother in America at the very hour of his death, can we dismiss this as a coincidence?

Yes, we may, if we only know of one such occurrence, but can we honestly use the same explanation for hundreds of identical incidents—guaranteed by sane and practical people?

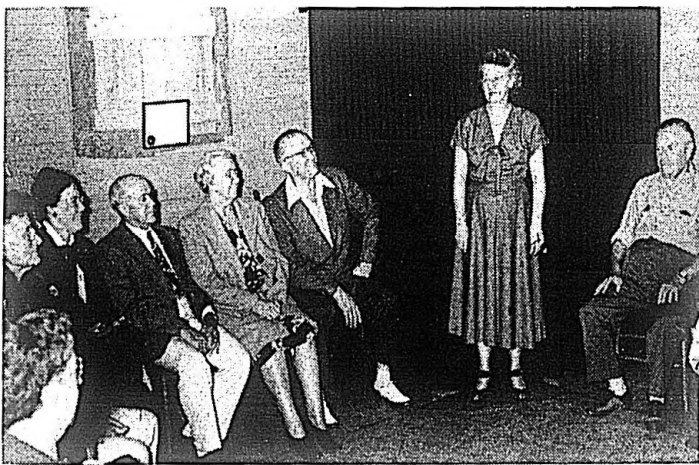
Coincidence is like elastic, it can only be stretched so far then it must snap. Any scientist will tell you that when phenomena occurs constantly, it must be regarded as a law of nature—nonsensical and unlikely though it may seem.

The scientist who believes that life and the universe can be explained only in material terms is always uncomfortable when confronted with psychic phenomena. He either sneers or ignores it. Well he may, for it invalidates his whole materialistic structure—that all can be explained in terms of matter.

One genuine telepathic dream—only one—proves that there is an exception to his rule and this exception, he must account for, otherwise his theory is not secure.

Remember—telepathy is one mind contacting another mind without physical or material means.

The scientists of the nineteenth century, led by Darwin, Huxley and Lancaster, postulated that man was



The picture above shows Rev. Iona Brandt standing before the cabinet prior to a demonstration of materialization. This picture and several others, showing ectoplasmic formations photographed during seances with Rev. Brandt, are included in Rochester H. Rogers' book "NATHANIEL."

ideas are not upset and these books of platitudes are read with bated breath because all people really want to know whether they will survive the change called death.

Down through the ages, there have been many books in which the author expresses his convictions based on evidence received at seances with Spiritualist mediums. All of these books have had a limited sale because it seems that the minute you mention Spiritualist mediums, the reader interest and buyer interest ceases because these instruments of God are regarded with horror by the masses steeped in orthodoxy and all religions of that nature.

And now we have "Nathaniel" written by Rochester H. Rogers, an elderly lawyer, who is steeped in

five outstanding photographs of ectoplasmic structures which show the psychic rods and psychic manifestations taking place prior and up to the time of materialization. These pictures were taken during a seance with Iona Brandt, St. Louis medium.

—xxx—

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"Dreams," says the plain man, "are just the outcome of a heavy meal."

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simply a refined animal possessing an enormous well-developed brain and that there was no necessity to consider that there was anything spiritual or psychic in his make-up. The modern scientist has abandoned this theory and one wonders if the spread of psychical research has caused this conversion. It may be so, the average scientist is a cautious individual, he does not reveal all his knowledge.

For this state of things, we have to thank the pioneers of the past, Wallace, Barrett, Lodge, Hyslop, Hodgson and Prince. The battle is not completely won, there is much work to be done before mankind is convinced of the spiritual nature of man and his survival when this life is over.

William Oliver Stevens — a trustee of the American Society for Psychical Research—is to be congratulated on being one of our standard bearers and his latest book will encourage the survivalist and cause the skeptic to think long and hard.

"The smallest facts" wrote Aldous Huxley, "can be a window through which we may look at eternity." And, psychic dreams may indeed prove to be a window which, some day, will open a vista where one "make look at eternity."

—xxx—

**"THEY LIVE AFTER DEATH AND SO WILL YOU"**

By James M. White

(50c) Psychic Observer, Inc.

