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A Future Life

Demonstrated





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A Future Life Demonstrated

OR

TWENTY-SEVEN YEARS A PUBLIC MEDIUM

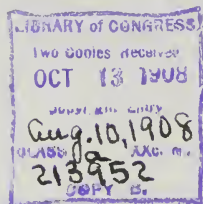
BY E. W. SPRAGUE,

THIRTEEN YEARS A MISSIONARY OF THE NA-
TIONAL SPIRITUALIST ASSOCIATION OF
THE UNITED STATES OF AMERICA.

"Beloved, believe not every spirit, but try the spirits
whether they are of God: because many false prophets are
gone out into the world."—*I John, IV Chap., 1st Verse.*

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By E. W. SPRAGUE,
Detroit, Mich.

21

TO MY BELOVED ARISEN PARENTS

WHO GAVE ME LIFE,

AND FROM WHOM I INHERITED MY SENSITIVE
ORGANISM AND MEDIUMISTIC NATURE,

AND

TO THE MEMBERS OF MY FAITHFUL SPIRIT
BAND

WHO HAVE AIDED ME IN THE DEVELOPMENT OF
THESE SACRED SPIRITUAL POWERS, AND WHO
BY THEIR WISE COUNSEL AND BLESSED IN-
SPIRATION HAVE TAUGHT ME THE NEW
LESSONS OF LIFE, AND WHO HAVE AFFIL-
IATED WITH ME CONSTANTLY THROUGH-
OUT THESE MANY FRUITFUL YEARS IN
THE WORK FOR HUMANITY, FULFILL-
ING ALL THEIR PROMISES, THIS
VOLUME IS LOVINGLY DEDI-
CATED BY ITS AUTHOR.

“And it came to pass, that when I was come again to
Jerusalem, even while I prayed in the temple, I was in a
trance.”—*Paul, Acts xxii—17.*

PREFACE.

Mrs. Sprague and I are often asked about our early life, how we came to be developed as mediums and many questions regarding our work in Spiritualism. After relating some of these experiences we have been urged to publish them. This fact, the desire to encourage other mediums in the development of their sacred powers, and a wish to preserve a record of some of the important proofs of a future life that with the assistance of our beloved spirit friends it has been our happy mission to contribute to the great sum of such proof, that Modern Spiritualism is surely contributing to a spiritually starving and doubting world, constitute some of the reasons for the publication of this work.

Kind reader, we love Spiritualism. It is to us the most soul inspiring and blessed gift of the Great Giver of all to the children of men. We long to see the day when Spiritualism will be known and understood, and its teachings practiced in the daily lives of all men. In that day, earth will be a heaven and all wrongs will be righted.

Feeling thus, I am satisfied that no further excuse is needed for the giving to the world in this work some of the proofs that have so abundantly blessed many of our friends as well as ourselves.

In presenting this work to the public, I am aware of its imperfections. In many instances I have failed to record the names of those who were participants in the experiences, and recipients of the messages and tests herein recorded, though many such names are given. My reasons for not mentioning more of them are as follows: We were constantly dealing with people with whom we were not acquainted. Our tests and messages were usually given to strangers, many of whom

we never saw before and never saw afterwards. Their names were not secured at the time and so we could not record them. And others whose names we did secure, but whose permission we have not asked, may not care to have their names mentioned herein.

In producing this work we are keenly alive to the position that we occupy. No one knows better the trend of the public mind regarding the subject treated, and the incapacity of the unsophisticated skeptic to grasp many of the truths herein recorded. Nevertheless, the reader may feel certain of the fact, that every statement herein written is the plain truth according to the best of my knowledge and belief.

Reader, I do not ask whether you believe in Spiritualism or not. If I were to ask anything, I would ask: "Do you know that Spiritualism is true?" A person cannot believe or disbelieve at his own option. That is a matter over which he has little control. Experience with facts decides our true belief. We may say we believe, or we may resolve to accept anything without the evidence, but accepting anything without evidence is hardly believing it. There is absolutely no merit in belief, or demerit in unbelief. Therefore, we would advise all to try to *know* before accepting or rejecting anything. This is the advice we would respectfully offer to the skeptic who may read this work.

