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TRUTH The PSYCHIC OBSERVER

LIFE
AFTER
DEATH
PROVED

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JOHN SLATERS REMARKABLE MEDIUMSHIP

HIS EVIDENTIAL MESSAGE IS IGNORED
YEARS PASS—THEN TRUTH TRIUMPHS

AS TOLD BY GRACE SCHAFER

For over fifty years a true story of JOHN SLATER'S authentic mediumship was buried in the hearts of two people, Laura Olney and Frederick G. Lamb.

Bound by a promise to Laura Olney, who recently passed into the spirit world, Frederick G. Lamb had not felt free to relate his strange experience.

Now PSYCHIC OBSERVER is the first to release the complete story.

By FREDERICK GEORGE LAMB

Edward Olney had not missed his wife, Laura, during the time she had been visiting friends in San Francisco for his work as Chief Observer of the United States Special Weather Bureau at Olympia, Washington, monotonous as it was, kept him busy at the office eight hours a day, and his evenings were thoroughly enjoyed in the companionship of his best friend, Frederick G. Lamb who was manager of an Olympia, Western Union branch office. It was a few days following Laura's departure that Edward said in a very confidential manner:

"See this key, Frederick?"

"Yes, what is it?" he asked.

"It is a padlock key to a row boat I have rented for thirty days. Each morning after I have sent my observations to Washington, I intend to go down to the boathouse where the boat is chained and locked... waiting for

SHE TELLS
THIS STORY



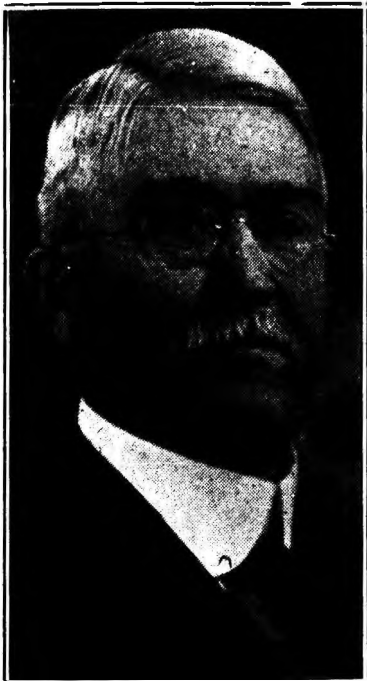
GRACE SCHAFER, Writer, Author, Artist, "Trails End," Arden, Delaware.

She was Editor of the Rice and Sugar Journal, New Orleans, La., 3½ years.

Mrs. Schaffer was also Editor and Publisher of ARTS and ANTIQUES. She is also a portrait painter.

She met the Editors of PSYCHIC OBSERVER at a seance in Philadelphia several weeks ago. At this seance, held by Leonard Stott, an unusual demonstration "Trumpet In The Light" was witnessed. This story will appear in a later issue.

HIS DEEDS LIVE



JOHN SLATER

During his lifetime, Evidential Messages from the thousands were received through SLATER, who was heralded as America's outstanding Mental Medium. His unusual Psychic Faculties — Psychometry, Clairvoyance and Clairaudience were unsurpassed by mediums of his day.

Olney, accompanied by Frederick, found a light-gray coat and a light-gray cap which he bought at the approval of his friend.

"Won't Laura be surprised to see me in this outfit? If you write her be sure you do not tell her about this cap and coat and spoil my surprise."

Frederick wondered why Edward considered secrecy necessary; and why Laura would be surprised over the purchase but, bachelor-like, he regarded the subtlety as a matrimonial enigma beyond his comprehension.

"You may trust me Ed, I shall not tell her about it," he promised.

For some time Laura Olney had been nursing a foolish, unreasonable jealousy to herself, because of the time her husband spent with his friend, Frederick Lamb. Her sudden decision in coming to San Francisco had been motivated by self-pity for which she now censured herself. Three weeks away from Ed was long enough thought Laura, as she completed the letter, telling him that she would be home sometime during the next few days. After addressing and stamping the envelope she sat quietly in reverie.

In mentally rehearsing the message and row out on the Sound for an hour or two, I'll come back refreshed, invigorated and with a keen appetite. I'm not going to tell Laura about it, but will keep it as a surprise for her," he said, with a knowing wink.

"I think that is a splendid idea," said Frederick.

"I wish you would go with me tomorrow morning to buy a serviceable rain-coat. Will you Fred?"

"Surely I will, Ed... I'll be glad to go with you," he said.

The following morning Edward

past week she thought of John Slater, an unusual man, whom one of her friends had extravagantly praised and recommended as a wonderful psychometrist. The word psychometrist was unfamiliar to her until her friend explained its meaning. John Slater was said to be able to tell the history of an object, from its origin to the present time, simply by holding the object in his hand.

A knock at the door interrupted her thoughts. She found a Western Union messenger boy who handed her a message which read as follows:

Mrs. Laura Olney, 321 Hayes Street, San Francisco, California:

After transmitting his regular report, at five this morning, Observer Olney went for his usual row on Puget Sound. Not returning by nine we went in search and found his boat hundred yards off Priest Point, with oar in one lock and other oar floating fifty yards away. Will continue exhaustive search and telegraph you any important developments. Keep hopeful.

Frederick G. Lamb

Although stunned by the first reading, Laura's fears were palliated by an inner sense that kept telling her there was something strange about it; and from previous experience she had learned not to disregard her hunches. It had not been Ed's custom to row on Puget Sound, or on any other body of water and she was certain there was some mistake.

She hated herself for allowing conflicting emotions to upset her... and for entertaining a belief that Frederick Lamb was withholding the truth from her: a suspicion she deemed unworthy of her character, and as unreasonable as her jealousy. She resolved to learn more about it before rushing back to Olympia. Perhaps Ed had been located by this time and the mystery solved, she thought.

In a clear thinking moment she thought of her dependable friend, Libbie Youmans, manager of the Postal Telegraph at Olympia. If anyone could give her detailed information it would be Libbie. She promptly sent the following wire: It read:

Miss Libbie Youman, Manager, Postal Telegraph, Olympia, Washington:

Kindly telegraph me truth about my husband. Is he dead?

Laura Olney

Miss Youman's answer to Laura's wire was soon received.

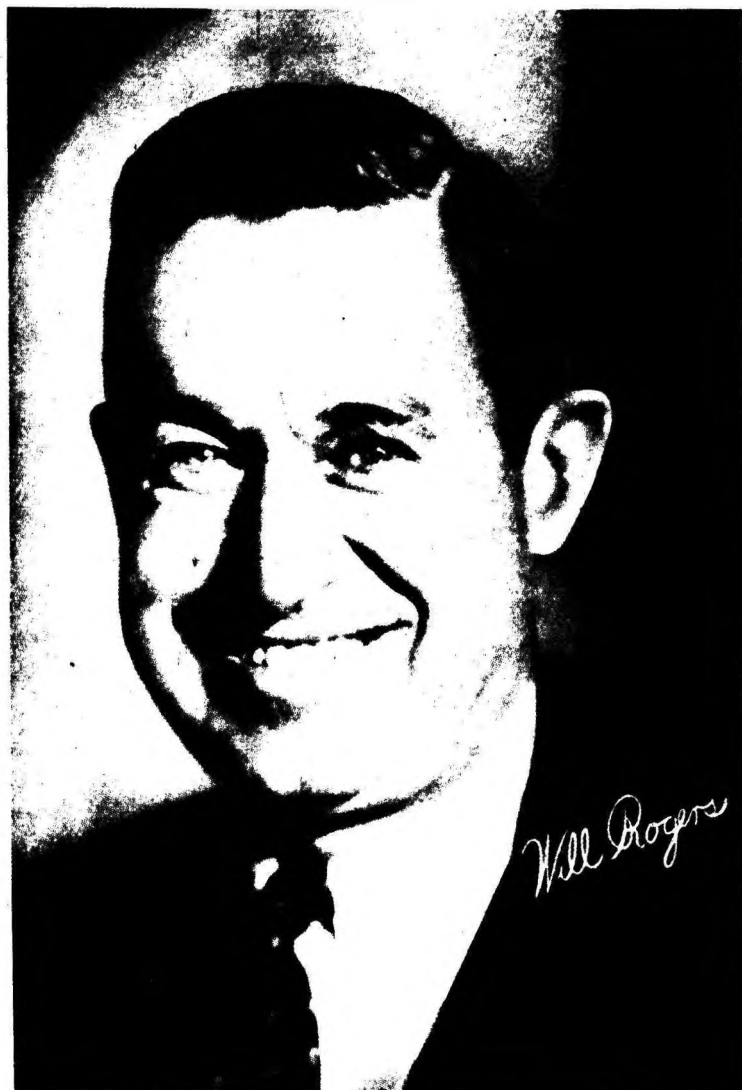
Mrs. Laura Olney, 213 Hayes Street, San Francisco, California.

After transmitting his regular report, at five this morning, Observer Olney went for his usual row on Puget Sound. Not returning by nine we went in search of him and found his boat hundred yards off Priest Point, with oar in one lock, and other oar floating fifty yards away. Will continue exhaustive search and telegraph you any important developments. Keep hopeful.

Libbie Youmans

Laura was baffled at the contents of this wire which was a word-for-word duplication of

DID ROGERS' SPIRIT RIDE WITH CARILLO ? ?



WILL'S HORSE FOLLOWS OLD TRAIL

By HENRY SUTHERLAND

Will Rogers still rides the hills above Hollywood with Leo Carillo, film actor descendant of the California rancheros, and saddle partner of the "dead" cowboy comedian.

The Rogers' ranch lies just over a crest from Carillo's California Hacienda in the Santa Monica Mountains.

Each morning they used to meet beneath a spreading live oak tree where the trails come together a quarter of a mile above the estates, to ride over a long, circuitous route, Carillo's Palmino, (Little Doe) keeping pace with Rogers' horse (Soapsuds).

Since the fateful day when the beloved cowboy and Wiley Post crashed to their deaths in an Alaskan river, Carillo has ridden alone.

"It is almost unbelievable," said Carillo, staring at his high-heeled boots, "but to me, lately, it seems as if Will still rides the old trails.

"One morning a few days ago we came up to the old tree, Palmino and I. We did not stop, but a moment after we passed I heard a horse galloping after us.

"We slowed to a walk, but I did not want to look around. You know how it is, the triple beat of a loping horse? A man who knows can tell the difference, because no two men ride alike. It sounded like Rogers.

"The horse drew up just behind us, and walked. Still I would not look. I knew it was not possible... but I did not want to see.

"All morning the sound of that horse followed us over the old ways. When we galloped, he galloped. When we walked, he walked, but never once did I turn my head.

"Finally we came again to the old tree where the trail divided. Then I saw. It was Soapsuds, without rider and without saddle, but he tossed his head and turned away on his own fork for home.

"It may sound foolish. Obviously Soapsuds had broken out of the corral and joined us because he likes my Palmino.

"But at that moment I felt as if Will had just left me."

Frederick Lamb's. She was convinced Libbie had consulted Frederick and he had written the message for her. On an impulse she thought of Mr. Hartman, her husband's office assistant; perhaps he could give her information. In desperation she wired:

Acting Observer Hartman, Weather Bureau, Olympia, Washington:

Please, oh please, telegraph me exact truth about my husband.

Laura Olney

The suspense in waiting for Observer Hartman's reply was almost beyond Laura's endurance. She prayed for strength and poise to sustain her during the ordeal of

anxious, nerve-breaking suspense. For some unknown reason her thoughts reverted to the psychometrist, John Slater, and she wondered if he could render her comforting assistance.

While dressing, preparatory to visiting Mr. Slater, she received the expected wire from Observer Hartman. Hastily she tore it open and, to her amazement, she read another exact repetition of Frederick Lamb's wire. Laura was dumfounded as well as infuriated. This was indeed, adding insult to injury, she thought.

There was no doubt left in her mind as to who was the instigator.

(Continued on Page 2, Col. 1)

SLATER'S MEDIUMSHIP

(Continued from Page 1)

tor of the wires. She folded all three wires tightly together . . . placed them in her purse and took them with her to the 'psychometrist'.

In a short while Laura was seated before America's outstanding ballot reader, John Slater, whose peaceful presence imparted strength and quieted her agitation. She opened her purse and withdrew the small wad of folded telegrams . . . placing them in his hand she asked him to tell her something pertaining to the "object" he held. He proceeded in the manner as her friend had described. Closing his eyes in concentration for a few moments, he said:

"I see a man in a boat, rowing in a very quiet, smooth body of water. It is early in the morning and he is making haste. He is wearing a light-gray cloth cap, and there is a light-gray overcoat folded, lying on the seat in the bow of the boat. He approaches a prominent point of land and gently touches the shore. Then he takes one oar out of its lock and lets the other oar float lazily along the water. He reaches for his overcoat from the seat . . . looks in the inside pocket to assure himself that a large letter is there. Refolding the overcoat neatly, he places it back on the seat. He then takes the remaining oar and plunges it into the mud . . . about a foot above the bank . . . using the oar as a vaulting-bar, he vaults about four feet up onto the bank. He takes the oar and vigorously pushes his boat into the deep water. Swinging the oar two or three times around his head, he slings it with all his force out into the water in a different direction from the boat. . . he then turns and disappears into the woods. I cannot tell you more now, but if you will return in a few days I will try to tell you where he is."

Misunderstood

Ah! thought Laura, . . . the light-gray cloth cap and the light-gray overcoat definitely prove it is not Ed . . . Thanking John Slater she hastened on to the Western Union office where she sent a telegram to:

Frederick G. Lamb, Western Union, Olympia, Washington. Your three telegrams received. Will arrive Olympia, Friday evening, eight o'clock. Meet train. Laura

When Laura stepped from the train at Olympia, Frederick Lamb was there to meet her. Other than a formal salutation, they both maintained a strict silence until seated in the living-room of the Olney home. Laura was the first to break the silence when she accusingly said,

"Frederick, how could you be so cruel in sending those telegrams when you knew I was frantic with grief and anxiety?"

"Laura, I like to be trusted implicitly. I did not mean to be cruel. I purposely meant to confuse you . . . to distract you from your grief. I did not mean to hurt you."

For a moment she did not answer him. She was trying to understand the feeling of distrust she had for her husband's best friend and to track down its source.

"Please cooperate with me in this matter, Frederick," she said, "I need your help . . . I am depending upon you. Now, please tell me everything?"

"You may depend upon me . . . absolutely, Laura . . . and believe me when I tell you that nothing new has developed since my wires to you. We must begin a search at once; and if we fail in that we shall, as a last resort, dynamite the place where the boat was found. But, Laura, before we talk over any plans, I beg of you to tell me what is on your mind." Glad of the opportunity to tell him what was on her mind she

drew her chair very close in front of him and said:

"No doubt you will think me a very foolish person when I tell you of an experience I had, just before leaving San Francisco, but I feel compelled to tell you about it. Will you promise to keep to yourself what I am going to tell you, Frederick?"

"Certainly I shall, Laura. Please, by all means tell me what is worrying you? I give you my word, I shall help you all that I can," he assured her.

"Well, to begin: After receiving your wire I consulted a man who is known as a famous psychometrist . . . his name is John Slater. He was recommended to me by a friend. By placing an article in his hand, he can then tell you the history of an object from its origin to the present time . . . but he does not foretell the future. I took the three telegrams which you had written and placed them in his hand. Without looking at them he closed his eyes and said:

Slater's Message

"I see a man in a boat, rowing on a very quiet smooth body of water. It is early in the morning and he is making haste. He is wearing a light-gray cloth cap and there is a light-gray overcoat folded, lying on the seat in the bow of the boat. He approaches a prominent point of land and gently touches the shore. Then he takes one oar out of its lock and lets the other oar float lazily along the water. He reaches for his overcoat from the seat . . . looks in the inside pocket to assure himself that a large letter is there. Refolding the overcoat neatly he places it back on the seat. He then takes the remaining oar and plunges it into the mud . . . about a foot from the bank . . . using the bar as a vaulting-bar he vaults about four feet up



EDWARD OLNEY—1890

onto the bank. He takes the oar and vigorously pushes his boat out into the deep water. Swinging the oar two or three times around his head, he swings it with all his force out into the water in a different direction from the boat. He then turns and disappears into the woods. I cannot tell you more now . . . but if you will return in a few days I will try to tell you where he is."