James M. White, author of the book, "They Live After Death and So Will You," attended the A.F.P.R. meetings at Diplomat Hotel recently.

During a chat he related to me the extreme interest in his book expressed by his former school teacher (50 years ago) Edna Jackson Carver, Steamboat, Nevada. Miss Carver says: "Your book brings enlightenment and happiness and deserves the highest praise and your contribution to humanity should help penetrate the hidden side of things."  
—R.G.P.

—xxx—

**"YOU WILL SURVIVE AFTER DEATH"**

By Sherwood Eddy

(\$2.00) Psychic Observer Book Shop  
10 E. 4th St., Jamestown, N. Y.

**SURVIVAL.** Ever since Job uttered the immortal, universal cry, "If a man die shall he live again?" the human race has been exploring the facts in the case—or what may be assumed to be facts.

For most men and races, not only among definitely religious folk, but among thinkers and philosophers and at least a few scientists, the answer has been in the affirmative.

But until rather recent days this has been based on "belief." It has even been based on "authority" and to a large degree on hope.

But when an orthodox Protestant minister such as the Rev. Dr. Sherwood Eddy, known for three generations as a thoroughly balanced, indeed a brilliant leader in Christian thought, can write and have published a full-length book absolutely proving, to his own satisfaction, and to the satisfaction of many of his readers and followers, that death is not the end—then we may indeed be assured that we are dealing with facts.

Dr. Sherwood Eddy has written some 40 books, on a great variety

istically from the late Rev. Dr. Floyd W. Tompkins, whom I used to know as the rector of Trinity Episcopal Church in Philadelphia:

"My loved ones, I must come and bless this reunion of souls. I have been enthralled by my experiences and am anxious indeed to gain strength to impart to my loved ones these wonderful unfoldments. Earthly environments seemed to 'dim my sight and while I doubted the possibility of spirit-return even to my last utterance, I should have known naught else could be true—for by these ministrations and visitations only, can we bring permanent understanding and peace to those who wait and doubt. All love to you."

The signature was compared with that of his last message on earth, Jan. 1, 1939, just before he passed over, in which he said, "Remember, my children, the dead do not re-



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10 East Fourth St., Jamestown, N. Y.

of themes. "You Will Survive After Death" is his latest — just off the press. It was published by Rinehart and Company, a firm that always has had a high reputation for publishing worth-while and respected works.

Dr. Eddy states in the beginning that for a long time he repudiated psychic phenomena, Spiritualism, and "communication" — definite proofs, if one accept them as something objectively established—that he "had a repugnance" for all this.

But after devoting years of study to the subject he substantiates automatic-writing, spirit-communication, physical and mental mediumship—and concludes from the evidence that you will indeed survive bodily de- cease—and that actual and proven and undeniable "communication" as between the so-called dead and the living has been established beyond any doubt.

He goes so far as to insert the following message received medium-

turn"—and found by experts to be identical with it.

This was verified by a close relative, whose name is withheld—for some silly reason, since almost to a man, Christians still will not accept the proven facts in this matter—and look with askance on all who do accept them.

Yes, folk, believe it or not—and doubt it to your deathbed and beyond—survival after death is a proven, incontrovertible and assured fact.

—T. F. Opie.

**Blessings From Heaven**

Healing for you and yours. Seek Ye the Kingdom of Prayer. An inspired group meets every Wednesday at 9 P.M.; Healing is our mission. Your letter will be placed on the Altar of Prayer.

**LOVE OFFERING—INNER CIRCLE**

First Christian Episcopal Church, 807 North Lafayette Park Place, Los Angeles (26) California. Write Joe Hamsell, Sec'y. (P-309)

# Why Spiritualism

## Has No Central Government

In 1848 the spirit of an itinerant peddler who had been murdered in a house in the hamlet of Hydesville, on the outskirts of Newark, N. Y., manifested when the house was occupied by a new tenant family by the name of Fox.

It was later determined that two of the Fox daughters were physical mediums, and that this made the manifestations possible.

The matter attained nationwide publicity. It caused people all over the country to "sit up and take notice." In fact, it caused a furore not only in this country but also in England. William Howitt wrote in his *History of the Supernatural*.\*

"Circles were everywhere found to receive spirit manifestations; and, so early as 1852. Philadelphia alone reckoned 300 circles, and in 1853 there were 30,000 mediums in the United States.