Most of the statements herein that appear in quotations were either written down at the time they were uttered or perhaps a few hours later. Mrs. Sprague, our daughter, and others, from time to time reported the Spirit messages and tests given through my mediumship, and I reported those given through Mrs. Sprague. Occasionally they were taken by shorthand reporters, in conversations, discussions, etc. I have not always given the exact words, but I have faithfully recorded the thought and sentiment uttered.

Our statements may be verified by reference to those whose names appear in connection with the statements

herein recorded. This book contains but few of the many hundreds of proofs of a future life given through our mediumship and recorded in our diary and note book. Many thousands of equally as good and some of them even more convincing proofs that we have given were never recorded and consequently were lost, only to those who received them. Twenty-seven years of daily communion with the spirits of the departed has demonstrated pretty thoroughly to the writer that there is a spirit world and a future life and it has also demonstrated this mighty truth to the satisfaction of thousands of others all over this broad land, thanks to our dearly beloved spirit teachers and helpers.

The reader will please notice that I use the personal pronouns "I" and "me" when referring to myself alone and "we" and "us" when speaking of Mrs. Sprague and myself, though sometimes her name has not been mentioned, as we constantly traveled together. I use the plurals "we" and "us" also in speaking of our tests, messages and lectures, as in all of these I recognize the agency and assistance of my spirit helpers.

E. W. SPRAGUE,
Detroit, Mich.



E. W. SPRAGUE.



MRS. C. A. SPRAGUE.

A FUTURE LIFE DEMONSTRATED.

CHAPTER I.

Author's Birth—Parentage and Opportunities for Education—Religious Beliefs of Parents—Family is Mediumistic—Our Little Brother Dying, Hears Music and Sees Heaven—Our House Haunted—Spirit by Request Repeats Hymn He Composed and Used to Sing—Wrong Idea of Heaven—Spirit Promises to Rap no More—Sister Calista a Medium—"Beneath my Feet are Rivers of Oil"—Grandfather a Medium—Mother's Strange Experience in Drowning.

Author's Birth.

I was born on a farm at North Boston, Erie County, N. Y., Sept. 18, 1847. My ancestors were English people. Both of my parents were born in America.

My father, Alanson Sprague, was a Quaker by birth, but because he married one who was not a Quaker, his name was stricken from the Church roll.

Later in life he became a great admirer of Thomas Paine, and he and his father, Elias Sprague, were known far and wide as infidels. Father passed to spirit life Dec. 24, 1878, aged 65 years and 15 days.

My mother, Mary Ann Pond-Sprague, was an active member of the Baptist Church during her young womanhood and until about the year 1845, when the Universalists met and defeated the orthodox ministers in discussion. These discussions opened her eyes to the new interpretation of the Scriptures and she became a Universalist. She adhered to that belief for forty

years and when Spiritualism came into our lives and our mother came to witness its phenomena and listen to the explanation of its philosophy, as it was presented through our mediumship, she became an ardent Spiritualist. She loved Spiritualism and it was a great source of comfort to her in her declining years. She was called to the higher life Nov. 14, 1904, at the age of 88 years and 6 days. It gives us great satisfaction to know that we were the instruments through whom Spiritualism, the true Comforter, was brought to bless our dear old mother's later days of earth-life.

There were four boys and two girls in father's family, namely: Franklin, Francis J., Calista, Elias, Eli W., and Sarah C. We were all more or less mediumistic, as I can now plainly see since learning the meaning of mediumship.

When modern Spiritualism made its advent in the year 1848 my father became interested at once. He read everything he could get in those early days upon the subject, and finally accepted it without having witnessed any of the different phases of its phenomena. He said it appealed to him as the most rational and reasonable explanation of life here and hereafter with which he had ever come in contact.