As Laura recited John Slater's words, she closely scrutinized Frederick's face for some tell-tale expression that might betray his thoughts . . . but he was altogether non-committal.

"Frederick, do you believe John Slater?" she asked.

"Of course I don't, Laura. You say he spoke of a light-gray overcoat and a light-gray cap. You and I know Ed did not own such a coat or cap."

"No, he didn't. He always disliked caps and would never wear one," she assented.

When they finished outlining a search program for the morrow Frederick again assured Laura of his staunch support in doing all in his power to assist her. He said, "Good night," and left for his home; but he suddenly

changed his course. As he walked along the dark street he rather hated himself for his unprecedented perverseness. He wondered what strange motive prompted him to send those wires and was now orientating his mind as well as his steps to the Observer Hartman's home. Frederick did not go in but talked to the Observer at the door. Very gravely he said:

"Mrs. Olney will undoubtedly come to see you early tomorrow morning to ask you about the details of finding Mr. Olney's boat. Don't for your life's sake, tell her that there was a light-gray overcoat in the boat . . . and that you brought it home and have it in your possession. Never let her know Mr. Olney had such a coat or cap. Please don't ask me why . . . just trust me and I will tell you sometime."

Taking for granted Frederick did not wish to rob Mrs. Olney of any hope she might have; and to protect her from further shock, Observer Hartman readily gave his promise to Frederick Lamb.

The following day Laura had insisted on accompanying Frederick to witness the dynamiting of the water in the area where Ed's boat had been found. Frederick preceded Laura in arriving at the boat-house to caution the boatman to say nothing about finding a gray coat in the boat. His warning was opportune. Laura questioned Observer Hartman and the boatman, both, about the coat which they had denied knowing anything about, saying, the boat had not contained articles of clothing or any other means of personal identification.

After three weeks of ceaseless effort in searching for the missing Edward Olney, at the advice of friends, Laura gave up the fruitless search. She dismantled her home and departed from Olympia to begin life anew in San Francisco.

A Mystery Case?

Months went by and the case of Edward Olney remained a mystery. Frederick Lamb had been transferred, by the Western Union, to Omaha, Nebraska. One day early in March, 1894, Frederick received a letter post-marked, Hammonton, New Jersey. It had been sent to Olympia, Washington, and forwarded to Omaha. The hand-writing looked familiar to Frederick and on opening it he saw the unmistakable signature, "ED." In a high state of excitement he read:

Hammonton,
New Jersey,
February 20, 1894.

Dear Frederick:

You will be surprised to hear from me after this long time. I won't go into full details in this letter, as it may not reach you. That morning in Olympia, after telling you the night before that Laura would be home in a few days, I went out as usual for my row, but I was thinking of Laura and didn't notice where I was rowing and suddenly discovered I was right by the side of the long pier, and before I could change my direction I must have run head into one of the piles and was knocked unconscious; the next thing I knew I was in a lumber-camp in Eastern Washington, wearing a red shirt and a beard . . . and bearing the name of John O'Brien, having wandered there six months before in a daze . . . and didn't know my name. So, they put me to work and saved my wages. When I came to my senses and learned that I had been there six months I knew that you, Laura and everyone would think me dead . . . so I decided to go to Hammonton, New Jersey, to my relatives there and get back my full mental faculties. I have been here more than a year and am feeling all right again. How are you?.. How is Laura, and where is she? Do

you think it advisable for me to return to the coast and get back into Government service? I am ready and anxious to get into business again. Write me here very soon and tell me everything. With love, I am,

Sincerely,

ED.

Frederick answered Ed's letter immediately . . . telling him to get in touch with Laura at 321 Hayes Street, San Francisco, where she was then living; and advised him to try to adjust his affairs with the United States Weather Bureau at Olympia by writing them. He also suggested that in the event Edward decided to come through Omaha on his way West, to notify him of time of arrival and he would be there to meet him.

Less than a week passed when Frederick received a wire from Ed indicating the time of his arrival at Omaha. Eventually, when



LAURA OLNEY—1890

his friend stepped from the train it was a joyous reunion that compensated for tragic days and sleepless nights. They sought a quiet cafe where they could converse without interruption.

By way of explanation, Edward reiterated what his letter to Frederick had contained and he seemed disinclined to say more. Frederick resented the abrupt dismissals of his questions as unworthy of his friendship and he meant to probe him further. He said:

"Ed, I read your letter carefully, but let me hear you tell the details of your going away?"

"There isn't much more to add to what I wrote you. I was rowing along . . . quietly . . . and was not noticing . . ." Frederick interrupted him.

Slater Right!

"Ed, why don't you trust me? Tell me everything! Do not be afraid. You can safely place your confidence in me. I shall always be your friend," he coaxed.

"I do trust you, Ed. Why don't you admit you rowed out to Priest Point and stopped your boat about one hundred yards off-shore and looked in the inside pocket of your light-gray overcoat to make sure that the letter from the Weather Bureau, Washington, addressed to Observer Weather Bureau, Olympia, was still there . . . then you folded your overcoat and placed it in the seat at the bow of the boat . . . you then rowed up onto the shore about a foot and you left the oar floating on the water, but you took the other oar out of its lock . . . and then you used that oar as a vaulting-pole and vaulted about four feet up onto the shore . . . then, you used that oar to forcibly push your boat away from the shore . . . then you swung the oar around your head to give it momentum and cast it out into the water . . . and then you turned and walked swiftly into the woods"

Frederick realized he was taking a chance in using the vagarious information Laura had received from the psychometrist, John Slater. It was a good bluff . . . and it worked! An anguished expression swept over Ed-



E. G. LAMB—1940

ward's countenance as he exclaimed:

"My God! Frederick . . . who told you?"

Frederick knew that nothing could be gained by telling him the source of his information . . . then too, he had promised Laura he would never reveal to anyone that she had ever consulted John Slater . . . so he deliberately lied as he said:

"Ed, I was there and saw you! I had a strong suspicion of your intention and I arranged to watch you . . . unknown to anyone."

Thought Dead

Visibly shaken by the accusation Edward said, "Does Laura know what you have just told me?"

"No . . . Laura thinks you are dead. She still mourns for you. She loved you dearly. Why did you do it, Ed?"

"Frederick, I got so terribly tired of those weather crop reports. I was morbid . . . sick with ennui. I loved Laura, but the monotony was killing me. I now see my mistake and I am eager to take up my life with Laura again . . . if she will have me," he said wistfully.

* * *

On arriving at San Francisco, Edward went directly to the address Frederick had given him and found Laura there . . . waiting for him. She had never believed her husband had drowned and each day had been one of expectancy for her. After regaining their composure, and when they could finally talk without emotional interference, Laura said:

"Now Ed, tell me all about yourself . . . and what happened to you on that tragic day?" In substance, he briefly told her the story he had written to Frederick and that he had stopped in Omaha to see him. He was thrown completely off his guard when she retorted with the same accusing words that Frederick had used: "Ed, why don't you trust me? Tell me everything!" she pleaded. "I do trust you, Laura . . . and I have told you everything."

She remembered the words of John Slater . . . she could never forget them . . . branded in her mind as they were . . . she said: "Ah . . . no you haven't, Ed! Why don't you tell how you rowed out to Priest Point and stopped your boat . . ." etc, etc, and she repeated John Slater's words just as Frederick also had quoted them.

Emotionally unstrung by the events of the day and unable to cope further with accusations, he took his wife's hands in his and held them tightly, as though fearing to lose her. He tensely said:

"Those are Frederick's words. Did he tell you? Did he tell you that he saw me?"

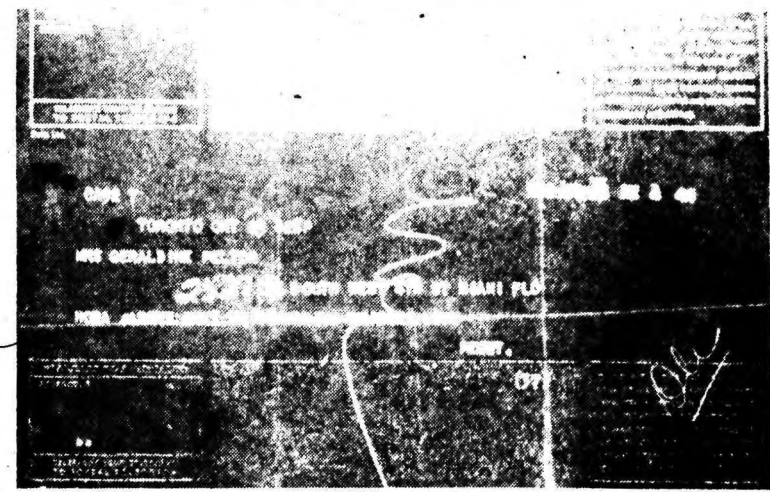
With the swiftness of psychic illumination she clearly comprehended the whole situation. Very, very slowly, almost without thinking, words formed on her lips which meant to say, "Did Frederick know?" . . . but instead, she forced them to say:

"Yes . . . Frederick told me . . . I knew all the time . . . but I forgive you, Ed . . . please believe me, I do!"

(The End)

WOMAN "DIES" --- HER SPIRIT MANIFESTS SAME DAY

SPIRIT FIRST TO NOTIFY FRIENDS
THIS TELEGRAM DELAYED



THROUGH GERALDINE PELTON'S MEDIUMSHIP

Many ask the question, "How soon after DEATH can Spirit Manifest?" In this story, told by Ruth Kolbe, a spirit returned to a group in Miami, Florida, twelve hours after death in Toronto, Canada.

Nora Morton passed to the higher life in her home, 68 Forest Hill Road, Toronto, Canada, on a Thursday morning. That same evening, she spoke through the trumpet to the members of Geraldine Pelton's class for spiritual development.

Mrs. Norton knew Mrs. Pelton, the medium, having regularly attended her classes during the recent winter months up to six weeks prior to her return to Canada. Just before leaving Miami, many can remember her parting words. In a merry mood, Mrs. Morton waved good-bye, "I'll soon be talking through the trumpet to you," she called. And how true her words have been.

It is interesting to note that the telegram printed on this page, was sent in plenty of time to be received that Thursday night before the class met at 8:30 BUT as a further test, according to the spirit, this wire was delayed, due to the wrong number and not delivered until after the class had started and the manifestation had taken place.

We had no sooner started the

class when I distinctly heard Nora's voice through the trumpet. She said: "Ruth, I told you so this is Nora." I almost fainted and fell out of the chair. I caused quite a commotion but when I was able to collect my thoughts I foolishly asked Nora whether she was in spirit the trumpet dropped to the floor and PONDEROZA, the Hindu control of Geraldine Pelton spoke through his entranced instrument. He said: "Yes, my friends, Nora Morton is with us. She came over this morning. It was her desire to announce to you that she was in spirit. She is a beautiful soul and is being helped by her daughter, Patricia."

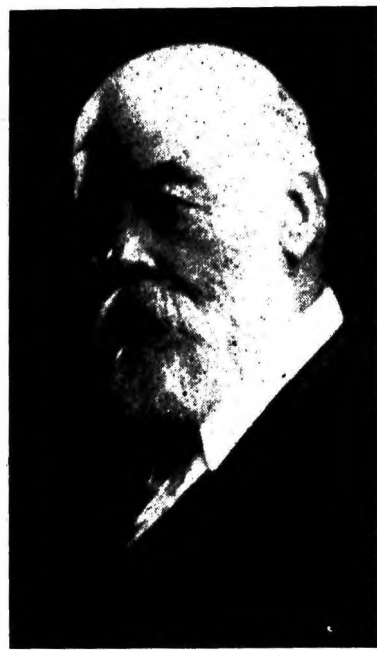
In a few moments Patricia spoke: "I haven't been over lately to speak because I wanted to be with my mother all the time. I knew that she was coming over."

Meets Spirit Friends

After becoming more familiar with just how to manipulate the trumpet, Nora spoke again. Everyone seemed to have a question. When I asked her when she first realized that she had made the change, she said: "Not until I saw them embalming my body, did I fully realize that I had made the change. Then my daughter, Patricia Earle, greeted me, then Dr. Oliver, then Ponderosa. My own spirit collaborator, Dr. Harvey, was next and he introduced many more spirit people."

Nora spoke to us about 10 minutes, the balance of the conversation was of a personal nature. When leaving she promised to help us in our class work and I know that she will. This experience has been such a comfort to me because I KNOW now that when we say "Good-bye" to our friends here—even if we never see them again on the earth plane, we may hear from them any day, for they really can speak and say "Hello" from the spirit side of life.

HE WILL BE 89
JUNE 12th



SIR OLIVER LODGE

HE INTENDS TO PROVE LIFE
... AFTER HIS "DEATH"

Sir Oliver Lodge, scientist and Spiritualist, who was 89 on June 12, is now looking forward to his 90th birthday.

Sir Oliver spends his time now in his beautiful country home, Normanton House, at Lake, near Salisbury. Through the fields near his house a path leads to the uplands, where one may look down over Stonehenge. He walks in the fields every day when the weather is fine, but rarely gets as far as seeing the ancient stones on the plain, where once he often used to sit in contemplation.

One or other of his surviving children—he had six sons and six daughters—is always with him. His sons, daughters their wives, husbands and children visit the Lake for his birthday. There is always a cake, with candles, and he always opened his presents at breakfast.

Enjoys "Tranquility"

"It was just a quiet family reunion," one of his daughters, Mrs. L. L. Langley, relates. "Father is very well. He does a certain amount of work on his books, but takes things easily." He spends his time reading, thinking, and looking out over his garden from his study windows. He calls it "enjoyment of tranquillity."

Sir Oliver is convinced that he will be able to give the world absolute proof of his survival after death. He has deposited with the Society of Psychical Research a sealed envelope containing a "test message," which is known only to himself. Its revelation by a medium must, in his opinion, be accepted as proof of his existence in another world.

He is sure, he says, of meeting his late wife, and his eldest son Raymond, whom he calls his "beloved dead." He is "in tune with the Infinite."

UNITED PRESS CITES LONDON MEDIUM

IN PUBLIC WORK FOR
SIXTEEN YEARS

A London child who at the age of 8 saw "a knight in shining armor" outside the drawing room window, has become England's most famous medium.

Estelle Roberts, 50 years old, but with the vigor of a person 20 years younger, can hold a hall of

When Hugh Miles lay dying, his wife sat at his bedside, watching, she said, the spirit forms of his father and mother hovering over him, waiting to receive his soul.

Mrs. Roberts described the scene in detail. "It took two hours for my husband's spirit to emerge entirely from his body. It was finally carried away in an ectoplasmic shell. The doctors and relatives departed. I was left alone with the corpse.

"Then when I went to the cemetery, I saw my husband hovering over his coffin, with a smile on his face. But even then, I did not realize that I possessed the gifts of a medium or of clairvoyance."

Faced with the problem of caring for her three children, the widow got a job as a waitress, leaving home at 7 A. M. and returning at 11 P. M.

But even as she served cups of tea, she saw spirit forms. Two years later, she met and married Arthur Roberts, an engineer, by whom she had a son, who is now 17.

A year ago, the divorcee was made absolute, and now Mrs. Roberts devotes all her time to the "House of Red Cloud."

Her introduction to spiritualism came shortly after her second marriage. She was invited to a spiritualist church at Hampton Hill by a neighbor and in conversation at the church was told that she was a born medium.

Success on Seventh Night

She merely laughed, but finally agreed to try. After six nights waiting for something to happen as she sat in front of a table, on the seventh night, just as she was giving the task up in disgust, the table rose up in the air and followed her to the door, Mrs. Roberts related.

Then she heard a mysterious voice, strong, resonant, proclaiming himself as "Red Cloud" her spirit guide. That was 16 years ago and "Red Cloud" is still the voice that speaks through the mediumship of Estelle Roberts.