"It is not to be supposed that all this went on without opposition. On the contrary, all the old Protestant leaven was dreadfully violated by this extraordinary demonstration. The press, the pulpit, the scientific chair, were all in agitation against it. It was denounced as imposture, humbug, blind imbecility, vilest superstition; and by the religious, on the other hand, as downright demonry and sorcery.

"No matter, its wonderful facts were open to everyone who chose to see them, and people believed their own senses rather than the wild satires of learned folly.

"The Rev. W. R. Hayden, writing in 1855, said, 'Eight short years ago, not a single individual in the United States was known as a spiritualist; at this date 2,500,000, at a moderate estimate, profess to have

arrived at their convictions of spiritual communication, from personal experience. The average rate of increase has been 300,000 per annum.'

"In two more years we find it stated in the Spirit Journals of America, that the number of convert Spiritualists were upwards of three millions, a number equal to the united members of all the thirty thousand American churches; far outstripping the conquests of Lutheranism or Methodism in their Augustan periods.

"Amongst these were statesmen, members of Congress, for-

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By Paul Lomax

---

eign ambassadors, judges of the higher courts, clergymen in great numbers, lawyers, doctors and professors. Amongst them were Judge Edmonds, Dr. Hare (Professor of Chemistry at the University of Pennsylvania), a Protestant Bishop, Professors Bush and Mapes of New York, and Channing of Boston."

Among the many investigators were John W. Edmonds, a Judge on the highest court in New York state,—the Court of Appeals—and George T. Dexter, a physician. These two gentlemen met at circles, became friends, and decided to conduct their investigations together. The result was that they discovered that both of them were psychic sensitives—the Judge possessing subjective (mental) mediumship, and the Doctor, objective (physical) mediumship. They later wrote a book on their mediumship and spiritualistic experiences.\*

When calumny was hurled at the Judge, even by church peo-

\* *Spiritualism*, by Edmonds & Dexter, New York, Vol. I, 1853, Vol. II, 1855.

ple, and he was slanderously accused of consulting spirits as to how to decide cases in court, he resigned from the bench and went on a speech-making tour of two months to spread his new faith. He went from Boston in the east to the Mississippi in the west, as far south as the Ohio river, and as far north as Milwaukee.

On his return to the practice of the law in New York City he speedily rose to a first rate practice. The people had so much confidence in him that they promptly elected him to the office of Recorder, but he respectfully declined the office.

The Judge wondered why efforts to organize the enormous number of Spiritualists in the United States into an ecclesiastical organization had not been accomplished. He inquired of, and reasoned with, the spirits with whom he was in communion, in regard to their plan.

They replied that they did not want an ecclesiastical hierarchy to come into existence, and that they were endeavoring to prevent it. They wished to avoid the error made by other religious bodies—the creation, eventually, of an ecclesiastical oligarchy.

"It has therefore been," he says, "a cardinal principle with the spirits to let no one have undue prominence over his fellows; and we have none such, and are not to have."

The Judge explained this at length in an article in the *Spiritual Magazine* for April, 1861, as follows:

When the reality of spirit intercourse began to dawn upon me, I at once said, "If this is true, it must be for all mankind, and not for any particular people. Its end and aim must be universal, and its manifestations and instrumentalities will be seen everywhere."

Still I thought that concentrat-

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ed action would be serviceable —and it was attempted, but in vain. Over and over again, here and elsewhere in the United States, efforts at organization had been made, and some of them in a spirit of wisdom and freedom that removed all reasonable objection here among us—but every such effort has failed.

To what shall we ascribe these cognate failures? Surely not to a falling-off in the number of believers, for we are increasing marvelously every day, until we are counted, in this country alone, by millions. Not to any diminution in the interest which the subject excites, for we behold that interest constantly augmenting, and men of character, education and ability enrolling themselves in our ranks.

**Spreading Truth**

Men have been to see me from the four quarters of the earth, of different nations and languages. Letters come to me from Europe, Asia, Africa and America. I hear of manifestations among the Indians on the Rocky Mountains, the slaves at the South, the Arabs in Northern Africa, the natives of the Isles of the Pacific. I have heard of my own publications being found on the Himalayas, and among the whalers of the North Seas.