Eudcational Advantages.

My educational advantages were very limited. I attended school "in the little red schoolhouse on the hill" until I was fifteen years old, when I became my own master, and went out into the great world, earning my own living, which I have done ever since. This gave me no further opportunities for attending school and thus my education was neglected. This has been the regret, yea, the burden of my life.

In later years I have sought to remedy the loss as much as possible by utilizing my spare time in diligent study. My spirit teachers have been my willing and competent helpers and have aided me to understand

many things that I could not have acquired in school or college. I owe much to them and am truly grateful for their love and blessing.

More Evidence of Mediumship.

Our little brother Elias passed to spirit life Feb. 22, 1847, when 5 years of age, and nearly seven months before I was born. He died of inflammation of the brain. He was sick only from Monday until Friday. Just before he passed away he said: "O! mother, hear that sweet music! Can't you hear that sweet music? It is so nice, mother." He talked constantly of the "pretty city" he said he saw, and wondered that mother could not see it.

The little fellow talked of the sweet music he heard and the beautiful city he saw until he breathed his last.

Did this little one see and hear things spiritual? I for one have no doubt of it, and to me this is proof of his mediumship, the sweetest gift of God to man.

Our House Haunted.

When I was about twelve years old the spirits first manifested at our house. My first recollection of the phenomena occurring there was one night when we were awakened from our sleep by loud rappings or knockings about the room.

These noises were so loud that they frightened my little sister and me very much. I well remember seeing my mother sitting on the edge of the bed and my father hastily dressing while the raps in great profusion were producing a perfect fusilade along the side of the house, then on the ceiling, traveling clear across it and down the other side, then coming back across the floor and ending with one tremendous rap in the center of the floor.

As I look back upon this picture as it was presented to my childish mind, and from what my parents and older sister have told me, I feel certain that not only

were we two little children frightened but our parents also.

I have heard spirit raps many times since I became a Spiritualist, but none of them have been quite so remarkable as those that occurred in that old New York home. At times the raps numbered dozens, all produced at once. There were little raps, medium-sized and large ones, and they had such variations in tone that they sounded very strangely.

On one occasion when the raps had ended in one big one on the stove, my father said: "Well, that was as loud as a pistol shot." At another time when we were awakened in the night by them, and a great rap had come on the outer door father said: "That was a peculiar sound; it was like that made by taking a wooden beetle and striking the end of a log."

We were usually kept awake by these nocturnal visits of the spirits from one to two hours at a time. When they came it was useless for anyone to try to sleep. It was simply out of the question, the disturbance was so great.

Father would often go outside and around the house in the hope of finding some solution to the problem, but was unsuccessful in his purpose.

As is usually the case, people who never witnessed these manifestations were ready to explain them. This is often the case today. Those people who know the least about such things are sometimes so conceited that they assume to explain all about them. There were many of this class in that neighborhood and though each one was sure that he had solved the problem, no two explanations agreed. We were told that it was loose siding on the house rattled by the wind. But the raps came when the wind did not blow, and did not come when it did blow. All sorts of explanations were given, but none were satisfactory until the final solution was found, which I will record later.

Some said it was mischievous neighbors whipping the outside of the house with fishpoles, but the knock-

ings would proceed with great energy inside the house while some investigator was watching on the outside.

There was a family of very poor people living in the neighborhood. They were old settlers and well known. They were suspected of being the cause. The only reason for their being suspected was that they were poor. The suspicious ones said: "It is just like them. They are always up to some mischief," etc. How like the "witch hunters" of old! Had this happened one hundred and seventy-five years earlier, and in the vicinity of Salem, Mass., these poor but innocent people would undoubtedly have been hung as witches and wizards, and for the crime of bewitching our house.

These knockings continued at intervals throughout the entire winter.

Seance Held in Haunted House.