She is so well known that letters addressed merely to "Estelle Roberts, Psychic Healer, London," or merely "Red Cloud, London" find her.

A dynamic person, slight of build, with deep chestnut hair, dark brown eyes, intense gaze, but friendly manner, clad in flowered cotton frock and blue jacket, she claims a series of psychic gifts which include, mediumship, trance clairvoyance and healing.

"Our aim is to give to man a better understanding of himself," she said.

The Times Picayune,
New Orleans States,
United Press, May 19.

The Editors of PSYCHIC OBSERVER have visited "THE HOUSE OF RED CLOUD," where they met Estelle Roberts. The editors witnessed a public demonstration of Clairvoyance by Mrs. Roberts—they attended the direct-voice (Trumpet) seance given for the delegates to the International Congress who visited London.

London's Best Known Versatile Medium



ESTELLE ROBERTS

8000 people enthralled, while she communicates the prophecies of her "spirit," a Red Indian chief named Red Cloud.

Now she is the driving force behind the spiritualist circle known as "The House of Red Cloud," located in a huge brick house set amid rose gardens and lawns in one of the best parts of Wimbledon. There are 3000 members, nearly a dozen "healing rooms," a trumpet and a booth inside where a shorthand writer takes down the words of the spirits, as transmitted through the medium.

Mrs. Roberts, who was born in Hammersmith, London, in May, 1889, one of the seven children of an engineer, named Wills, had her first experience while playing with her sister in the drawing room at their home in Isleworth, Middlesex.

Story of Childhood Vision

Estelle saw a knight in shining armor, with glistening sword held upright in his outstretched hand. His visor was drawn back and his features were visible. He was smiling. Estelle's sister fainted and Estelle was reprimanded by her father for being naughty. When her sister confirmed the vision, her father was confounded, especially as he had told her that all she had seen was a bat.

Estelle left school at the age of 13 and as she was delicate, remained at home until she married at the age of 17. Her husband was a clerk, Hugh Warren Miles, to whom she bore three daughters.

MIAMI MEDIUM



GERALDINE V. PELTON

STUDENTS MEET AT WEST ALLIS

According to Gladys Ruppenthal, Secretary of The Third Spiritualist Church, South 81st and Beecher St., West Allis, Wisconsin, most interesting classes on the Philosophy of Spiritualism are being conducted by Rev. Emily Clark.

At a recent class-meeting, Dorothy Eggert acted as Chair Lady. Students taking active part were: Fred Eggert, Herbert Childs, Belle Krueger, Violet Johnson, Fred Jones, Helen Jones, Margaret Wagner, and Gladys Ruppenthal. Spirit Healing was discussed by John Johnson, much of the text being taken from the lessons compiled by The National Spiritualist Association and the general course of study suggested by The Morris Pratt Institute, Whitewater, Wisconsin.

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CLAUDE SWANSON COMMUNICATES THROUGH KEELER'S MEDIUMSHIP

WHY CERTAIN SPIRITS MANIFEST

By JULIETTE EWING PRESSING

We often wonder why certain spirits do not return to us, and why certain spirits do come. It probably will ever remain a riddle as long as we are upon the earth plane.

To illustrate this, I shall tell you about a communication that I had recently from a Dr. John Welch Moss.

Bertie Lillie Candler visited us last fall. One evening we had an informal sitting for trumpet. Mrs. Nell M. Smith from Louisville, Ky., was also visiting me at the time.

During the meeting a booming masculine voice said, "I saw your light, and being a former Louisvillian, I am permitted to come through. It is the first time I have communicated since I passed on in 1935. I am Dr. John Welch Moss. You can look into the records and check up on me."

Neither Mrs. Smith nor I were acquainted with Dr. Moss. Louisville is a city of some 350,000, so naturally we did not know everyone.

During the same seance, Claude Swanson, former secretary of the U. S. Navy, voiced to us. He gave quite a lengthy discourse on international affairs. One point, upon which he laid much stress, was the importance of our Coast Guard.

During this meeting we had the pleasure of intimate conversations with our relatives and friends.

Though we are always glad to welcome guests whom we do not know, the fact that these men communicated, did not greatly imprint itself upon my mind.

Slate-Writing

Several weeks later, I had a slate writing with Pierre L. O. A. Keeler at Lily Dale, N. Y. As is customary, I wrote the names of various relatives and friends from whom I would have liked to have a message.

It never occurred to me to ask for either Dr. Moss or Mr. Swanson, but when the writing was completed, a lengthy message came to me from Mr. Swanson, and a brief note from Dr. Moss.

"I have since checked on Dr. Moss and find that he had his dates correct. Mr. Keeler's work is most remarkable. Despite the fact that I have witnessed this type of demonstration on many oc-

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THE HONORABLE CLAUDE A. SWANSON, Former Secretary of the Navy.

casions, I am filled with profound amazement and reverence in God's spirit power. Each time I have seen the cards that have been written by 'unseen' forces."

All of Mr. Keeler's work is in day-light. (The slates furnish the darkness essential for the production of phenomena.)

Colored Writing

One selects about eight or ten cards from a stack of probably fifty. These cards and a small piece of pencil lead are placed between a pair of school slates. The names of persons from whom you desire to receive a message are placed beneath a rubber band which is around the slates. I wrote my names before I left home. Mr. Keeler never touched the pieces of paper)

Mr. Keeler and I held the slates, and in a very few moments several taps were heard on the slates this signal indicated that the writing was finished.

I removed my cards and lo, they were all filled with messages from friends. One card was written in red crayon. There was no crayon placed between the slates. Where did it come from? Precipitated, apported or what?

Mr. Keeler, after his many years of experience in service, says that he simply does not know. He says that each time he gives a sitting, he is as equally amazed at the results as is the one having the first demonstration.

UNUSUAL AND EVIDENTIAL DEMONSTRATIONS AT A "JOINT DIRECT-VOICE SEANCE"

TEN PERSONS TESTIFY THAT AN INDIAN RING OF SILVER IS APPORTED

STARTLING PHENOMENA IN A SEANCE ROOM

As Told by
RUTH OHLSON
of St. Paul, Minn.

It is always a great pleasure to converse with spirit people, but rarely are we privileged to attend a direct-voice seance conducted by two mediums. I refer to one of the most enjoyable and evidential seances of this kind I have ever attended.

It was held in Miami last March. Cecelia L. Gettins, Detroit, Michigan, and Mary Olson, Miami, Florida, were the mediums.

The seance was opened by the principal spirit collaborator of Mrs. Olson, a Dr. Ferguson, who immediately introduced Dr. Russel Williams, Mrs. Gettins' spirit mediator.

There were just exactly thirty persons present. Each conversed with at least two of their spirit friends. Some of the group were acquainted with the mediums while others were strangers who had never attended a seance of this nature.

Miami Medium



MARY OLSON

I.S.A. Convention At Battle Creek

The Independent Spiritualist Association of The U.S.A. will hold their 16th Annual Convention at the POST-TAVERN HOTEL, Battle Creek, Michigan, June 14th to 16th inclusive, according to Rev. A. C. Flowers, President and Founder.

Lecturers and Message Bearers invited to attend and take part in the program are: Rev. Paul Kare, Rev. K. Duncan, Tulsa, Okla., Rev. Wayne, Rev. Jones, Miami, Florida, Rev. Clifford Bias, Huntington, West Virginia, and Rev. William Hart, Akron, Ohio.

Mr. and Mrs. R. G. Pressing, Editors of Psychic Observer, plan to attend. They will display a complete stock of English and American Spiritualist literature.

One unusual psychic manifestation was the aroma of fragrant perfume which wafted through the room. This particular scent could neither be classified nor recognized but rather it seemed to be a mixture of flowers, lasting only a short time but sufficient to be acknowledged by all present. Another somewhat fascinating part of the seance was the fact that many of the lights varied. Numerous hues and shapes were plainly seen by all those present.

W. T. Stead

At intervals one could distinctly hear the voice of Prairie Flower, Indian guide of Mrs. Olson, instructing some new entity in the manipulation of the trumpet. The little Indian spirit would encourage those who desired to manifest. It was quite interesting to hear voices answer her they always endeavor to speak loud enough for the ones of earth to hear. When this happens, two spirit voices can be heard at the same time. (It is, incidentally, a matter of scientific record, that, in all cases, a spirit speaking through the trumpet cannot hear its own voice.) This little soul, Prairie Flower, gave much evidence to those who were inclined to be doubtful. She seemed to delight in telling bits of personal affairs much to the amusement of others in the group. At one point, she made a skeptic admit the authenticity of a message before she would allow the seance to be continued.

Among the noted spirit visitors, we were privileged to hear the voice of W. T. Stead, English writer. He gave a short but authoritative discourse on present day conditions as they reflected on man's religious life.

Father Baker

Another much enjoyed talk was that given by the late Father Baker, noted Catholic Priest, of Buffalo, New York.

Dr. Russel Williams delivered a very helpful and encouraging address for the benefit of the students who were interested in their own unfoldment.

The most exciting and outstanding moment of the evening was the fulfillment of a promise made to me by Prairie Flower several weeks previous. She told me to hold my hands, palm up, outstretched before me. I followed her instructions. Then the trumpet was placed upon my lap. Seconds later, a beautiful but very much worn Indian ring of silver was dropped in my hand. I was immediately informed as to the history and origin of the ring as well as the exact location from which it was obtained.

I understand that all such demonstrations by this lovable little guide are given in this manner. Apport, as this particular phase of mediumship is called, while not a common event by any means, has been previously demonstrated in Mrs. Olson's seances.

I can recall one extremely evidential seance. A single rose which had been in a vase on the

Detroit Medium



CECELIA GETTINS

table in the living room (two rooms distant from the seance room) was transported into our seance room, and placed in my hand. It was a large rose with a stem at least six inches. In my opinion, it could never have been brought into the room except by spirit power.

Still another unusual demonstration had its beginning in the early part of 1900 when a certain diamond ring was promised to one of the sitters, by a friend, then living. Circumstances at the death of this friend prohibited this gift being made. Years later, in the seance room, this particular entity reminded his friend of the promise and stated that the ring would be given to her some day through spirit power.

You may understand the happiness and surprise when this same woman was requested, during the seance, to hold her hand out before her. When she followed instructions, the ring, exactly as promised, was placed on her finger. Demonstrations such as these can neither be denied nor explained other than through spirit power. Those who may be privileged to experience such manifestations as were witnessed in this "joint direct-voice seance" have happiness untold in store for them.

Editor's Note: In the above article, a "joint seance" is described. Mary Olson and Cecelia Gettins were the mediums. These persons were present:

Ruth Ohlson, St. Paul, Minn.; Olaf Ohlson, Miami, Fla.; Clara Detrick, Miami, Fla.; Mrs. George Williams, Fort Lauderdale, Fla.; George Olmsted, Fort Lauderdale, Fla.; Eve Townsend, Fort Lauderdale, Fla.; Mrs. William Rainey, Fort Lauderdale, Fla.; Frances Pyle, Fort Lauderdale, Fla.; Charles Dew, Fort Lauderdale, Fla.; Helen Foster, Fort Lauderdale, Fla.; Mrs. Robert Davis, Fort Lauderdale, Fla.; Thomas Fitzpatrick, Miami, Fla.; Margaret Fitzpatrick, Miami, Fla.; Charles Bevie, Moravia, N. Y.; Miriam Irvin, Miami, Fla.; Mrs. Paul Swartz, Hallandale, Fla.; Mrs. Hilbert Schwartz, Hallandale, Fla.; Nell Williams, Hallandale, Fla.; Mrs. Mark Spainhower, Moravia, N. Y.; A. D. Spainhower, Moravia, N. Y.; Florence Goodsell, Miami, Fla.; Mrs. M. Kalk, Los Angeles, Cal.; Carl Inmig, Los Angeles, Cal.; William Eaton, Miami, Fla.; Edward Buxton, New York, N. Y.; Mrs. E. J. Ogle, Miami, Fla.

In the above article, Ruth Ohlson also describes the apportioning of a ring. This manifestation took place during a private class conducted by Mary Olson. These Miami people were present:

Ethel Hastings, Ralph Day, Eva Morse, V. T. Hogg, Roy Wilson, Catherine Fosdick, Fred Fosdick, Mrs. C. O. Grimm, Mrs. Roy Wilson, Mrs. E. J. Ogle.



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It is claimed that the Rev. Theodore Parker, Thomas Paine, PROFESSOR ROBERT HARE and Sir Humphrey Davy were among the band of spirits who gave these answers.

What is the language of spirit life? Surely if spirits have vocal organs they must have language.

The language corresponds to the needs of the spirit. In the spirit world sight is changed to perception. Language, to a very great extent, is bound to the law of perception. And yet it is a distinctive feature.

There is sound in the spirit world. It is not all silence, by no means. There is form. Forms change. All the different languages of earth, as of all the inhabited planets, are represented in the spirit world.

Language has a spirit, as the flower has a spirit. The spirit of the flower is the fragrance or peculiar exhalations of the flower. Language has its exhalations, its atmosphere, its spirit, and it is that that exists after the spirit passes out of the body.

It is that which goes with the spirit. It is that which the spirit employs in communion with its fellows after death.

You say there are sounds in the spirit world. Are they echoes from the earth, or are they caused by spirits in the spirit world?

They are not echoes from the earth, by no means. Sound also has its spirit, its pure, its more glorified part, of which the spirits make use. You have your musical sounds here. We have ours there.

Ours are the more ethereal, the more glorious, the more beautiful, the more perfect. Every peculiar sound on earth sheds its own peculiar atmosphere, or light, or spirit. It is that that spirits make use of in the spirit world proper, or in that condition of life which follows the change called death.

Is there any other judgment day besides the last day of a man's life here on earth?

Yes. Every day of our lives is a judgment day. Every day which belongs to you as an individual, there is judgment passed concerning. All the acts of your lives are passed before the great judgment seat, and each one determined upon.

If they are evil, they bring their legitimate results. If they are good, they also bring their legitimate results. An evil tree cannot bring forth good fruit. Whatever you sow, that you will reap.

There is no forgiveness for sins. You must pay the uttermost penny for all the mistakes of life. You will, by and by, learn that it is well; for, did the Great Power in the universe suffer you to go without judgment when you made mistakes, you would hardly march through the wondrous degrees of progress marked out for you as an intelligent spirit.

Do we have the celestial body that is spoken of in the Bible as soon as we "die"?

You may have it before you "die." It is with you now. It forms an ethereal, mystic covering for the nervous system. It passes out, or is expelled from the body, by the electrical forces. When the magnetic force has departed, it is the business of the



PROF. ROBERT HARE
He was Professor of Chemistry in the University of Pennsylvania, Graduate of Yale College and Harvard University, Associate Member of The Smithsonian Institute.

electric force to expel this spirit body. Then you are born again.

I observe that you call the suffering repentance. I would ask, What is the cause of that? What is the spiritual influence that operates upon our spirit to produce that sorrow and the subsequent joy?

I believe it to be the spiritual light which attends the consciousness of the soul who has attained a better state than the past. I do not know that it is shed from any particular source. I believe it is born of the divine life of our natures.

Can there be any growth without suffering?

I think not. If the most perfect beings that we have any record of were capable of such intense suffering as the records of their lives affirm, what have we the right to infer concerning suffering? Why, certainly, that it is a necessity. It may be called the key that unlocks the gates of heaven, and bids the spirit flee from past shadows.

Will this suffering continue to the after-life?

I have seen the keenest of all sorrow in the spirit world. You have sorrow here on earth, but it is dull and stupid when contrasted with that of the spirit world.

Do not be mistaken with regard to your future life. Do not suppose that it is one continuous life of joy. For I tell you it is not. The suicide who seeks to escape the sorrows of earth, hoping to gain the joys of heaven, wakes from a mistaken dream, to find himself oft-times in deeper sorrow than when on earth.

The shadow that belonged to him while here has followed him to the spirit land, and by natural and perfect law he must outlive it. When we know concerning sorrow, we must know how to flee from it.