I behold Spiritualism in the churches—Catholic and Protestant—and that so strongly existing here, that the priesthood have been obliged to recognize and tolerate it, and some even to use it. The pulpit has stilled its denunciations, and the Press has learned to acknowledge its reality; and now, day by day, numbers are added to those who shall be saved.

And yet no organization of our adherents can be successful, no concentration of our power be permitted? If this movement had been of human device, the human means of organization and concentration would long since have been in full operation. But if it is divine in its origin, it needs no such mortal appliance, but each

soul shall move in its own orbit around the great center of the system, forming part, indeed, of a harmonious whole, but preserving its own individuality to the end.

**Other-Side Plan**

I have often, within the last six or seven years, reasoned with the spirits with whom I have been in communion in regard to the plan of their operations — have well understood what it was, and have from time to time been instructed wherein I could aid in the work. Evils which afflicted the past and retarded the progress of truth in the olden time, they were determined now to avoid. Man's proneness to worship objects palpable to the senses, rather than the invisible Creator of a boundless universe, should no longer be indulged with the opportunity of deifying the instrument rather than the divine influence.

This movement was not, therefore, confined to one instrument, but was confided to many, and they of every conceivable grade of society, so as to render the worshipping of them too absurd to be thought of for a single moment. It has therefore been a cardinal principle with the spirits to let no one man have an undue prominence over his fellow; and we have none such, and are not to have.

*No Mahomet, or Luther, or Wesley, is to be found in our ranks to interpose their imperfections between us and a direct reception by us of the Truth from the same source whence they claimed to obtain it. No one man shall stand in our midst, like Moses, clothing his commands with the formula, "This saith the Lord." But each shall work out his own salvation; to each shall be accorded the liberty of doing so in his own way.*

There was another evil which the spirits were determined to avoid, and that was one which would surely flow from organization. In every organization there must be some minds to lead, guide and govern — and hence would arise inevitably an

oligarchy among us. There is such a proneness in man to save himself the trouble of thinking for himself—such a disposition to indulge a mental indolence, by accepting a faith ready made for him, that the designing in all ages have taken the advantage to enslave and benight him.

**Church's Lost Power**

Hence the churches, which have done so much good in speeding man upward, have been shorn of much of their power and their usefulness to advance him still farther; and from this cause the Church now has become, as the Jewish Church became 1800 years ago, an instrument rather of man's retardation, than of his advancement.

Had this matter in which we are engaged been of human origin, it would have been easy to have formed a hierarchy among us. There are enough among us who could be tempted with the prospect of power; and the constant demand we hear for something certain, definite, reliable, from the spirits, shows us that there are enough ready to yield to the temptation of having somebody to think for them.

And I know of nothing short of divine wisdom that could have prevented these elements, so rife as they are among us, from producing the same results which have been since the world began to spring from the same causes. I confess that when these designs were revealed to me, I could hardly conceive it possible to escape the consequences which the whole history of the race seemed to declare were inevitable; and I have watched the movement with great interest to see if the purpose would be carried out.

I think now, from the success which has attended the effort thus far, that it can. God grant that it may! For there is no tyranny so debasing as that of mind over mind — no bondage so destructive to human progress, as the mental. Your own poet has nobly said:

(CONTINUED PAGE 14, COL. 3)

# LIFE BEYOND THE VEIL

1. Lowlands of Heaven (See *Psychic Observer*, Nov. 25th, 1950)
2. Highlands of Heaven (See *Psychic Observer*, April 25, 1951 issue)
3. Ministry of Heaven (Starting this page.)
4. Battalion of Heaven To appear in a later issue.

## 3. The Ministry of Heaven

In the third volume Zabdiel gives place to Kathleen, who passed from this world in 1893 and now acted as the link between the spirit Band and Mr. Vale Owen; and other matter was given by one known as Leader. He goes very deeply into science and philosophy, but also treats of such subjects as building a temple, rescuing people from the hells, the story of the People of Barnabas, the Descent and Ascent of the Christ, and the sacraments.