At the time of these occurrences my Grandfather Sprague's estate was being settled in the courts and much of it was being spent in that way. Some people who half-believed in "spirits" said that it was the spirit of grandfather who was so dissatisfied to see his property spent in the lawsuit that he wanted to communicate with father in order to put a stop to it.

There was a trance medium in the place and one evening in the spring a few of the Spiritualists came with this medium and held a seance. The medium was entranced, walked over to my mother and taking her hand called her by name and said he was the spirit of her father, Luther Pond, and that he wanted to communicate with her. He said he wished to enlighten her regarding the future life and explain about heaven; that her idea of those things was erroneous, etc.

He then told of his experience in passing to spirit life, of the changes that had come to him since and of his present condition. He also gave a wonderfully lucid description of the spirit spheres and many other

things he told my mother on that occasion which I shall not soon forget.

Sister a Medium.

He then took the hand of my sister Calista (who was at that time a young lady) and talked beautifully to her for a few moments, then turning to mother he told her that Calista was a great medium; that it was through her mediumship that he had produced the loud rappings that had been going on in the house the past few months; that his purpose in doing it was to gain communication with mother, that he might set her right regarding the future life and if possible to get her consent to let my sister develop her mediumship. He begged my mother to let her sit for development, and declared that she had a mediumship that would startle the world when once it was developed.

Spirit Repeats Hymn He Wrote.

While talking to mother he asked her if she could not realize that it was her father that was talking to her. Mother said: "No, though you do talk very much as my father used to talk." She then said: "If it is you, father, I wish you would give me something that will make me know that it is really you." The spirit then asked what he could do to satisfy her that it was her father. Mother replied: "If it is you, father, will you sing the hymn you composed and used to sing?" The spirit said he could not sing through that medium, but would repeat it for her. He then repeated the hymn and mother said it was every word correct.

The eyes of those present were wet with tears when the spirit finished the hymn.

The spirit closed this remarkable manifestation of spirit power by telling mother that it was he who had produced all of the remarkable rappings and who had

communicated that evening, and said if she would let sister Calista develop her mediumship that he would take charge of her and would promise that no harm should come to her on account of it. He said that she would go up and down this land blessing the multitude which would gather to witness the wonderful phenomena that the spirits would produce through her mediumship and her fame would reach around the world. He said: "If you will consent to her development, I shall have accomplished my purpose. Can you not promise me, dear child?" "I cannot do it; I am afraid to do it," said mother. Grandfather said he could not exact this promise if it would cause mother pain, and that he must be satisfied.

After assuring us all that we would hear no more knockings from him, he told mother that he would meet her in heaven, and bade us all good-bye, and leaving the medium, he was gone.

No more raps ever occurred around that house so far as I know. I well remember seeing my sister, on two different occasions, sitting in a circle and shaking and trembling, her body swaying to and fro, and otherwise acting strangely, and each time mother appeared and took her away from the circle.

I conclude that sister wanted to develop her mediumship, but our dear mother was afraid to have her do so. Years later when I questioned mother about this seance she would say: "My son, it is very strange. That medium personated my father perfectly, the tone of voice, the peculiar expression and pronunciation were exactly like father's, and he could not have known the hymn that father composed and he repeated. It is all very strange, but I am afraid it is not right to call up the dead." Mother always felt this fear until she became a firm Spiritualist, and then she acknowledged that she thought she made a mistake in not allowing Calista to develop her mediumship.

The experiences related above made a great impression upon my young mind, and it was lasting.

Every detail, every trifling occurrence is as fresh in my memory as though it had occurred but yesterday. The teachings of my spirit grandfather regarding death and the after life, as given on that memorable evening are in perfect accord with the teachings of our spirit band and the generally accepted teachings of modern Spiritualism today. Though I was but a child they unfitted me for the acceptance of the doctrines of orthodox Christianity, and I never united with a church of any kind until I was 35 years of age and had become a Spiritualist. I then joined the only church in which religion and science harmonize; the church that stands for every reform and accepts only scientific truth for authority; the only church that is capable of demonstrating a future life, namely: The Church of Modern Spiritualism.