But when it is a mystery to us, it lingers around us. Like the shades of evening, it refuses to depart till the morning light of

knowledge streams in, and then, by natural necessity, it must depart.

Is a spirit, after leaving the body, as emphatically an independent individuality as when in the body?

It certainly is. There are two distinctive individualities; one belonging to earth and earthly experiences and conditions, and the other belonging exclusively to the soul, to spirit experiences and conditions.

The spirit carries with it the effects of its individuality here that which belonged to it while here in the body. These effects it outworks in deeds in the spirit world.

But the individuality that belongs more properly to the spirit in its spiritual condition is more fully expressed after death than before. Here, in this life, the earthly individuality is in the ascendant.

After this life is passed, and you take on the second sphere of change, then the spiritual individuality gains the ascendant over the material. It is not sudden; it comes by slow and distinct degrees, but it is sure to come. The individuality, understand us to say, that belongs to the soul, through which the soul proper, or spirit, expresses itself, that gains the ascendancy after "death."

Before "death," the earthly individuality is in activity. Its power is superior to the individuality of the spirit, because of earth and its laws. Earth calls for earthly individuality. Its laws demand it, and they are just as exacting and unerring as are divine laws.

Then I infer that the earthly individuality must gradually lose its identity?

Yes, that is true. The earthly individuality gradually loses its identity, precisely after this fashion. You have lost the identity of childhood; it has gone from you. You have another, the identity of manhood. So it is with regard to the spirit.

You do not suddenly pass from childhood to manhood. The degrees come slowly and steadily upon you. So it is with regard to

all individualities.

One man passes from earth well-developed in his moral and spiritual organs. Another passes away in an undeveloped condition. The first returns to earth full of joy, and tells us that he moves in an atmosphere of light.

The other likewise returns, but complains that he dwells in darkness. Is the light and darkness spoken of an actual local condition of the atmosphere, applicable alike to all soul existences, or does it grow out of the condition of each individual spirit?

It is a mental condition, not an atmospheric condition. You have thousands, millions of souls on the earth who are in darkness, just the same kind of darkness notwithstanding the sun may shine ever so brightly that exists with souls after death. It is precisely the same.

They do not understand themselves; they do not understand their surroundings; they do not seem to know what they had better do to gain happiness. They desire it, but know not how to reach it. That is the very worst kind of darkness.

Can you, or do you, ever dart thoughts into the mind of man, and he at the time be unaware of it?

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Certainly, that is a very common occurrence. Mind is constantly giving out its thoughts, and as constantly receiving from some other mind. As the disembodied spirit has more power than the spirit embodied, and can with greater facility fasten its thought upon some other brain, so, in that respect, they are superior to minds in the flesh, and can exercise a greater power over you than you can exercise over them.

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By NELL MAGRUDER SMITH

We inhabit a plane which is operating between two mighty FORCES, each vying for supremacy. Inasmuch as all things must operate in duals—pairs of opposites—it is necessary that we find the center, a point from which we act as a pivot and are able to keep extremes in balance.

When we find this particular center, then we immediately become the medium between the two. All extremes must meet at one common point in order to "strike a balance." In like manner all paradoxes, however different in degree, become reconciled at one specific center.

Heaven and hell; light and dark; love and hate; good and evil; hot and cold; each, is the extreme of the same rate of vibration; each, is either the positive or the negative pole. Furthermore, should one of these extremes be absorbed or destroyed, the annihilation of the other or opposite extreme would follow. Without an opposite to form the balance, nothing could operate nor could anything remain in place.

All Nature, likewise, manifests in duals—physical and spiritual. The world itself comes under the control of these two mighty POWERS, each in direct opposition to the other. One of these powers is known as the law of GRAVITATION. This law controls and holds to the earth all ponderable matter. It must be remembered that all material substances of density have atomic weight.

The other, is the Law of LEVITATION, which pulls unto itself the volatile substances of the invisible and gaseous natures. Then, too, this law attracts all the Spiritual elements that emanate from natural

THE RAISING OF LAZARUS

"He (Lazarus) that was DEAD, came forth BOUND HAND AND FOOT, in his grave clothes, his face bound with a napkin."



LAZARUS, brother of Martha and Mary, after being DEAD four days, was "raised" by Jesus, through the phenomena of LEVITATION (Telekinesis) from the depths of the tomb to the surface outside.

manifestations of physical formations and life. This attraction takes place just as soon as the state of purification is attained: usually after having passed through the refining process.

Even though these substances are invisible, still under certain conditions, they can be made to appear visible for the moment, provided the LAW OF LEVITATION can be overcome so that they can be brought into the earth vibrations. However, these substances cannot be confined nor can they remain for any great length of time.

Mankind, being a combination of physical and spiritual, has sought many ways and invented many devices by which he hoped to overcome the Laws of Gravitation. Man has also made great strides through the invention of machines that can ascend and operate above the surface of the earth, just as he has harnessed electricity and converted its currents into channels of light, thereby overcoming much of the negative element in the world known as darkness.

But when objects of solid substances, such as chairs, tables, pianos, or smaller articles can be made to rise and move about, untouched by any visible agency, or when human beings rise into space (without the aid of any visible instrumentality) and float independently, we know the Law of Gravitation has been overcome and that they are operating under the Law of Levitation.

In the life of Ezekiel, this was a common occurrence. On the first occasion, however, it was very much against his will, but his Spirit guide being much stronger, levitated and transported him to Chaldea, near the Chebar River, where the children of Israel were held in captivity. Ezekiel said he went in "anger of spirit." It was seven days before he was in a fit mood to receive a message from his Spirit guide, and then it turned out to be a rebuke.

Thus SPOKE the Spirit, "Son of man, I have made thee a watchman unto the house of Israel, therefore, hear the words of my mouth, and give them warnings." Ezek. 3:14, 17.

After that, Ezekiel took note of the Chaldean captives, and kept them aware of the happenings in Jerusalem, for he was transported there many times afterwards, through the POWER OF LEVITATION. Nor did he ever rebel again, for was he not carried about by the Spirit, whenever and wherever he was needed?

Ezekiel obtained the facts, first hand. He saw, without being told, the grave dangers. He also recognized the great need for bending every effort toward preserving the truth and protecting the seed. It was a hazardous task, but it was IMPERATIVE, if a remnant was to be saved.

One one occasion, as Ezekiel sat in his house, conversing with the "Elders of Judah," a MATERIALIZED SPIRIT SUDDENLY APPEARED in colors of amber and flame. It reached forth its hand, touched Ezekiel, then all but the hand DEMATERIALIZED. This Materialized hand grasped a lock of his hair and, by it, carried him bodily through space to Jerusalem, depositing him in the "inner court."

It was here that he was shown the depths to which Jerusalem had sunk. Idols had been erected for them to worship; abominations were being practiced by the leaders; holy things had been defiled; and the leaders had turned their backs upon the "temple" (ceased seeking God) and were worshipping the Sun, Ezek. 8:11, 16.

From Jerusalem he was LEVITATED and taken back to Chaldea.

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THESE PRAYERS DICTATED BY BLACK EAGLE

MORNING PRAYER

(To be repeated in the morning upon rising.)

O Father, give me wisdom. Give me more strength to follow on. May I not falter. Through work and ceaseless striving may I, with Thy help and that of the Invisible Forces and Friends, be strong and true. Open mine eyes that I may see clearly; attune mine ears that I may hear the still, small voice within which will lead me to success, health, and happiness. With Thy help I shall at all times radiate love and truth, and to Thee and the Invisible Friends and Helpers will I give the glory.

EVENING PRAYER

(To be repeated after the toil of the day, just before retiring.)

Dear Lord, for this day and its blessings I am grateful. While I am asleep, through Thy love my body and mind will be cleansed, revived, and made strong. I shall awaken in the morning of the new day, happy, confident, knowing that I am under Thy protection and guidance. Dear Lord, may all my efforts during the new day be pleasing unto Thee. May all with whom I come in contact be blessed and made happy.



H. GORDON BURROUGHS

PROMULGATED BY "THE TWO WORLDS," AND ANSWERED BY DR. L. R. G. CRANDON

Do you consider that, in fifty years, the movement of psychic research has justified its existence?

Yes, more than has been the case in any other branch of science, due to the profound influence the results, that are being and have been accomplished, will increasingly have on human conduct and conceptions.

Do you believe that the existence of a spiritual world is possible of proof, and if so, do you consider that such proof has already been afforded?

Yes, to both questions, if by "proof" is meant demonstration in the only ways practicable to the human intellect. Such proof has existed in abundance for the last 75 years, to anyone capable of analyzing it. A desecration is made if by "proof" one means conformity to the sophistic amusements of scholastic minds.

Which form of psychic phenomena do you consider the most impressive or most likely to provide important knowledge?

Physical phenomena guided by undoubted intelligence as so amply demonstrated by the many episodes in the New Testament.

Have you encountered personally much fraud on the part of mediums, in connection with supernormal phenomena?

Not personally, as my experience almost entirely has been confined to one mediumship where no fraud exists. I have, however, encountered much fraud on the part of investigators, many of them highly vouched for.

What deep impression has your work in psychic research left upon you?

Supernormal physical phenomena as well as subjective phenomena, carried on in the seance room under strictest fraud-proof controlled conditions are now well established as facts in the world.

These phenomena include excursions into what is apparently a fourth dimension. They have culminated in finger-print production, identically apparently, with those of living persons and again of a person long dead.

Some of these phenomena occur with the medium far away.

The conclusion is apparently forced upon us that there are disincarnate intelligences about us which are independent personalities and are able to produce supernormal phenomena.

May I ask what is precisely your attitude in regard to Spiritualism?

This involves a matter of definition. Anyone who believes in the survival of human personality as I do, in a sense is a Spiritualist. Yet it may be a matter with him of philosophy rather than of religion. The firm establishment of the facts will have a profound influence on mankind in either event. The danger of Spiritualism as a religion, is, in common with most other religions, that it may become too emotional.

to make all this known to those in captivity. His Spirit guide spoke—saying "prophesy against these leaders: they have put themselves up as advisors and prophets, speaking only from their own hearts. They are foolish prophets, that follow their own spirit, and have SEEN NOTHING." They were likened unto the rebellious, having eyes that SEE NOT and ears that HEAR NOT. (Spiritually, they were blind and deaf.) Ezek. 11:2 and 13:3. They were incompetent and misleading, and not fitted to act as leaders or advisers, because they WERE NOT GETTING THEIR COUNSEL FROM SPIRIT.

Passing on to later days, we find that Philip, one of the 12, had a similar experience: on the occasion when he baptized the Ethiopian eunuch at Gaza, then suddenly disappeared from the eunuch's presence and soon after reappeared in the town of Azotus, some 30 miles away.

Then, a very interesting experience of Jesus, is recorded, when He "walked on the stormy waters," to join His companions who had preceded Him in their boat. They had only reached the middle, when He overtook them. Peter, anxious to try it too, asked Him to "bid him" and He said "Come."

Peter, had not yet conquered that first enemy "FEAR," and when he found himself in the midst of the boisterous waves, beset on all sides by disturbances and oppositions, he lost his courage and began to sink. The outstretched hand of Jesus, rescued him. (It was this same weakness, that caused Peter to deny any knowledge of Jesus, on the night of the trial. He FEARED the anger and the crowd of people.)

There are some today who question the fact that a seance room trumpet can be levitated. There are some who can deny the possibility of such manifestations. There are scorners and scoffers, who criticize and condemn this phase of phenomena, and yet, these very people profess to believe in the Scriptures.

John, another one of the 12, in his recital of the death of Lazarus, brother of Mary and Martha, tells how Lazarus had been dead for four days when they arrived at the home, and how the friends of the family, accompanied Jesus, the disciples and the sisters to the tomb. In those days the tomb was of the cave type, a huge rock being used to close the opening.

Jesus, stood before the entrance of the tomb, offered a prayer, then asked some who were present to remove the stone, then called out, "Lazarus, come forth" and what followed?

"He that was DEAD, came forth, BOUND HAND AND FOOT, in his grave clothes, his face bound with a napkin."

Then Jesus said, "Loose him, let him go." In all of this, you will note, that JESUS DID NOT TOUCH HIM, neither did anyone enter into the tomb to carry him out. There is but one explanation—LEVITATION.

It is impossible for anyone wrapped in winding sheets, bound hand and foot, according to the burial customs of that day, to raise to an upright position, when placed on their back. So therefore, it was through this invisible Spirit POWER, that this so-called miracle was accomplished.

Does it not follow that if SPIRIT POWER can levitate a man (either living or dead), that the meager weight of a trumpet, or a table or even heavier pieces of furniture could not be questioned?

The lifting of people and carrying them about a room, is being demonstrated by many in our present age. In the face of these facts, and the facts recorded in the Scriptures which have been accepted as truth for thousands of years, Spiritualists still find their greatest opponents among those who have been raised in the Christian faith.

Those who ridicule the SPIRIT PHENOMENA of today, are, in most cases, the very ones who ACCEPT the Bible Teachings as FACT and TRUTH. These same people will believe the "miracles" that came to pass centuries ago BUT it is "thumbs down" on present day demonstrations of mediumship with frantic attempts to explain it away by crying out "Works of The Devil." They disregard the true meaning of the simple teachings of Jesus which they profess to follow only because the CORRECT INTERPRETATION of these teachings does not fit into their degree of theoretical development.

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(Since his death, Mr. Rafferty's wife, Manuela B. Rafferty has been living in California.—Ed.)

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61st ANNUAL SEASON

Lily Dale Assembly, "Largest Spiritualist Camp in the World," will open its 61st Annual Season June 21st at Lily Dale, N. Y., according to Millard L. Knox, President.

The new 24-page 1940 Lily Dale Assembly program (Green and White Cover) lists Special Days: OFFICIAL OPENING, June 21st; FIREMEN'S DAY, July 4th; MEN'S DAY, July 17th; BUFFALO DAY, July 21st; ILLINOIS DAY, August 3rd; PENNSYLVANIA DAY, August 10th; MEMBERSHIP MEETING DAY, August 12th; WOMAN'S DAY, August 17th; NATIONAL SPIRITUALIST ASSOCIATION DAY, August 22nd; JUNIOR LEAGUE DAY, August 24th; CHILDREN'S DAY, August 30th; ROCHESTER DAY, September 1st and LABOR DAY, September 2nd.

Every week day at 10:45 A. M., classes will be held in The Assembly Hall where the science, philosophy and religion of Spiritualism will be explained. These classes, conducted for Spiritualists and Mediums, are scheduled as follows: Week of June 23rd, 30th, George B. Cutter; July 7th, Alfred H. Terry; July 14th, Charles L. Sharp; July 21st, Riblet B. Hout; July 28th, Frank A. Ceney; August 4th, Hugh Gordon Burroughs; August 11th, Victoria Barnes; August 18th and August 25th, William Elliott Hammond.

Psychic Observer

Every day Healing Classes will be held in The Assembly Hall at 1 P. M.—Sunday, Tuesday and Friday — C. A. Burgess; Monday, Wednesday, Thursday and Saturday — Riblet B. Hout.

Lily Dale is the "HOME OF PSYCHIC OBSERVER," "Spiritualism's Pictorial Journal." Each day during the summer months, visitors are invited to call at the Observer Office, 5 Melrose Park (Near The Auditorium). All are privileged to look over what is said to be the largest single stock of American and English books, pamphlets and magazines. The Psychic Observer is owned and operated by DALE NEWS, INCORPORATED which is under the personal supervision of Juliette Ewing Pressing and Ralph G. Pressing. It is a corporation separate and apart from Lily Dale Assembly, and in addition to publishing the PSYCHIC OBSERVER, The Dale News, Inc. also publishes THE DALE NEWS, a weekly paper covering the activities at Lily Dale.