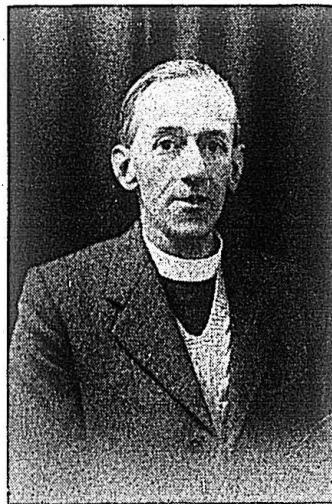
Here is a passage reminiscent of the Christ's parable, "the kingdom of the heavens is like leaven, which a woman took, and hid in three measures of meal, till it was all leavened."

Leader says: "Such duties as are assigned to you have all been worked out as to their class, and the end to which they tend, by those who dwell in realms far above you. These schemes of allotted service are transmitted downward until they reach you, and are made known to you sometimes in one manner, sometimes in another, and to one more plainly, and to another less watchful not so plain.

A much-needed book, for instance, will be projected. Those in a sphere whose dominant note is Science may consider the outline of the book, and hand it on to another sphere whose note is Love, where a softening effect will be infused, and the scheme handed on. A sphere where Beauty rules will add illustrations giving harmony and color to the theme.

Then it will come to a company who study different traits dominating the races of mankind. They will examine the theme, and look for the nation most fitted to launch the venture on the world. Then they will select the next sphere of its journey. It may need an infusion of historical precedent, a poetical vein, or romance.

"What started out a framework of hard scientific fact may issue into the earth-plane as a



G. Eustace Owen

scientific treatise, a history, a novel, or even a poem . . . Before it reaches you, it may have been so transfigured as to become an Act of Parliament, a play, or even a commercial enterprise."

### Presence Forms

Many descriptions are given throughout the script of exalted spirits, especially the Christ, appearing in Presence Form, whereby they manifest in spheres lower than their own in

a vehicle appropriate to those spheres. In this volume the Christ shows himself as Christ All-conquering, Christ Sorrowful and Glorified, and Christ Regal. Leader and his company, too, sometimes assume Presence Forms, merging into the view of those to whom they show themselves.

They can do so, it seems, because a developed spirit may become consciously present in any sphere through which he has once passed. Having once experienced the conditions of, say, Sphere 2, he is omnipresent in Sphere 2, able to resume its conditions by an effort of will, and so actually "going there."

The Christ, who lowered himself into earthly conditions and appeared in the flesh, can at will visit any of the spheres which he crossed on his way to earth. The fleshly body of Jesus the Christ, therefore, was a Presence Form, his vehicle of manifestation in physical conditions.

Whether in the flesh or out of it, a spirit who appears in any sphere by this method is really present; the Presence Form is no mere animated simulacrum, the actual manifesting person being elsewhere. The form contains the veritable consciousness of the manifestor. His consciousness is projected into another condition, much as the human double sometimes acts apart from the physical body, though, in that case, not always consciously. It is hard to find a true analogy of things that seem strange to normal experience.

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**Does God Evolve?**

On page 107 Leader makes the following statements:

"We here have come to know that Spirit, sublime as it is in essence, is *not the sum of Being*. As beyond the realm of the material stretches the spiritual, so beyond those far and distant heights of light impenetrable, and holiness in awful purity towards which we think our way, there lies *Being which is not Spirit* alone, but which into Itself absorbs all that Spirit is at its whitest sublimity, and encompasses the sum total of spirit resultant in a *universe of sublimity higher still* . . .

We may go even further and say that, since everything in Creation seems to be developing, men are becoming gods, God is growing into Being, and Being into something still more sublime, and so on indefinitely. Which means that man, God, Being, and all other Somethings are imperfect, and Perfection does not exist. Yet Leader insists, "so far as we are able to project our minds into that far immensity of life and being we cannot see any end to our outward going."

**Evil Giants**

Inhabitants of the hells, we learn, are not of one type and pattern; freewill and personality are there as elsewhere, and so some are great personalities and some of less account. The good go up and the evil sink.

Tempering evil with good does not belong to the economy of infernal regions. So evil left together with evil works blasphemies not possible in earth's composite society.