My Grandfather a Medium—His Inspired Prophecy Fulfilled.

My grandfather—Elias Sprague—was a humanitarian, and a reformer. He was an “infidel,” a lover of Thomas Paine and his works, a strictly temperance man, and an uncompromising Abolitionist. He belonged to the “Underground Railway,” as it was called, and risked his life and the confiscation of his property in secreting and helping fugitive slaves from the South over the border line into Canada, assisting them to escape from this “Free Republic” to freedom under a monarchy.

My grandfather and my father voted the first “Abolition” tickets ever cast in their township. They had to write the name of their candidates on their votes as no tickets of that party were printed at that election.

Grandfather hired halls and speakers and made all arrangements for meetings at his own personal expense, that the anti-slavery doctrine might be taught to his neighbors.

At one time he engaged the schoolhouse and adver-

tised that he himself would deliver a lecture on the subject of "Human Slavery," though he was not a public speaker. When the time for the lecture came the house was crowded, and when he began to speak his listeners, some of them good (?) Christians, began to cough, scuff their feet and make other disagreeable noises. This finally developed into cheering, whistling and yelling, until the meeting broke up in a perfect bedlam. He tried a second time to hold a meeting and the results were the same. Abolitionism was not yet popular. Grandfather was very persevering and determined on another plan by which to reach the people. So he put his thoughts on paper and had pamphlets printed which he distributed over the entire county. His method was to go to schoolhouses and leave enough pamphlets so that each child could carry home one or two of them to its parents, requesting the teacher to distribute them among the scholars for that purpose at the closing hour of the school.

In some cases the prejudiced school teachers consigned the whole bundle of pamphlets to the stove and they were consumed. However, grandfather succeeded in getting his book on "Human Slavery in the United States," and another work on "Bible Fallacies," into the hands of the people over the whole county. I have been told that these books were very radical upon the subjects treated and created much discussion. I am sorry to say that I have never been so fortunate as to see one of them.

Grandfather attended school only four months of his life. He had no knowledge of grammar, and yet when writing his books he would dictate a whole evening at a time, while my father would write word for word as he gave it, without making a grammatical error. My father and his adopted brother, James McCree, of Boston, N. Y., are my authority for this statement. This I think was a manifestation of his mediumship, such as has manifested itself through Dr. A. J. Davis and many others of our day.

Grandfather made some remarkable prophecies. I will here relate one of them—which was current in our family—as it was told to me by Jeremiah Pierce, of Hamburg, N. Y., an old and reliable citizen, and one who was not a Spiritualist, but instead, a strong opposer.

The circumstance I am about to relate occurred at the time of the first successful public experiment with the Morse Electric Telegraph, in the year 1844. The newspapers were recording the fact of its success and much comment was being made, when one day Mr. Pierce, then a young man, was present while a deacon of the local Baptist church and grandfather were having a discussion over the probability of the truth of the newspaper reports regarding the matter.

The discussion occurred in grandfather's front yard and became quite a warm one before it closed. The deacon finally declared that it was nonsense to suppose that anyone could send a message to another by lightning; that it was a great humbug and anyone must be a fool to believe it. Grandfather, much excited, declared that he was not a fool though he believed it, and that it was not a humbug, but a demonstrated fact, and that the deacon ought to know that it was true. He assured the deacon that they were living in a wonderful age; that old theories were dying and new truths were being discovered; that the church was tottering on its foundation, for scientific truth was bound to overthrow false theology, religious errors and silly dogmas. Nature's laws were becoming better understood and natural truths were to take the place of unreasonable creeds and beliefs. Becoming greatly excited, grandfather cried out: "The world moves, sir! The wonders that are to come to this world are beyond our comprehension. Why, sir!" stamping his foot upon the ground, "beneath my feet there are rivers of oil which will come to the surface before another generation passes away!"