Fine Program

The Speakers and Mediums to appear on the Lily Dale rostrum during the 1940 season are: T. John Kelly, Buffalo, N. Y.; Riblet B. Hout, Goshen, Indiana; George B. Cutter, Boston, Mass.; Louise Arisman, Lily Dale, N. Y.; Frank A. Ceney, Mt. Carmel, Ill.; Charles B. Hartshorne, Ashtabula, Ohio; Alpha Gabriel, New York City; Frank Casebeer, Miami, Florida; D. Mona Berry, Buffalo, N. Y.;

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Lester L. Miller, Milwaukee, Wisconsin; George C. O. Haas and Beulah Thompson Haas, Long Island, N. Y.; Dr. Alexander J. McIvor-Tyndall, Los Angeles, California; Mrs. C. A. Burgess, Chicago, Ill.; and Ethel Scheu, Buffalo, N. Y.

PRESIDENT



MILLARD L. KNOX

The music at Lily Dale this season will be organ recitals by Edna Berneder. She will play a new Hammond Electric Pipe Organ at all services. Arthur Myers, Lyric Tenor, will be the season soloist.

The Lily Dale Assembly Board of Directors are: Millard L. Knox, President; William Elliott Hammond, Vice President; Sarah M. Shaffer, Treasurer; Carrie Reed, Secretary; and J. Russell Case, Esther Caldwell Humphrey, Dr. A. DeWitt Gritman and John Thomson, Jr., Trustees.

All activities at the Camp are scheduled on EASTERN STANDARD TIME.

MT. PLEASANT PARK CAMP CLINTON, IOWA

The 58th convocation of the Mississippi Valley Spiritualist Association will be held at Mt. Pleasant Park Camp, Clinton, Iowa, from August 4th to Sept. 1st, 1940.

O. L. Dearborn, Pres., and Mrs. Dearborn, who reside at the Park, have returned from the Cassadaga Florida, camp; also Mrs. Ellen Blocker, Secy., who spent the winter in San Carlos, Calif.

Rev. Max Hoffman, Vice President of the Association, traveled through the state of Iowa, staying four months in Des Moines. He is now in Milwaukee, from there he will go to Wonegan and Sherwood Camps, and will return to Mt. Pleasant Park on Aug. 2nd, remaining until the close of the season.

Rev. Hoffman is the missionary-at-large of the National Spiritualist Association. Through his efforts and the splendid co-operation the following list of workers for the 1940 Camp have been engaged:

Charles R. Smith, Milwaukee, Wis.; Lester Miller, Madison, Wis.; Melvina Hostak, Minneapolis, Minn.; and Floyd Thornton, Battle Creek, Mich. Anna Bryson, Cincinnati, Ohio, Chic; Chief Ho-To-Pi, Etna Maine, lecturer and entertainer; Mollie Bauer, Emma Ordorp, Esther Reeke, and Hilda Auferderheide all of St. Louis, Mo.

Mr. and Mrs. Otis Runvills, Guthrie Okla. (trumpet).

All Spiritual literature, including the PSYCHIC OBSERVER, will be on sale at the Woman's Union Bazaar Cottage.

Minne Lambert, Minneapolis, Minn., will conduct Class and Lyceum.

KANSAN ORDAINED

Marie Blunt, wife of Rev. Fred Blunt, 411 South Main St., was recently ordained at The Occult Science Spiritualist Church, 144½ North Market St., Wichita, Kansas.

Rev. A. Cervin, Taylor, Texas, Trustee of The N. S. A., performed the ceremony.

Those taking part in the ordination were: Rev. Dollie Seybold, Rev. Nera Durham, Rev. M. Cervin, Rev. Fred Blunt, Maude Gates, Earl Boles, State President and Gracie Diller, State Secretary.

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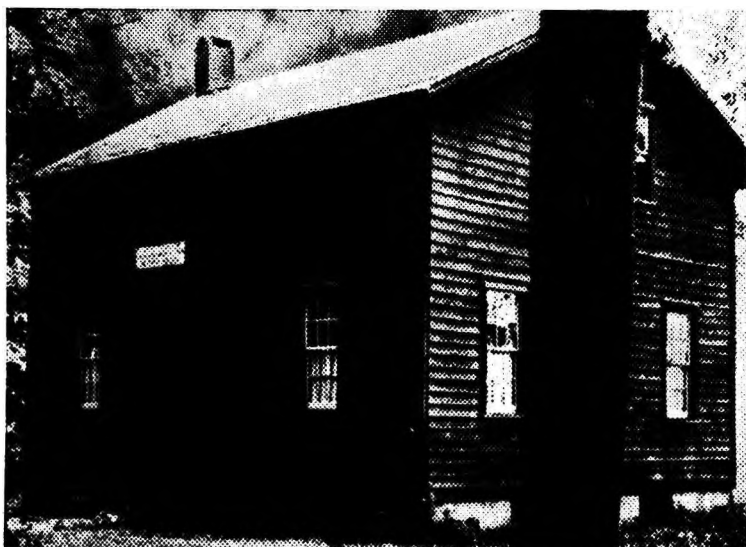
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June 25, 1940

10c a Copy

The Name... "SPIRITUALISM" Who Originated It??

By WILLIAM H. BURR

All honor to the man or woman who first conceived the word Spiritualism as applied to psychic manifestation in connection with the attainment of those higher spiritual attainments of a well developed mind.

Should any reader have definite knowledge of the man or woman who first used the word Spiritualism as a name for the Spiritualist sect, may we hope to receive such information with definite facts relating to the same? His or her name should be honored as one of the builders of a new order on the foundations of ancient truths.

When we analyze the word Spiritualism we find it composed of two different words of entirely different meanings. The first word is spiritual, the next word is ism. Spiritual is defined as: "that which proceeds from and pertains to endowments of mind, mental, intellectual." It is further defined: "as proceeding from the holy spirit, pure, holy, divine, heavenly minded."

WHO ARE THESE SPIRITUALISTS?

Ism is a Greek word used in our language as a suffix only. We use it as we use a shipping tag to indicate the destination desired or a name on a tombstone to indicate whose body lies buried there. The ism part of the word Spiritualism simply affirms that the spiritual objects, aims and objectives above described are the foundations upon which Spiritualism as a religious order is founded. It is noteworthy that both spiritual and ism are universal in application and meaning. Neither of these words are used to glorify the name of any individual in connection with Spiritualism. It is unlike Mormonism, Wesleyism, Calvinism, Lutheranism, Mohammedanism and other isms without number. It stands out in bold relief as a name universal in application and unfettered by the limits of that which any one may think or dictate.

Much has been said and written to convey the truth and yet few words have been so much misunderstood, misrepresented, misused and abused. Fakery, fortune tellers and fools have called themselves Spiritualists. Some notoriety seeking magicians have claimed to have secret ante mortem pacts with notable men and then fussed around with fortune tellers and fools to prove that the whole foundations of that which they call Spiritualism, is false and that they can by tricks of their kind duplicate any psychic manifestation.

Certain types of churchmen have railed against the dangers of spiritism and by so doing have proved that they know nothing about the objectives of Spiritualism. They behave like the Pharisees that crucified Jesus. Some who call themselves scientists putter around with inconsequential evidences of the great central truth and thus delay the same conclusions reached by many great scientists of the world of the class of Sir Oliver Lodge and Sir Arthur Conan Doyle. Why conceal the truth in clouds of doubt and mystery?

NAME SHOULD BE HONORED

In the Book of Isaiah it is written: "The ox knoweth his owner and the ass knoweth his master's crib." In our day the ass feedeth at his master's crib. The ass knoweth that Pharisees are never more progressive in these days than in the days of old. He knoweth that new ideas are not welcome in old creeds and that when the Pharisees are displeased the master's crib soon becomes empty. There are many different kinds of asses and many different kinds of cribs.

If the magician admits the truth of spirit communion he loses a valuable source of free advertising by a sensation hunting press. If certain types of churchmen admit the claims of Spiritualism as Paul and Jesus taught it, their fires of hell will go out, many creeds will have to be revised or abandoned and many of them will lose caste with the Pharisee contingent of their faith.

Verily the ass knoweth his master's crib. Thus it comes to pass that the sublime truth of spirit communion must wait outside the door of many pulpits and places from which it should be taught even as Jesus and His friends and followers taught it in the days of old. Following His day it was known as primitive Christianity.

The question is, who first associated psychic manifestations and spirit communion with that which is "intellectual, pure, holy divine and heavenly minded" and designated it as Spiritualism? His or her name should be honored as the herald of a better day.

9th ANNUAL SEASON . . . CAMP SILVER BELLE

(MOUNTAIN SPRINGS HOTEL, EPHRATA, PA.)

OPENS JUNE 22nd — CLOSSES Sept. 2nd

The Ninth Annual Session of Camp Silver Belle, Spiritual Temple of Truth, Inc., Mountain Springs Hotel, Ephrata, Pa., will open June 22nd, according to Ethel Post-Parrish, Camp Secretary. The New 1940 Silver Belle Program (32 Pages) lists special days; PSYCHIC OBSERVER Day.



ENTRANCE TO CAMP SILVER BELLE

June 30; Washington and N. S. A. Day July 7; Reading Day, July 14; New York Day July 21; Church of Friendly Truth Day July 25; Spiritualist Temple of Truth Day Aug. 8; Buffalo Day Aug. 18; Brooklyn Day Aug. 25 and Philadelphia Day Sept. 1.

Lecturers and Message Bearers listed on the Official Program are: Dr. Myron H. Post, President

Clairvoyant Medium



MARION MILLER

Brooklyn Pastor



EMMA C. RESCH

TRANSITION

Irene Myer Holden, wife of Ernest Holden, has passed on.

The funeral services were held at Elizabethtown, Pa., May 21st, Hugh Gordon Burroughs, Washington, D. C., officiated.

VISIT BOSTON

Ethel Post-Parrish and Lena Barnes Jeffs have just completed a two-week engagement in Boston, Massachusetts. They were guest workers at Frederick A. Wiggin's Spiritualist Church.

Others to take part in this two-week engagement were: Frank Brace, Henry Knighton and Evangeline Veague.

of the Camp; Dr. and Mrs. Charles L. Sharp, Fort Worth, Texas; Hugh Gordon Burroughs, Washington, D. C.; Elizabeth Fabian, Audubon, N. J.; Bertha Eckroad, Miami, Fla.; Dorothy Graff, Reading, Pa.; Lena Barnes Jeffs, Miami, Fla.; Mary Fulton, Toronto, Ontario, Canada; Dr. Ann B. Parrish, D.C., Ph.C., Coshocton, Ohio; Anita Nuel, Reading, Pa.; Frederick Nicholson, Boston, Mass.; Ethel Post-Parrish, Miami, Fla.; Kathryn Baxter, Norfolk, Va.; Juliette Ewing Pressing and Ralph G. Pressing, Editors of PSYCHIC OBSERVER, Lily Dale, N. Y.; Earnest Holden, Ephrata, Pa.; F. Jeanette Taylor, Miami, Fla.; Freda Dorothy Egbert, Washington, D. C.; Alexander DeChard, Palmyra, N. Y.; Max M. Pantan, Chicago, Ill.; Maina Tafe, New York City, N. Y.; Mary Stewart, Reading, Pa.; Harold A. Lumsden, Stamford, Conn.; Raymond E. Burns, Buffalo, N. Y.; Frederick A. Wiggin, Boston, Mass.; Lulu Bernardi, Dr. Victoria Barnes, Gary, Ind.; Umphry Arbuthnot, Daytona Beach, Florida; William Rishel, Reading, Pa.; Elizabeth Nelson, West Collingswood Heights, N. Y.; Emma Resch, Brooklyn, N. Y.; Sarah E. Nelson; Marion Miller, Ridgewood, N. Y.; Lucy A. Walker, Buffalo, N. Y.; Kitty McKay Leith, New York City, N. Y.; Charles Kilby, Philadelphia, Pa.; Abraham J. Whitmoyer, Reading, Pa., and James M. Parrish, Los Angeles, Calif.

The Mountain Springs Hotel will open May 30 and be under the supervision of James Parrish.

Hazel Berkley, Toronto, Canada, and Kitty McKay Leith, New York City, N. Y., will be hostesses during the season. The former during July and the latter during August.

Board of Governors

The Board of Governors of Camp Silver Belle Association are: Myrtle Sweet, Oklahoma City, Okla.; L. S. Brown, Pittsburgh, Pa.; Hugh Gordon Burroughs, Washington, D. C.; Charles Kilby, Philadelphia, Pa.; George Hinman, Willimantic, Conn.; J. M. H. Fredrick, Lakewood, Ohio; Alexander F. Jenkins, Baltimore, Md.; and Mary Stewart, Merrill Young, Ruth Schatz, all of Reading, Pa.

The Executive Board of Camp Silver Belle: Dr. Myron H. Post, President, Hugh Gordon Burroughs, Vice President, Ethel Post-Parrish Secretary and Trustees, Harry Coover and Justin Duvall.

The 1940 Hotel Staff of The Mountain Springs Hotel are: Hotel and Dining Room Manager, James Parrish; Head Book Keeper, Mrs. Marguerite Martin; General Clerk, Gene Hagar; "Indi-Mex" Coffee and Gift Shop Manager, Sidney Hagar; String Ensemble, Myrtle Sweet, Leader, Violin, Lois Roberts, Violin, Ruth Huddleston, Cello, Virginia Waller, Piano Accordion; Chef, Mrs. Elizabeth Gehman; Hotel Clerks, Faye F. Crandall and Lottie L. Foreman; Cashiers, Lillian Patrick, Sidney Hagar, Hazel Jones; House Keeper, Emma Tarbut; Bell Boys, Robert Dick and Robert Elsner.

Camp Silver Belle closes Labor Day.

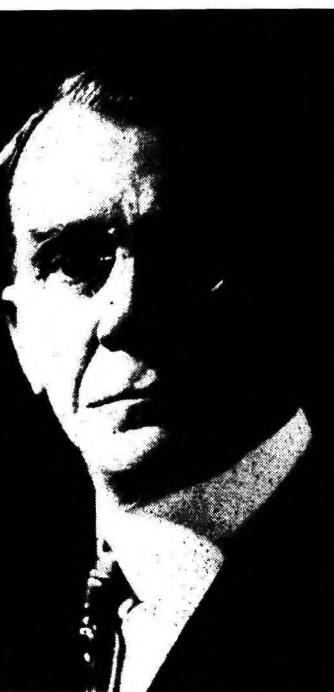
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"Is Death the End?"

By JOHN HENRY REMMERS

One lesson which I have learned during my investigations is that when we enter the seance room in an honest, rational frame of mind, much can be accomplished and revealed. An antagonistic attitude will get the investigator no further here than it would in any other field of endeavor.

(Continued from Last Issue)

It is truly as Professor Crawford states: "Each must find matter for his own conviction. Each must experiment for himself, and come to his own conclusions." But as I have said before, the unbiased testimony of sincere investigators is of great value to the man or woman seeking knowledge in any field. Is it not true that through the experience of others we gain knowledge of Life and are inspired to add to such knowledge, so that we and others may profit by it?

Is not such a scheme the fundamental process of our entire civilization? And yet, there are those who would have us limit our investigations and experiments simply because our discoveries do not fit in with their own narrow conception of things. Let us go on and explore every field within our reach, and not be deterred by that same class who would have, if it had been possible, prohibited the development of the telephone. In those days, this class declared the telephone would be of no use, even though it was possible to transmit the human voice over wires. Today, the same thing is said of Psychic Phenomena, by a breed of similar calibre. Tomorrow, their attitude will be just as ridiculous as their predecessors, who termed the telephone "a useless swindle." Think!

Psychic Energy

For the independent voice manifestation, psychic energy flowing from human bodies, must, as I have explained, be especially treated. The sitters generate the energy; they are the power plants, but the operators induct its flow and direct it into the body of the medium or control station, where it is lowered in its vibratory nature and released to conform with the vibration of our physical senses. This condensed, ectoplasmic substance is then directed to the magnetized megaphone which becomes completely enveloped by it.

The ethereal hand of a discarnate entity enters the envelope, materializes and levitates the megaphone. The ethereal vocal chords of the discarnate entity are affected in like manner within the radius of the envelope, and the vibrations thereby emanating from them reach our physical ears.