They are ever reaching after more ease, hoping to escape slavery by promotion. But when promoted the glamour fades into a miasma of fear, for they are nearer to the hated arch-fiend who holds chief power. Yet they still seek advancement, only to writhe in agony and despair more than before.

Those arch-fiends are gigantic in stature, deformed and ugly, clad in grimy robes of mock-royalty, lords of squalor. Yet the evil which permeates their personality overlies potential good. Evil giants are ugly because they are out of tune with the Father-God, and they are powerful because evil is positive and their distorted personalities are strong in evil, even as they could be in goodness.

"Whatsoever is beautiful is always true," says Leader, "and whatsoever is ugly and ill-favored in form outwardly will, on closer study, be found lacking in the grace of truth." All that flows from God is orderly, and in harmony with the fairest aspirations of us, His offspring. What answers to this quality is Beauty, for Beauty is that which pleases; and harmony is a garment of love, which is ever pleasing to those who respond to love's endearments.

**Why Spiritualism . . . . . CONT'D FROM PAGE 12**

"He is the freeman, whom the truth makes free."

*And when any human device, be the pretence what it may, stands in the way of the advent of the truth to each mind, according to its own capacity to receive it, its direct tendency is to enslave, and to retard, if not to debase the immortal spirit that is within us.*

The High and Holy Ones who are dealing with us now see this, and seeing, they are determined to avoid. Hence all seems chaos in our ranks; yet we are moving forward with a har-

mony of action that is marvelous in its existence and in its results.

There is then in the movement, concentration of action, though not of our handiwork—there is organization, though not of mortal fashioning; and we can, well afford to dispense with any of our own contrivances. Let it not, however, be understood that there is nothing for us to do—nothing in which we can act in concert with each other. There is indeed much for all of us to do, both singly and together.

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July 8-August 12: 1st Illinois Spiritualist Camp, Inc.; Cherry Valley, Illinois; Sun., Wed. and Sat.; Pres.: A. Monroe Grielder; Sec'y: Meta S. Hammond, Apt. 1 E. 2623 W. State St., Rockford, Illinois.

July 14-August 19th: Crystal Fountain Spiritualist Camp Ass'n, Sherwood, Ohio; Myrtle Renollet, Sec'y.

July 22nd-Sept. 9th: Harmony Grove Spiritualist Camp Ass'n, Escondido, California; Annual sessions; Rev. C. E. Goodale, Sec'y.

July 28th-August 12th: Temple Heights Spiritualist Camp, Northport, Maine; Sec'y: Jessio H. Dewitt, 15 Union St., Belfast, Maine.

Aug. 19-Sept. 2nd: 75th annual season of Etna Spiritualist Ass'n, Etna, Maine; Sec'y: Myra Burgess, Sangerville, Maine.

Aug. 23-25: Ecclesiastical Conference of the United Bible Spiritualist Ass'n of America, St. Charles Hotel, New Orleans, La.; Rev. Mary L. Clark, Pres. and Presiding Minister, 9550 Burnette Ave., Detroit 14, Michigan.

Aug. 31-Sept. 2nd: 11th annual Conference of the Spiritualist Episcopal Church; Chesterfield Spiritualist Camp, Chesterfield, Indiana.

Sept. 4-8, incl.: Annual classes sponsored by the Spiritualist Episcopal Institute, Chesterfield Spiritualist Camp, Chesterfield, Indiana; Rev. Clifford L. Bias, Dean.

September 26-30th: Federation of Spiritual Churches and Associations, Inc., Cotillon Ballroom, De Sota Hotel, 11th and Locust Streets, St. Louis, Missouri. For information write: Rev. Nellie G. Carter, convention chairman, 3921 N. 13th Street, St. Louis 7, Missouri. Phone: Chestnut 6921.

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## MESSAGE

The Greater Vehicle of the Order Anagarikas (Universal Brotherhood) joins in Prayer for lasting Peace on Earth in our Time through the Medium Sungma RED LAMA of Dordjeluwa Lamasey and the American Buddhist Society and Fellowship, Inc.

Hail in the Supreme Mandala!

Hail in Maitreyananda!