This happened years before petroleum oil was dis-

covered, and much derision was made of grandfather and his prophecy that there were rivers of "grease" in the ground. Some of the profane ones suggested that it might be true after all, providing the orthodox church was right in its teachings. Hell being beneath the surface of the earth, it was quite possible, yea, more than probable, that the fat of frying sinners had been accumulating for centuries and perhaps it might some day come to the surface, as in time there would probably not be room for it all, since the output of sinners was increasing greatly every year.

Notwithstanding the derision made of our dear old grandfather, and the smart sayings of these witty ones, as well as the contempt of the "know-it-alls," grandfather's wonderful prophecy came true. Yes, *it literally came true*, for the "rivers of oil" have been discovered and brought out of the ground, and oil did come to the surface before another generation had passed away. The prophecy was made in the year 1844 and Col. Drake and Mr. Bowditch sunk the first oil well in 1858, just fourteen years later, and tapped the "rivers of oil" of which grandfather in a moment of excitement had foretold. He said it would come to the surface before another generation passed away and it came in fourteen years.

Grandfather Sprague was a medium. It is a pity he did not know it so as to have developed and used it for the benefit of those whom he always sought to bless. He finally became a Spiritualist and passed away under its comforting influence. He now returns to me as one of my "familiar spirits" and teachers, thus continuing his work for humanity.

Mother's Strange Experience in Drowning.

My mother related to me incidents in her life which prove that my mediumistic power came in part at least from her. When she was a girl she fell head foremost into a spring. She was reaching down to get a pail

of water, lost her balance and fell in. The spring was walled up with field stone; it was so narrow that she could not turn over in it and she must have drowned had not assistance arrived in time to save her. She said she never lost consciousness at all; that everything to her was as light as day. She saw her father come out of the house, which was situated on the hill above the spring and heard someone call to him, saying: "Mary Ann has fallen into the spring." She saw her father turn and run down the hill to the spring and pull her out; she saw him carrying her body to the house and saw the people working over her trying to bring her back to consciousness. A half hour passed by before she was able to take possession and control of her body. After the body was resuscitated every little detail of the case was as clear to her as though she had been an eye-witness in the body to the whole affair, yet she was apparently lifeless until resuscitated. It is plain that mother saw what transpired on the material plane without her physical eyes.

My mother had other strange experiences, but I will only record the following: For a number of years, while I was a boy at home, mother was subject to peculiar "spells," as we called them. She would cry out in a very strange voice in the night. The peculiar sound of her voice never failed to awaken some of us, and we would jump out of bed and hasten to her bedside, there to find her cold, limp and apparently lifeless. We could find no evidence of respiration or circulation; we could find no pulse; she was perfectly limp and, to all appearances, was dead. The only way we could bring her out of this condition was by rubbing her. Usually we would work over her, rubbing briskly her whole body for a half hour or more before we could discern a sign of life. When she recovered from those "spells" she would remember and tell us

everything that had been said and done, repeating our conversation, etc., though animated life was apparently entirely suspended. She said that she was always perfectly at ease and happy only for our sorrow and anxiety, which she fully realized. In her later years she ceased having those "night spells."

I remember, when I was quite small, seeing the different members of the family surrounding the bed, rubbing her and all crying. As I sat watching them and crying I thought, "Oh! what will I do if my poor mother dies!" Words can never express the anguish that filled my poor little heart. Oh! how I suffered as I thought, "Maybe she will never speak to me again." And then I would wonder what I would do if she did not recover. I well know how a child can suffer. That experience tells me today that a child can suffer mental agony as great or greater than an adult. I have never suffered since I arrived at man's estate as I suffered when a child for fear that my dear mother would die. One may love so deeply as to cause him to suffer the greatest agony. My mother was very mediumistic.

CHAPTER II.