The physical ear and eye, under ordinary conditions, register vibrations only of a certain nature, and for this reason we are aware of but a fraction of what is actually going on all about us. The microscope, and the radio demonstrate to a certain extent the truth of this. The telescope and microscope reveal myriads of worlds on every hand, all of which the naked eye does not behold.

Right Conditions

Our knowledge regarding Life and its manifold expressions is indeed meager. We are just emerging from the night and are only in the dawn of our comprehension. With uncertain hand the materialist writes the word *Finis*, but before the ink of his pen is dry, new revelations blot out almost completely what he has just written. *Finis*? — the word has no meaning!

The microphone and its accompanying energy transmit the human voice most naturally. Without the proper means and conditions this could not occur; none will dispute the fact. And just so it is with the independent voice manifestation. Without the proper means and conditions it cannot take place. Under the proper conditions it does, and through its action establishes concrete evi-

dence for survival of personality. All contrary hypotheses and cries of fraud cannot alter what is a fact, and all such opposition will eventually fade in the light of future mental development.

When the flow of psychic energy is unusually strong the megaphone is not needed. John (my son) has often spoken directly. The only reason for the megaphone is to amplify the vibration and thereby conserve energy.

Voices In Light

There are mediums whose physical bodies have become so charged with psychic energy that the independent voice may be experienced in their presence under the full impact of daylight. Such a medium can hold the megaphone in his or her hand and the voice emanates from it. The demonstration is truly marvelous, and the absurd assertion of ventriloquism only proves that those suggesting it have had no experience as investigators in this field.

On one occasion I distinctly saw the mass of ectoplasm or condensed psychic energy in which the megaphone is enveloped during voice manifestations. The incident occurred in the early days of my investigations while having a private seance with a powerful physical medium. It was on a cold winter day. The medium and I entered the seance room where the temperature was rather low. (I had made no previous arrangement for the sitting.) The seance room could not be successfully heated by the furnace which took care of the rest of the house, and an ordinary coal stove was used for the purpose.

The medium placed considerable coal on the small fire which was burning in the stove and opened the draft door. We were seated about four feet apart with the megaphone in a vertical position on the floor between us. On the large end of the megaphone was fastened a small globe containing phosphorus which gleamed brightly in the darkness. (These small luminous globes are used so that one may follow the movements of the megaphone.) In a very short time, possibly ten minutes, the manifestations began. The megaphone left the floor, was carried about above our heads and various parts of the room.

Levitation In Light

The open draft of the stove had by this time increased the fire to such volume that the glow emanating from the open draft door gradually made visible the aluminum megaphone as it floated, or was carried about. I could also in the semi-darkness clearly distinguish the form of the medium, who was reclining in her rocker perfectly at ease. The situation was unique and, to the surprise of the medium and myself, the megaphone continued to move about our heads. For a period of at least five minutes it remained levitated in the semi-lighted room, but no voices came from it.

I asked if the megaphone could be brought closer to the light. Without hesitation, its position was shifted nearer the stove, where it remained almost stationary, affording me the exceptional opportunity to observe the ectoplasmic substance which enveloped it. What interested me most was that the envelope appeared solid and yet was translucent, almost, but not quite obstructing the light from the stove for a distance of approximately six inches above, below, and on either end of the megaphone. I could not see the materialized hand. It no doubt was, in nature, similar and a part of the dense envelope. I can best



JOHN HENRY REMMERS, South Mission Hills, San Diego, California.

liken the substance to a heavy mist or fog. The megaphone remained in this position for about twenty seconds and then dropped to the floor, where it was clearly visible, minus the ectoplasmic envelope.

Proper Approach

I was sitting nearest the stove, and could have easily detected any move on the part of the medium. By this time the stove had become red hot, and as a precaution I arose and closed the draft door. I picked up the megaphone, examined it, and again placed it between the medium and myself. The glow from the overheated stove gradually diminished, and as the room again darkened the megaphone was once more levitated. Eight different personalities, including my boy, spoke to me on this occasion. I was told that the unusual amount of psychic energy permitted the demonstration of the ectoplasmic envelope. The seance was exceptional and most successful.

One lesson which I have learned during my investigations is that when we enter the seance room in an honest, rational frame of mind, much can be accomplished and revealed. An antagonistic attitude will get the investigator no farther here than it would in any other field of endeavor. If you desired to take up the study of chemistry, would you enter the laboratory preassuming that nothing but fraud and dishonesty prevailed there? Certainly not! But such is the attitude of some investigators when they enter the seance room.

Impartial Tolerance

Tolerance is a fine principle, but it should always be applied impartially. I have no patience with the man or woman who looks upon all other individuals with suspicion. Such a type unconsciously reveals the psychology of his own warped intellect. This also applies to that faction of the clergy who are constantly ridiculing the truth of communication with higher realms of Life. But is it not strange, when someone points out the inconsistency of their attitude, how highly indignant they become? If intercommunication is false, then the Bible is not worth its weight in paper and the whole religious structure is nothing more than a colossal farce. By what other means can the outstanding occurrences of the Scriptures be proven? What happened at the seance on the mountain in the presence of Peter, James and John?

"And behold there appeared unto them Moses and Elias — talking with them."

Who was the medium? Jesus, The Carpenter? And what did He mean when He said:

"And greater works than this shall men do?"

The Bible is filled with psychic occurrences, and the willful distortion of such truths, as the seance on the mountain, is certainly showing its reactionary effect upon the Church as a whole. Intelligent individuals of this modern day demand to know if such things actually happened, and the

FIRST ANNUAL SESSION HOMESTEAD SPIRITUALIST CAMP JULY 4th TO AUGUST 31, 1940 MANSFIELD, (R. 1) PENNSYLVANIA

HOMESTEAD SPIRITUALIST CAMP will open their first season July 4, according to Rev. Mae Merritt Cortright, President.

This beautiful Camp was formerly the home of the Coveney's. It is located in the North Central part of Tioga County in Pennsylvania, on the state road between Mansfield and Wellsboro (one mile off the main road). The Camp, 35 miles from Elmira, N. Y., is situated on a hill which affords a view of miles of beautiful scenery. Its 2000 feet elevation makes it an ideal vacation spot.

The Camp Home is in charge of Rena Coveney, who is familiar with the needs of the summer guests—splendid sleeping quarters and home cooking.

The 12 page 1940 official program of Camp activities lists the following speakers and mediums: Rev. Mary Olson, Pastor of The Christian Psychic Center, Miami, Fla.; Rev. Christine Eddy, Pastor of The Universal Spiritualist Church, Elmira, N. Y.; Juliette Ewing Pressing and Ralph G. Pressing, Editors and Publishers of The PSYCHIC OBSERVER, Lily Dale, N. Y.; Bertha Conrad, Cortland, N. Y.; Ray Cortright, Healer, Cortland, N. Y.; Rev. Bertie Lilly Candler, Pastor of The Beckoning Light Spiritualist Church, Miami, Fla.; Edward Kinney, soloist, Miami, Fla.; F. Jeannette Taylor, Pastor of The Spiritualist Temple of Truth, Fort Lauderdale, Fla.; Rev. Eva Bostwick, Pastor of The First Spiritualist Church, Elmira, N. Y.; Rev. John Reece, Pastor of The Spiritualist Temple of Truth, Boston, Mass.; Harre Milesi, Boston, Mass.; Rev. Mae Merritt Cortright, Pastor of The Spiritualist Temple of Truth, 22 Homer Ave., Cortland, N. Y.; R. Noddo, Goldie Sargent, Margery Neuman, Mae Wilkins, A. Stiner; Caroline Freeman; Rev. Mabel Merrill, Pastor of The National Spiritualist Church of Truth, Elmira, N. Y.; Harry Lockwood and Nellie McMellon.

Classes, Conferences or message services will be held every Tuesday, Wednesday, Thursday, Friday and Saturday at 2:30 and 7:45 P. M. There will be no services on Monday but each Sunday three services will be held, 10:30 A. M. and 2 and 7:45 P. M. All services on Eastern Standard Time.

Special days listed are: PSYCHIC OBSERVER and ELMIRA DAY, July 7th; WILLIAMSPORT DAY, July 14th; BINGHAMTON DAY, July 21st; ELMIRA DAY, July 28th and August 11th; CORTLAND DAY, August 4th; ITHACA DAY, August 18th; and MANSFIELD DAY, August 25th.

The Board of Directors of this new Spiritualist Camp are: President, Rev. Mae Merritt Cortright, Cortland, N. Y.; Vice President, Rena Coveney, Route No. 1, Mansfield, Pa.; Stella Whitfeldt, Elmira, N. Y.; Treasurer, Bertha

only avenue open to them is Psychic Phenomena, and unless the Church makes up its mind to go all the way with Christ, its thin thread of social activities cannot remain intact much longer. What I say of the Church is free of all malice. Much of my early life was spent in its environment; certain pleasant memories still linger and are dear to me, and for its essential principles as laid down and demonstrated by "The Carpenter" I have profound respect, but a change in the ecclesiastical attitude must come; it is inevitable! Another Reformation is necessary! The very foundation of religion is being undermined by blind Fundamentalism and short-sighted Materialism. Between the two stands the rational truth of "Survival and Communication." How much longer will the Church treat with contempt this friendly and most powerful ally?

(To Be Continued)

Conrad, Cortland, N. Y.; and Trustees, A. Eva Morgan, Sarah Brace, Goldie Sargent and Ray Cortright.

For 1940 programs, write: Mae Cortright, 22 Homer Ave., Cortland, N. Y. For Reservations, write: Rena Coveney, Route No. 1, Mansfield, Pa.



REV. MAE MERRITT CORTRIGHT (formerly of Elmira) is now pastor of the Spiritualist Temple of Truth Church at Cortland, New York, and conducts classes in spiritual philosophy. She is a clairvoyant, direct-voice medium, a healer and a graduate of the School of Spiritual Truth, Miami, Fla. Her friends are interested in her new spiritualist camp, known as the Homestead Camp, and wish her success.



BERTHA CONRAD, Cortland, N. Y., a graduate of the Spiritual Temple of Truth School at Cortland, N. Y., under the direction of Rev. Mae Cortright. She is a clairvoyant medium.



HARRE C. MILESI, Boston, Mass., one of the younger generation of psychics, is one of New England's outstanding mental mediums.

He is a member of the Massachusetts State Association and has served churches throughout Maine, Massachusetts, Rhode Island, and Connecticut.

BE SURE AND VISIT ONE OF THESE

Spiritualist Churches

ED. NOTE: If your Spiritualist church, camp or assembly is NOT listed here, write PSYCHIC OBSERVER, Lily Dale, N. Y.

ORDAINED



REV. SUSAN SWITZER MALE, Toronto, Ontario, Canada. She was ordained by Rev. Minnie Cooke O'Hara at International Spiritualist Shrine, Fredonia, N. Y., last April. Rev. O'Hara is one of the National Missionaries for The I. G. A. S.

Rev. Male conducts a Spiritualist Church in Toronto.

ALABAMA

BIRMINGHAM—Church of Spiritual Science, Hillman Hotel Auditorium. Mr. and Mrs. Cooper.

ARIZONA

PHOENIX—First Spiritualist Church, 762 East Portland St. Leroy O. Cady.

ARKANSAS

WALDRON—Church of Spiritual Brotherhood, R. F. D. No. 3, Box 6-A. J. Webster Ashford.

CALIFORNIA

ALHAMBRA—Pyramid Spiritualist Church, 326 South Atlantic Blvd. Irene Wood.

ANAHEIM—Maxwell Spiritualist Church, 408 East Sycamore St. M. A. Maxwell.

FRESNO—Universal Educational Religious Society of Divine Science, Inc., 744 Mildred Ave. Edna Kelley.

HOLLYWOOD—Progressive Spiritualist Church, 4202 Lexington Ave. Margaret Bright.

HOLLYWOOD—Vassan Memorial Spiritualist Church, 6735 Yucca St. Nathan Harkness.

LONG BEACH—Peoples Spiritualist Church, 2218 East 4th St. Edith Niles.

LONG BEACH—California Assembly Metaphysical and Psychic Sciences, Church No. 17, New Masonic Temple, 8th and Locust Sts. Bert L. Welch.

LOS ANGELES—Wilshire Spiritualist Church, 508 South Hobart Blvd. Maud Madden Holcombe.

LOS ANGELES—Spiritualist Church of Divine Truth, Inc., 913 South Lake St. Minnie Modlin, President and Pastor.

LOS ANGELES—Second Christian Spiritualist Church, 2520 West 9th St. Dollie Thunness.

LOS ANGELES—Church of Natural Science, 2537 West 12th St. Anna Strack.

LOS ANGELES—Fifteenth Church of Metaphysical and Psychic Sciences, 4160 South Figueroa St. Estelle Orser.

LOS ANGELES—Church of Light, 808 Union League Bldg. Elbert Benjamin.

OAKLAND—Church of Eternal Life, 2205 Brush St. Rose Smith.

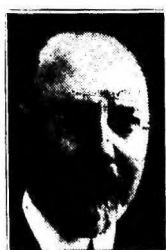
OAKLAND—The Spiritual Church, 743 21st St. Margaret Foley.

SACRAMENTO—Central Spiritualist Church, 1421 North 9th St. Lorena Grace Edwards, Mary G. Horton.

SAN DIEGO—Fraternal Spiritualist Temple, Second Ave. and Beech St. H. Robt. Moore.

SAN DIEGO—Harmony Temple of Spiritual Brotherhood, 1039 — 7th Ave. Isabel Florenza.

To Serve Lily Dale



DR. A. E. STRATH-GORDON (Left), Lily Dale Assembly, Lily Dale, N. Y. (August 9th to 16th, incl.)

IDA M. DEMOPOULOS (Right), President of the New Jersey State Spiritualist Association, Lily Dale Assembly (August 23-25).



SAN FRANCISCO—First Spiritualist Church, 3324—17th St. H. E. Pitzer.

SAN FRANCISCO—The Society of Progressive Spiritualists, 2126 Sutter St. Mario F. S. Wallace.

SANTA BARBARA—First Spiritualist, 236 East Cora. Ethel F. Oldham.

CANADA

BRANTFORD (Ontario)—Spiritual Temple, Brant Building, Calborne St. H. Meynell, Pres.

CALGARY (Alberta)—First Spiritualist Church, 7th Ave. and 3rd St. East. Alice Rushton.

CALGARY (Alberta)—National Spiritualist Church, 509—8th Ave. A. J. Withey.

HAMILTON—The Church of Spiritual Brotherhood, Edinburgh Hall, Ottawa St. North. Mrs. F. Dillon.

HAMILTON (Ontario)—National Spiritualist Church, Orange Hall, 175½ James St. North. Mrs. E. A. Aylett, Sec'y.

ST. CATERINES—Church of Divine Revelation, Church St. Raymond Burns.

TORONTO—Britten Memorial Church, 847 Dovercourt Road. May S. Potts.

TORONTO—Church of Spiritual Upliftment, 202 Rosethorn Ave. Bessie McGinley.

TORONTO—Springdale Spiritualist Church, 693 Bathurst St. A. D. H. Campbell.

VANCOUVER (B.C.)—Central National Psychic Church, 710 Davie St. Mrs. Elsie Godber, Sec'y.

WINDSOR—Church of Christ S. O. E. Hall, Wyndotte and Devonshire Rd. Mrs. A. Clifford.

WINNIPEG—Inspirational Church of Truth, Army and Navy Hall. Mr. and Mrs. R. W. Northmore.

COLORADO

DENVER—The Spiritualist Temple of Harmony, 27 West 1st Ave. L. A. Peterson, President.

Physical Medium



BESSIE KEYES, New York City, Medium, (Direct-Voice, Materialization). Travels extensively during the summer months.

CONNECTICUT

HARTFORD—Spiritualist Temple, 758 Asylum Street. Esther Acker.

WILLIMANTIC—First Spiritualist Society, 138 Valley St. Caroline J. Connor.

DISTRICT OF COLUMBIA

WASHINGTON—Unity Spiritualist Church, 1326 Massachusetts Ave., N. W. W. P. Strack.

WASHINGTON—Longley Memorial Spiritualist Church, 3428 Holmead Place, N. W. Daniel J. Cave.