In the Era of the Lord Maitreya, Buddha of Compassion and World Teacher, may the World's responsible Leadership be swayed to pursue the Path of Peace, to refrain from further aggressive methods or Spearheads towards War.

Let the Enlightenment of Truth pervade that nothing is gained by Bloodshed, but everything may become lost, if again the Evils of another War are released upon Earth.

May Truth and Justice reign Supreme and Paradise lost again be established upon Earth, without the Sword, but with Loving-Kindness towards All Earthlings peopling this Planet.

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## Chicago, Illinois

Frances K. Finstad, 537 North Lawler Ave., asks for special prayers and spiritual inspiration on behalf of Rev. Emma and Walter Binz, pastors and leaders of Chicago's First Fraternal Spiritual Church. Her letter explains that these two valiant workers for the cause of Spiritualism have been seriously ill for the past several weeks and, although recovering slowly, they are confined to bed (March 27th).

The church treasurer, Mrs. Finstad, further states that the board members are carrying on their work but that a note of encouragement would be appreciated by the Binz's at this time. Address communications to above address.

## Birmingham, Alabama

Regular church services are being held by the Rev. Fred W. Mitchell at the Spiritual Science Church, 2524 North Seventh Ave., Birmingham, every Sunday and Tuesday evening.

Rev. Mitchell and his wife Phyllis have obtained a leave of absence from their former church in Kenosha, Wisconsin. They are scheduled to return to Buffalo in July and will be featured at Freeville Spiritualist Camp, Freeville, N. Y., July 29th through August 4th.

## Rochester, N. Y.

The Open Door Spiritualist Church, founded in 1931 by Rev. Leota B. Maxwell, Trustee of The General Assembly of Spiritualists, has reopened. Services are being held in Hotel Seneca's Cape Cod Room every Sunday evening.

President and assistant pastor of this newly organized church announces that their pastor is Rev. Dorothy Maxwell, Lily Dale, N. Y.

## Boston, Massachusetts

Clarence D. Benedict, President Emeritus, of the Massachusetts State Spiritualist Association, has just recovered from a serious illness after having been confined to the hospital for several months.

Although 76, Mr. Benedict continues working for the cause of Spiritualism and devotes many hours of service to the M.S.S.A., of which Vina M. Dronsfeld is secretary.

## Hartford, Connecticut

The annual convention of the Connecticut Spiritualist Association (N.S.A.) will be held May 6th and 7th at 758 Asylum Ave., Hartford,

Connecticut, according to Secretary Caroline Place.

Featured mediums during the convention: Rev. Hugh Gordon Burroughs, Washington, D. C., and Rev. Robert Macdonald, editor of the *National Spiritualist*, Niagara Falls, N. Y.

## Columbus, Ohio

The 54th annual convention of the Ohio State Spiritualist Association opens June 21st and closes June 23rd according to Ralph D. Cutlip, Secretary, Ashtabula, Ohio.

All business meetings, and evening services, will be held in the Southern Hotel, Columbus. Guest speakers for the convention: William Elliott Hammond and Russell Waldorf; the latter is chairman of convention arrangements.

## Miami, Florida

Rev. Arthur Ford, who has for the past several months conducted services and classes in Ft. Lauderdale, Florida, served the Psychic Science Spiritualist Church of Indianapolis, Indiana, at a recent mass meeting according to Dr. B. F. Clark, President.

April 29th to May 6th, he was guest medium at Columbus, Ohio, where he served the Ohio Avenue Spiritualist Church; Rev. Ralph Whitney, pastor.

His program of activities also include an engagement to serve the Michigan State Spiritualist Association convention to be held in De-

troit's Hotel Tuller May 17th to the 20th.

## San Sebastian, Puerto Rico

For years, a Spiritualist healing center was sponsored in New York City by Rev. Josephine Rossi. Just recently, Rev. Rossi organized a center in San Sebastian, Puerto Rico. It is known as the Rossi Foundation of Psychic Science.

## She was Ordained



Rev. Jessie A. Mackie

## Ordination at Buffalo



An impressive service was held Easter Sunday at the John Carlson Memorial Spiritualist Church, Inc., when Jessie Ann Mackie was ordained into the ministry of Spiritualism by Rev. Edith Teresa Sandy.