WASHINGTON—Church of Two Worlds, Continental Hotel. Hugh Gordon Burroughs.

WASHINGTON—First Spiritualist Church, 131 "C" St., N. E., Alfred H. Terry.

FLORIDA

DAYTONA BEACH—First Spiritualist Church, 606½ Main St. Katherine Windle.

DAYTONA BEACH—Hays Memorial Spiritualist Church, 221 First Ave. Marguerite Springstead.

FORT LAUDERDALE—Spiritualist Temple of Truth, Woman's Club. F. Jeanette Taylor.

JACKSONVILLE—Spiritual Science Church, 220 East Monroe St. (Odd Fellows' Club). Rev. Rosa Lee Smith, Rev. Flora Price.

MIAMI—Temple of Revelation, 90 N. W. 17th Ave. Ruby Schmidt.

GEORGIA

ATLANTA—The First Spiritualist Church of Jesus Christ, Henry Grady Hotel. G. Nelson Williams.

ILLINOIS

AURORA—Christabelle Church, 51 Fox St. May Calvert.

AURORA—First Spiritual and Memorial Church—Mission of Love, 529 Clark St. Emma Ness.

Returns to Lily Dale



DR. ALEXANDER J. McIVOR-TYNDALL, Los Angeles, "California, 'Spiritualism's Grand Old Man'—Lily Dale Assembly (Entire Season).

BLOOMINGTON—Church of the Spiritualist, 801 South Center St. Floyd Humble.

CHICAGO—National Psychic Science Association, Inc., U.S.A. (Psychic Science Auxiliaries) Atlantic Hotel, Clark at Jackson Blvd., Room 226. — Janette Erion, National President; Hazel V. Browning, Nat'l Sec'y.

CHICAGO—First Psychic Science Church, Atlantic Hotel, Clark St. at Jackson Blvd., Janette Eldora Erion, Anthony Camardo.

CHICAGO—Scientific Center of Spiritualism, Midland Club Hotel, 172 West Adams St. Catherine Larney, 3950 Gladys Ave.

CHICAGO—Church of Fraternal Order of Spiritualists, 4039 West Madison St., McEnery Hall. Emma Binz.

CHICAGO—Psychic Science Church, Ashland Bldg., 155 North Clark St. Bessie Woodworth.

CHICAGO—First Spiritualist Church of Divinity, 6146 South Ashland Ave. Freda Brown.

CHICAGO—Church of The Spirit, 2651 N. Central Park Ave. Frank Joseph.

CHICAGO—Friendly Spiritual Church, 1655 West 63rd St. Sheldon Northrup.

CHICAGO—Spiritualist Church of Welcome, 5 North Carolina Ave. Helen Novak.

CHICAGO—First Polish-American Spiritualist Church, 3940-48 Fullerton Ave., 2nd floor. Rose Chuipke.

CHICAGO—First Roseland Spiritualist Church, 138 East 114th Place, Inez Dexter.

CHICAGO—Spiritual Church of Truth, 3349 West North Ave. Theo. Siers.

CHICAGO—Century Spiritualist Church, 4737 Broadway, Room 214. Mabel Seley Nichols.

CHICAGO—Guiding Light Spiritualist Church, 1157 Belmont Ave. Rena Prettly Badger.

CHICAGO—German-American Spiritualist Church, 3900 West North Ave., Eagle Hall. Louise Graff.

CHICAGO—First Italian Psychic Science Church, 1353 West Taylor St. Anthony Camardo, James Redfean.

CHICAGO—Temple of Universal Law, 4740 North Western Ave., Room 217. Charlotte Birkner.

CHICAGO—First Church of Divine Healing, 6641 North Artesian Ave. V. Klinger.

CICERO—First Psychic Science Church, 1331 South 57th Court. Anthony Camardo, James Redfean.

CICERO—First Spiritualist Church, 5033 West 25th Place. Lena Drews.

DECATUR—First Spiritualist Church of Truth, 215½ N. Water St. Rev. Grace W. Bowman.

EAST ST. LOUIS—Spiritualist Science Church, 16th and Cleveland Ave. William F. Meier.

GRANITE CITY—First Spiritualist Church, 20th and Cleveland Blvd. Pythian Hall. Jack Lang, President. Mrs. Lloyd Wallace, Secretary.

JOLIET—Heap Memorial Spiritualist Church, 361 Union St. Ella R. Heap.

JOLIET—Sacred Science Church, 14 W. Van Buren St., Alpine Hall. Etta Fisk.

LE ROY—Crumbaugh Memorial Spiritualist Church. Charles R. Gibson.

PEORIA—Progressive Spiritualist Church, Corner of Jackson and Jefferson. Emma Richardson.

ROCKFORD—First Spiritualist Church, 201 W. Main St. Carrie A. Dermody.

STREATOR—Good Will Spiritualist Church, 116 South Monroe, Benz Hall. Emma Dwyer, Olive Haring.

Mental Medium



MARY FULTON, New York City and Canada, Camp Silver Belle (Entire Season).

INDIANA

BEDFORD—First Progressive Church (Spiritual Science), 1702 "L" St. P. James Simpson.

CHESTERFIELD—Chesterfield Spiritualist Association, (Largest Phenomenal Spiritualist Camp in America) 1940 Season July and August. For Programs write Mable Riffe, Sec'y.

CRAWFORDSVILLE—First Spiritualist Church, 1214 East Main St. Ethel Moore.

ELKHART—Clark's Memorial Spiritual Center, 316 Division St. Jeanette Osborne.

FORT WAYNE—First Christian Spiritualist Church, Spring and Franklin. Willard Grush.

GARY—First Spiritualist Church, Labor Temple, 6th Ave. and Mass. Ave. Reba Schullon.

HAMMOND—Unity Spiritualist Church, 5151 Hohman Ave., K. of P. Hall. Ruth Coyle.

HAMMOND—First Progressive Spiritualist Church, Odd Fellows' Hall, East State St. Myrtle Wright.

INDIANAPOLIS—Psychic Science Spiritualist Church, 824 North Pennsylvania Ave. Dr. B. F. Clark, Dollie Clark.

INDIANAPOLIS—Spiritualist Church, 890 Massachusetts Ave. John F. Van Meir.

KOONTZ LAKE (Walkerton)—Northern Indiana Spiritualist Camp Association, 1916 Season, June 29th to July 14th, incl. For programs, write Rev. Eva Kelley, 1308 Jackson St., LaPorte, Ind.

LAPORTE—First Spiritualist Church, 811 Ridge St. Eva M. Kelly.

LOGANSPOUT—First Spiritualist Church, Banquet Room, Barnes Hotel. Fern Rogers.

MUNCIE—Spiritualist Church of Truth, Patterson Bldg. Edith Stillwell, Mable Riffe.

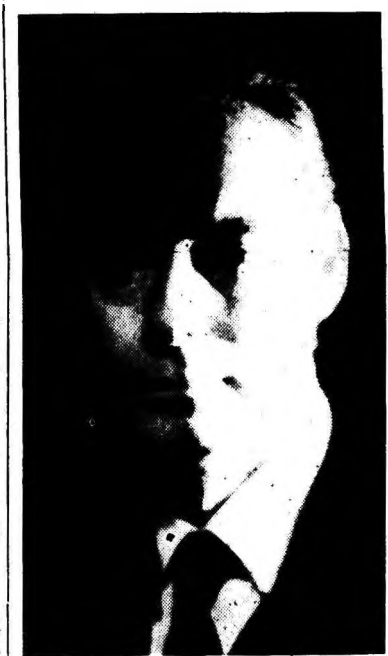
IOWA

CEDAR RAPIDS—First Spiritualist Church (N.S.A.), K. P. Hall, 420 — 1st Ave., East. Belle Tracy, Martha Miller.

CLINTON—Mount Pleasant Park Spiritualist Camp Association, 1940 Season, August 4 to Sept. 1. Ellen Blocker, Secretary.

DES MOINES—Second Spiritualist Church, Chamberlain Hotel, 7th and Locust St. Mae Steinbach.

Direct-voice Medium



ALFRED H. TERRY, Pastor of The First Spiritualist Church, Washington, D. C.—Lily Dale Assembly (July 7th to 12th, incl.).

MARSHALLTOWN—First Spiritualist Church, 128 West Main St. Mrs. Clara Cook.

WATERLOO—Spiritual Church of Christ Truth, 203 Lafayette Bldg. Sophie F. Smalley.

KANSAS

KANSAS CITY—First Spiritualist Church, 1061 Armstrong Ave. Bettie J. Palmer.

WICHITA—N.S.T. Spiritual Center, 422 N. Market St. Rev. Dollie E. Seybold.

WICHITA—Second Spiritualist Church, 107 West 1st St. Mary J. Nichols.

WINFIELD—The State Spiritualist Association of Kansas, 1940 Season August 25th to Sept. 8th. For Programs write Grace Diller, Sec'y, 425 South Sycamore St., Wichita, Kansas.

KENTUCKY

LEXINGTON—Psychic Study, R-2, 104 Belmont Drive. Theresa Hellmueller.

MAINE

ETNA—Etna Spiritualist Association, 1940 Season—last of August, 1st week September. Mary Drake Jenny, Sec'y.

MARYLAND

BALTIMORE—Temple of Wisdom Church, Paca and Sarasota Sts. Elizabeth H. Dennis.

MASSACHUSETTS

BOSTON—First Spiritualist Temple of Truth, Victoria Ballroom, Hotel Victoria, Dartmouth and Newbury St. Sunday and Friday, 8 P. M. John E. Reese.

BOSTON—Alliance Christian Church, Spiritualist, 683 Tremont St. Services Sun., Wed., Fri., 7:30 P. M. Rev. Claude Spence.

BROCKTON—Occult Science Church, G. A. R. Hall, East Elm St. Charles E. Lyms, Pres.

Speaker-Medium



C. P. DIAZ, Pastor of The First Spiritualist Church, Charleroi, Pa.

BROCKTON—Peoples Progressive Spiritualist Association, Corner of Green and Glenwood St. Anne Robbins.

CAMBRIDGE—The First Spiritualist Temple, 631 Massachusetts Ave. George W. Rogers.

LAKE PLEASANT—New England Spiritualist Association, Forrest White, President, Hoosick Falls, N. Y.

LAWRENCE—First Spiritual Alliance Church, Mayflower Hall, 292 Essex St. O. L. Heinlein.

LYNN—Spiritualist Association, Joyce Building, 36 Market St. Bernard Emmons.

LYNN—The People's Independent Spiritualist Church, 91 Oxford St. James B. Dann, Ina Bartz, Moderator Gretchen Messina.

QUINCY—First Spiritualist Church, 4 Maple St. Mary Raymond.

ROXBURY—Lone Star Spiritual Centre, 19 Dana Place. Rev. Leo F. Dion.

ROXBURY—Shawmut Spiritual Centre, 638 Shawmut Ave. Ruthena F. Reddick.

SPRINGFIELD—First Spiritualist Church, 33-37 Bliss St. Hattie Reed.

STONEHAM—Spiritualist Society, 5 Barrett Ave. Josephine Richardson.

WEST SPRINGFIELD—Spiritual Centre, 254 Westfield St. Irene Remillard.

WORCESTER—First Spiritual Appliance Church Association, Inc., 7 Newport St. Sunday 3 and 7 P. M.; Wednesday 7:30 P. M. William A. Moffit.

MICHIGAN

ALBION—Church of Spiritual Truth, 210½ Superior St. Arthur A. Anderson.

BATTLE CREEK—First Spiritual Church, 65 E. Michigan Ave. Floyd L. Thornton.

DETROIT—Church of Spiritual Understanding, 14336 Charlevoix at Chalmers. Sarah Solada.

DETROIT—Christian Corinthians, St. Paul's Church, I.O.O.F. Hall, Riviera at Grand River. A. Kemsley.

DETROIT—Amity Spiritualist Temple, I.O.O.F. Hall, Gratiot at Connors. Lucy Meyers.

DETROIT—First Spiritualist Temple, Macabees Bldg., Woodward at Putnam. Sara Tingay.

DETROIT—Trinity Spiritualist Church, Kircheval and Hillger. Sarah Anderson.

DETROIT—Allen Memorial Temple, 2212 West Grand Blvd. Edith L. Green.

DETROIT—Spirit Communion Church, 3910 Avery. Homer Watkins.

EATON RAPIDS—First Spiritualist Church, Masonic Temple. John W. Bunker.

FLINT—First Christian Spiritual Church, Inc., 809 E. Kearsley St. John W. Pearce, Ellen Earle.

GRAND RAPIDS—First Church of Truth, 26 Shelby St. Amanda Flowers.

GRAND RAPIDS—Church of Divine Science, Cor. Coit and Plainfield (over Waver's). Grace L. Bracken.

JACKSON—Allen Memorial Temple of Healing, 150 West Cortland St. M. W. Frank.

JACKSON—Goodfellow Spiritualist Church, Mechanic and Franklin St. Charles Gulick.

KALAMAZOO—Church of the Aquarian Gospel of Jesus the Christ, 230 East Michigan Ave. A. J. Stenzel.

(Continued on Page 12)

Lecturer-Author



FREDERIC HARDING, Philadelphia (Wynnewood), Pa., Lecturer, Writer, Author and Psychic Researcher—Lily Dale Assembly (July 20th-23rd).

Plans Convention



FRED JORDAN, President of The International General Assembly of Spiritualists, holding their Fifth Annual Convention at The Mayflower Hotel, Akron, Ohio, June 18th to 16th, incl.

SPIRITUALIST CHURCHES

(Continued from Page 11)

LANSING—First Spiritualist Church 118½ E. Michigan. Reba L. Post Geneva Phillips.
LESLIE—Flowers Memorial Spiritualist Church. President, Clifford Flowers.
MUSKEGON HEIGHTS—First National Spiritualist Church, 600 Jefferson St. Edith Richmond.
OWOSSO—First Psychic Research Spiritual Church, 610 Clinton St. Ella Riley.
PONTIAC—First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.
SOUTH BRANCH—Chain Lakes Spiritualist Camp Association, 1910 Season. July 7th to August 25th.

MINNESOTA

DULUTH—First Spiritualist Temple, 601 East 5th St. Bessie Magnuson.
MINNEAPOLIS—Third Spiritualist Church, 931 13th Ave. South Clara Johnson.
ST. PAUL—Church of Life, 413 Park Ave. U. C. A. Bldg. Irene D. Sackett, President.
ST. PAUL—First Spiritualist Church, Hague and St. Albans. E. F. Rudolph.

MISSOURI

KANSAS CITY—7th Spiritualist Church, 3009 Harrison. Mrs. Clara Winnie.
ST. LOUIS—Bright Star Spiritualist Church, 8660 Castleman Ave. Mollie Bauer.
ST. LOUIS—Divine Truth Spiritualist Church, 4360 Wallace St. Mattie Miller.
ST. LOUIS—First Psychic Science Church, 4408 North Ninth St. Josephine Erhart.
ST. LOUIS—Memorial Spiritualist Science Church, Melbourne Hotel. Mary Rogers.
ST. LOUIS—Fifth Spiritualist Church, American Lodge, 4386 Bates St. Emma Ordop.
ST. LOUIS—Third Spiritualist Church, 3609 Potomac St. Anna Bothman.

NEBRASKA

LINCOLN—Haven of Rest Spiritualist Church, Inc., 333 South 27th. Louella Baughan, Lionel P. Everman.

NEW JERSEY

AUDUBON—Joan of Arc Divine Healing Center, 116 Oakland Ave. Christie R. Courtenay.
CAMDEN—First Spiritualist Church, 509 North 6th St. Bessie Joy.
DELAIR—South Jersey Spiritualist Camp, Velde and Day Ave. Services every Sunday, 2 p. m. June 2 to Sept. 22. Catherine Broome.
EAST ORANGE—Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

Outstanding Mediums



MAINA TAFE (Left), N. Y. C., Camp Silver Belle, Ephrata, Pa. (July and August).
 P. L. O. A. KEELER (Right), Slate-writer, Lily Dale Assembly—Entire Season.