Photograph, above, taken during the ceremony: Rev. Donald Stine, spiritual healer for the past five years; Rev. Harriet Burt, mental medium; Rev. Sandy, pastor of the church; Rev. Eva Salfelder and Rev. Mackie who has served Spiritualism for the past six years.

Rev. Sandy was a friend of Sir Arthur Conan Doyle and Horace Leaf, having sat in classes, conducted by the latter, in both England and America.



**Newark, N. Y.**

For the past several months, Rev. Margaret Lewis, president of the Hydesville Spiritualist Association, Hydesville Road, Newark, N. Y., has traveled many thousands of miles serving churches and groups. She completed a six weeks' schedule in Milwaukee where she was featured at the opening of a church under the leadership of Rev. Agnes Wolf.

In Florida, she served the Beckoning Light Spiritualist Church, Miami, of which Rev. Bertie Lilly Candler is pastor. In Tampa, she spent several days with Rev. Dorothy Graff-Flexer as featured medium in the Spiritualist Episcopal Church of that city.

Rev. Lewis has returned to her home at Rensselaer, N. Y., where she is completing her summer program for the Hydesville Spiritualist Assembly which opens at Hydesville, N. Y., June 24th.

**Correction**

In the last issue of *Psychic Observer*, an article about an Easter breakfast held at the First Spiritualist Temple, East Aurora, N. Y., included a statement that there were services afternoon and evening.

This statement was incorrect. Rev.

Ethel Squier, pastor of the church, visited two churches in Buffalo on Easter Sunday—afternoon: the Spiritualist Church of Life of which Rev. T. John Kelly is pastor; evening: the Unity Spiritualist Church of which Margaret Hauth is pastor.

**San Antonio, Texas**

Ever since the Federation of Spiritualist Churches and Associations was organized several years ago, there has been a misunderstanding regarding its purpose. The Federation does *not* organize churches and does *not* ordain mediums, nor does it carry on any like functions for which Spiritualist organizations are known.

Rather, the Federation is a joining up of all organizations in the sense that their members meet to talk over the many problems that confront Spiritualism and its mediums from time to time.

These details are best explained by Federation Business Manager, Rev. V. R. Cummins, 612 Travis Building, San Antonio 5, Texas, who in his recent communication dated February 27th, to the member churches says: "*A point of information that keeps coming up and that we are most anxious for all of our member churches and associations to*

*fully understand:* Federation issues no charters and grant no ordinations. We are a fellowship body composed not of individuals but of duly organized churches and associations. To be duly organized, a group must be chartered by some parent body or by the State in which it functions. F.S.C. honors your existing charter no matter where received and F.S.C. recognizes your existing ordination no matter by whom it was conferred. The only 'paper' granted by F.S.C. is a simple Certificate of Membership for each Church or Association in our fellowship."

**Utica, N. Y.**

The Spiritual Church of Love, formerly the Spiritualist Church of Truth was the scene of most impressive ordination services recently when Grace Hehnlly, Rochester, N. Y., was ordained in the Gold Room of Utica's Hamilton Hotel by Rev. K. L. Henderson. Those taking part in the service: Mina M. Wood, church secretary; Martha Glover, Rochester, N. Y.; Nellie Johns, Syracuse, N. Y.; Sophie Zulke, Rochester, N. Y.; J. P. Wiesling, Clara Anderson, Miss Hall, Mr. Yorkers, Paul Hehnlly and Oliver Macklin. (See photographs this page.)

**Many Attend Ordination Service at Utica**



Pictured above, left to right: Rev. Walter W. Cook, Bertha Glover, Nellie Johns, Rev. Grace Hehnlly, Rev. K. L. Henderson, Sophie Zulke and Mina M. Wood.



Pictured above, left to right, front row: Anne Doucet, Utica, N. Y.; Sophie Zulke; Bertha Glover; Rev. Hehnlly; Nellie Johns, Mina M. Wood, Oliver Macklin, and J. B. Kiesling, Vice President of Utica's Spiritualist Church of Love.

Left to right, back row: Rev. Cook, Rev. Henderson, Mr. Yorkers and Clara Anderson.

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