HACKENSACK—Spiritual Church of Inspiration, 26 Passaic St. Amy Dickenson.

HOBOKEN—First Spiritual Church in Memory of the Living, 329 Washington St. Ferdinand Leyser.

LAKE HOPATCONG—White Eagle Spiritualist Camp. (Kays Hotel), Nolans Point, 1940 Season begins June 22nd. For Programs write Frank Decker or phone Lake Hopatcong 514.

NEPTUNE CITY—Star Spiritualist Church, 80 Wall St. Loweta Fine.

NEW BRUNSWICK—First Spiritualist Church of Comfort, Johns St. Rose Gregory.

NEWARK—Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

PATERSON—West Broadway Spiritualist Church, 176 Broadway. William C. Donovan.

PATERSON—First Society of Spiritualists, 142 Carrol St. at Broadway. Emily Freestone.

TRENTON—First Spiritualist Friendly Church, S. Clinton and Yard Ave. Albert E. L. Bennett.

UNION CITY—The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Slifka.

UNION CITY—Divine Psychic Mission of Consultation (Spiritual Church) 328 Bergenline Ave. Rev. Anna Doerner.

NEW YORK

BATAVIA—Church of Spiritual Truth, 9 Jackson St. Stuart F. Meyers.

BINGHAMTON—Golden Rule Spiritualist Church, 93 State St. Virginia G. Stiner.

BROOKLYN—Child of Grace Spiritualist Church, 598 Pacific Ave., between 4th and Flatbush Aves. Grace Rapisarda. Services Sun., Tues., Fri., 8 P. M.; Tues. and Fri., 2 P. M.

BROOKLYN—Church of Divine Light, Apollo Studios, Carlton and Greene Aves. Emma C. Resch.

BROOKLYN—Cosmopolitan Church, 50 Orange St. Mary E. Murphy.

BUFFALO—Christian Order of Spiritual Scientists, 95 Ashland Ave. Marguerite Hanny.

BUFFALO—Naomi Church of Spiritual Thought, 35 Florida St. Isabell Leith Wells, R. Newcomb Wells.

BUFFALO—Golden Rule Spiritualist Church, Highland Park Hall. Leroy at Fillmore. Clara E. Faber.

Direct-voice Medium



RAYMOND E. BURNS, President, Freeville Spiritualist Association, Freeville, N. Y. (Season July and August).

BUFFALO—Unity Spiritualist Church, 796 Elliott, Near High. Isabell Reed Mitchell.

BUFFALO—Brooking Memorial Spiritualist Church, Richmond at Summer. F. W. Mitchell.

CORTLAND—Spiritualist Temple of Truth, 22 Homer Ave. M. Merritt Cortright.

EAST AURORA—Spiritualist Church. Temple Place. Mildred Hiney.

ELMIRA—First Spiritualist Church, 443 East Church St. Eva M. Boatwick.

FREDONIA—International Spiritualist Shrine, Odd Fellows' Hall. Rev. Minnie O'Hara.

FREEVILLE—Freeville Spiritualist Association, 1940 Season July and August. For Programs write Raymond E. Burns, President.

FULTON—Spiritualist Church of Truth, American Legion Hall, Oneida St. Helen B. Warner.

LANCASTER—Psychic Science Church, Odd Fellows' Temple, 25 Lake Ave. V. Mattern Bernhardt.

LILY DALE—Lily Dale Assembly (Largest Spiritualist Camp in the World) 1940 Season July and August. For Programs write Carrie Reed, Sec'y.

LOCKPORT—Lock City Spiritualist Temple, 26 Locust St. William H. Bickett.

NEW YORK CITY—Well's Thought—Extension Library of Psychic Science, 593 Riverside Drive. Helen Wells.

NEW YORK CITY—Oakleaf Spiritualist Center, 233 East 67th St. Regina Weisz.

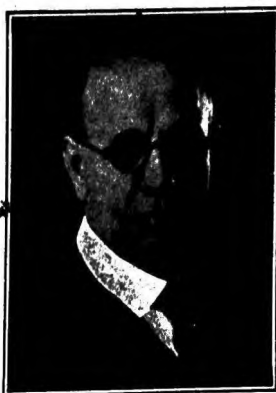
NEW YORK CITY—Church of Spirit Commune, 1947 Broadway. Tues., Wed., Thurs., 8:00 p. m., Message Service. Evan Shea.

NEW YORK CITY—United Spiritualists Church, 257 Columbus Ave., near 72nd St. Edward Lester Thorne.

NEW YORK CITY—Eighth Spiritualist Church, 43 West 66th St. Janie Wright.

NEW YORK CITY—W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Themelis (Cecil M. Cook).

Speaker-Healer



DR. MYRON H. POST, President, Camp Silver Belle, Ephrata, Pa. He will deliver the opening Address of Welcome to the guests June 22nd.

NIAGARA FALLS—Spiritualist Church, 2118 Main St., Silberburg Hall. Minnie Garland.

RIDGEWOOD—Spiritual Church of Magdalena, 69-59 62nd St. Marion Miller.

ROCHESTER—Open Door Spiritualist Church, 123 N. Union St. Leota B. Maxwell.

ROCHESTER—Plymouth Spiritualist Church, Plymouth — Troup Sts., Robert J. Macdonald.

ROCHESTER—Universal Spiritual Church, 44 Gardner Park. Louis C. Brown, Lillian Stauber.

ROCHESTER—Church of Divine Inspiration, 251 Hawley St. Frances Adam.

ROME—Golden Circle Spiritualist Church, 703 W. Court St. Elsie Butler Bunt.

SCHENECTADY—Progressive Spiritual Church, 6 Myndras St. John Carlson, Lillian Weir, Sec'y.

SYRACUSE—Golden Rule Spiritualist Church, 227 Webster Ave. Anna Schneider.

OHIO

AKRON—Home Spiritualist Church, Pine and Chestnut Sts., Mattie P. Failor.

AKRON—Spiritual Temple, 100 South Broadway. Lydia Hosler.

ASHLEY (Wooley Park)—The Ashley Spiritualist Camp Association, 1940 season, July and August. Melvin O. Smith, Sec'y.

ASHTABULA—First Spiritualist Church, 43rd and North Main St. R. B. Peck, President. 416 Garfield St., Geneva, O.

BRADY LAKE—Lake Brady Spiritualist Camp, Season 1940, July and August. William Kingsbury, Sec'y.

BRIDGEPORT—First Spiritualist Temple, 319 Main St. Albert Boeringer, Roy Hellriegel.

CANTON—Temple of Truth Spiritualist Church, 319 South Market St. Viola Demmy.

CINCINNATI—Home Spiritualist Temple, 27 East 12th St. Anna F. Bryson.

CINCINNATI—First Christian Missionary Spiritualist Temple of America, 1420 Elm St. Nellie Covey.

CINCINNATI—Spiritualist Healing Bethany Church, 2710 Cleinview Ave. Bertha H. Bickett.

CLEVELAND—Cleveland Spiritualist Center, Inc., 4618 Euclid Ave. William H. Kost.

CLEVELAND—Spiritual Science Church, 10427 St. Clair St. Rene Hunt.

COLUMBUS—The Ohio Ave. Spiritualist Church, 86 South Ohio Ave. Nellie C. Brown.

DAYTON—Central Spiritualist Church, Haynes and Hulbert Sts. Laura E. J. Holloway.

DAYTON—Fraternal Spiritual Church, Industrial Bldg., Room B, Cor. 3rd and Ludlow. Maud Phelps.

SHERWOOD—Crystal Fountain Spiritualist Camp Association, 1940 Season, July 14th to August 30th—Frank J. Renollet, Sec'y. Cecil, Ohio.

ST. LOUIS—Christ Spiritualist Church, K. of P. Hall, 3rd and Market St. Cora Yocum.

ST. LOUIS—Trinity Spiritualist Church, 334 Market St. F. Hayes.

TOLEDO—Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. E. Crider.

Author-Medium



CONVERSE NICKERSON, Boston, Mass., will lecture at Lily Dale Assembly (August 1st to 6th, incl.).

WARREN—Christ Universal Spiritual Church, Room No. 4, McKinley Club, Branden Block, High St., N. E. Michael Smerick, Jr., pastor.

YOUNGSTOWN—The Inter-National Constitutional Spiritual Center Church, 303 West Federal St. William McCormick, C. Van Der Wall.

YOUNGSTOWN—Spiritualist Mission, 214 W. Wood St. Bessie Smith.

YOUNGSTOWN—First Spiritualist Church, 323 West La Clede Ave. H. L. Bowman.

OKLAHOMA

BARTLESVILLE—First Spiritualist Church; pastor, C. Ruth Williams, 134 N. Choctaw; sec'y, Hilda Liaboe, 905 Wyndotte.

ENID—Spiritualist Center-Studio, 419 East Maple St. Albert E. von Strode, N.S.A. Missionary.

GUTHRIE—Spiritual Science Church, Lena Taylor.

OKLAHOMA CITY—Spiritual Science Church of America, 329 N. W. 13th St. Mae Derr McQuestion.

OKLAHOMA CITY—Central Spiritualist Church, 718½ North Broadway. A. C. Leslie.

TULSA—Lawnwood Spiritualist Church, 5940 Sand Springs Road. Joseph E. Hutcherson.

OREGON

EUGENE—Spiritualist Center, 1253 Olive St. Anna E. Rath.

GRANTS PASS—Spiritual Temple of Messiah, 727 South 7th St. Wm. Spangler.

NEW ERA—New Era Spiritualist Camp, 1940 Season, July 7th to August 11th. Mary Ard, President, Rt. 9, Box 778, Portland, Oregon.

PORTLAND—Progressive Psychic and Divine Healing Center, Inc., 11 E. 20—Baseline Road. Opens June 23rd, closes August 25th. Lula W. Mittlesteadt, 1825 S. E. 12th Ave.

PORTLAND—First Psychic Science Spiritualist Church, Neighbors of Woodcraft Hall. Alma Gudhart.

PORTLAND—The College of Divine Sciences and Realization, 1717 S. E. 24th Ave. Mrs. J. C. F. Grumbine.

PENNSYLVANIA

BETHLEHEM—Spiritual Sanctuary, 301 E. Broad St. E. F. McLean, Jno D. Cooper.

Trance Medium



FREDERICK NICHOLSON, Boston, Mass., Lecturer, Message Bearer, Camp Silver Belle, Ephrata, Pa., (Entire week, commencing June 29th).

BETHLEHEM—Spiritual Alliance Church, 181 East Broad St. Clara A. Arthur.

BETHLEHEM—Christian Spiritual Church, 18 West Garrison St. Mary Ann Rephs.

EPHRATA—Camp Silver Belle, (Mountain Springs Hotel) 1940 Season July and August. For Programs write Ethel Post-Parrish, Sec'y.

MANSFIELD (R-1)—Homestead Spiritualist Camp, State Road between Mansfield and Wellshoro, Pa.) Rev. Mac Merritt Cortright, President, 22 Homer St., Cortland, N. Y.

McKEESPORT—First Spiritualist Church, 809 Locust St. Winifred McAndrew.

NEW CASTLE—The First Spiritualist Church, A. F. if L. Hall, 302½ E. Wash. St. at Croton Ave. Edmund Arthur Whiteman.

NEW CASTLE—Good Will Spiritualist Church of Christ, Clendenin Hall, J. H. Anderson.

NEW CASTLE—The Spiritualist Church of Truth, McGowan Hall, East Washington St. Agnes E. Guthrie.

PARKLAND—Parkland Heights Spiritualist Association, Mrs. S. W. Ellwanger, Sec'y, 5919 Ellsworth St., Parkland, Pa.

PHILADELPHIA—Christ Chapel of Healing, 1235 West Venango St. Minerva H. Gray.

PHILADELPHIA—Victors Psychic Science Center, 3609 Frankford Ave. C. E. Blanchard.

PHILADELPHIA—Ninth Spiritualist Church (Psychic Temple), 1936 North 13th St. S. C. Fenner and Emilie H. Fenner, N.S.T.

PHILADELPHIA—Universal Spiritualist Brotherhood Church, 3012 West Girard Ave. Anna K. Rose.

PITTSBURGH—First Church of Spiritualists, 256 Bouquet St., Oakland—Eleanor Fornof.

PITTSBURGH (North Side)—First Spiritualist Church of Allegheny, 100 East Ohio St. Elizabeth Graff.

READING—Spiritualist Temple of Truth, Berkshire Hotel. Mary M. Stuart.

READING—Friendly Church of Truth, I. O. O. F. Temple, 8th and Franklin. Dorothy Graff—Ruth Schatz.

Clairvoyant



BERTHA ECKROAD, Baltimore, Md., Lecturer, Message Bearer, Direct-Voice Medium—Camp Silver Belle (Entire Season).

WILKESBARRE—First Spiritualist Church, 58 Public Square. Eliza Yeager Pryal.

RHODE ISLAND

PROVIDENCE—W. T. Stead Spiritualist Church, 32 Haskins St. Eugenie R. Letourneau.

TEXAS

DALLAS—Christian School of Spiritual Ministry, 625 South Tyler Ave. O. L. Hiett, Dean.

FORT WORTH—Light of Truth Spiritualist Church, 306½ Main St. Lena DeVoe.

FORT WORTH—First Spiritualist Church, 809 Penn St. C. L. Sharp.

HOUSTON—First Spiritualist Church, 611 Calhoun St. Jane Collier.

HOUSTON—Magnolia Spiritualist Church, 7716 Harrisburg. Mrs. M. E. Tenney.

SAN ANTONIO—First Spiritualist Church, Crockett Hotel, 112 Macgoddess St. Aganita Thompson.

VIRGINIA

NORFOLK—First National Spiritualist Church, Southland Hotel. Katherine Baxter.

NORFOLK—Light of Truth Church of Divine Healing, Sun Parlor, Montecello Hotel (Sunday evening). Fred Jordan.

PORTSMOUTH—Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305 High St. (Thursday evening only). Fred Jordan.

WASHINGTON

BREMERTON—Good Will Spiritualist Church, 887 Fourth St. Margaret Penny.

BELLINGHAM—Psychic Research Society, 2508 Park Ave. Mrs. John F. Cornett.

EDGEWOOD—Washington State Spiritualist Camp 1940 season, June 2nd to September 1st. For information and Programs write, Rev. Bertha D. Watson, Pres., 2207 North 60th St., Seattle, Washington or Nettie E. Frew, Sec'y, 127 23rd Ave., North, Seattle Washington.

SEATTLE—Mizpah Spiritualist Mission, (N.S.A.) Service Wed., 7:30 P.M. Room 3012 Arcade Bldg. Ruth P. Huffman.

SPOKANE—First Spiritualist Church, "Star of the East," 816 Riverside Ave. Red Man Hall. Julian A. Fox.

TACOMA—Rising Sun Spiritualist Church, 608 Fawcett St. Margaret Hine.

WEST VIRGINIA

HUNTINGTON—The Spiritualist Temple, Bradshaw-Diehl Building, Clifford Bias.

WISCONSIN

GREEN BAY—First Spiritualist Church, Cherry and Madison Sts. Rose Dewzeiger.

MADISON—First Spiritualist Church, 118 Monona Ave. Ruth Miller.

MILWAUKEE—Christ Spiritualist Church, N. S. U. of America, Schroeder Hotel, Parlor A, 4th floor. CENTER at 2619 N. 9th St. H. Louise Miller, Anita Kuchler.

MILWAUKEE—Central Sacred Science Church Guild Hall, Republican Hotel. Anita M. Kuchler.

MILWAUKEE—First Spiritualist Church, 15th and Wright Sts. F. Lorenz Lamping.

MILWAUKEE—First Psychic Science Church, Inc., 2755 North Third St., Odd Fellows' Hall.

WEST ALLIS—Memorial Spiritual Temple, 5812 West Burrham St. Alois J. Hettwer.

WONOWOC—Wisconsin Spiritualist Association, 1940 Season, July and August. F. G. Hostak, President.

Direct-voice Medium



ELIZABETH FABIAN, New Jersey Medium, Camp Silver Belle (Entire Season).