A Child Trying to Solve the Problem of His Creation and Destiny—Led Back to Indiana by Spirit Influence—A Spirit Raps Warning of Death—Sister Emily's Transition—Joined in Wedlock—Our First Seance—Deeply Entranced—Mr. George Walker, of Hamburg, N. Y., Conducts the Seance—Father's Encouraging Message—Seance with Charles E. Watkins.

Child Trying to Solve the Problem of Creation.

I well remember when I was but a child of eight or nine years, trying to solve the problem of life. I would often sit in school with my head resting on my arm and my arm on the desk in front of me and become oblivious to my surroundings while trying to unravel the mystery of my creation and destiny.

I would think back, carefully going over the things I could remember in my young life, and then try to trace my life beyond my birth. Where was I? What was I before that important event?

After studying this great problem for a time and making no progress toward solving it, I would turn the other way and ask myself the question, "Where do we go when we die?" I would go carefully over the things of life that I knew about and try to gather some facts that would throw light upon the question, thus alternating between these two greatest subjects of life, "Whence came we?" and "Whither are we going?" until my childish brain would become bewildered and my little head would ache.

This habit of study became frequent with me. I held my book in my lap usually and the teacher thought I

was studying my lesson, but on these occasions I scarcely knew I had a book.

My childish study of these two great problems was not in vain. It brought forth results, for one day when I had devoted my whole energy to the solving of the question until my brain was racked with pain, I suddenly came to the following conclusion, namely: God had hung up a curtain where we entered this life at birth, and another where we left it at death, and we should not try to look behind either of these curtains, for He did not intend that we should know anything about it; that it was undoubtedly best for us not to know, for God does what is best.

After this decision I ceased to allow myself to become absorbed in this unsolved problem for many years. Today, though fifty years have passed since the above experience, I know no more about the question "Whence came I?" than I knew then, though, thanks be to the spirit friends, I have a little more knowledge regarding the other question, "Whither am I going?"

Evidence of Spirit Power—Led Back to Indiana.

On the 18th day of September, 1862, when I was 15 years old, my father "gave me my time." In other words, he told me I could go for myself and have all I could earn if I would take the responsibility of caring for myself.

My brother Francis, who lived in Michigan, came to our father's home soon after I became "my own man," and I went home with him. His wife had gone to Indiana to visit relatives and we soon followed. We spent the winter until February in a log house near Lacrosse, Ind., on a farm that my brother bought.

In February we packed and boxed our household goods and my brother and his wife went to board with a minister near Wanatah. I remained there but one

night. My brother and I slept on the floor in the parlor with his baby boy between us. His wife occupied a bedroom adjoining the parlor.

Was It a Warning?

While I was sleeping there came a rap or knock so loud that it awoke both of us. We were on our feet instantly and looked in Mrs. Sprague's room, expecting to find her awake and wanting something; but, to our surprise, she was sleeping quietly. We went back to bed, and in the morning my brother asked me if I thought the knocking that we had heard was a warning of his wife's approaching death. That morning I left them and went to Dowagiac, Mich., to look after a farm that my brother held under lease, and he was to come and bring his family in March. I was to remain in Michigan until he came and then I was to work for him the following summer.

I went up to the farm, which was three miles east of Dowagiac, and remained there three or four days, then started out on foot to visit an aunt who lived nine miles west of Dowagiac. When I came to the town I left the road and went across the common to the depot. I had no reason for doing this, and I was going out of my way considerably besides. I did not stop at the depot, but kept right on across the track, and was walking up the street, going away from the railroad, with my grip in my hand, when I heard the short, sharp whistle of a locomotive. I looked back, turned on my heel, and said to myself, "I will go back to Indiana," and ran back and boarded the caboose of that freight train. I was constantly asking myself why I was going back there, and reasoned that I had nothing to go for. My brother would come over in a few days to remain, etc., but all the time I felt impressed to hasten to him. The train could not go fast enough; I was nervous, uneasy and did not know what was the matter with me.

The strange part of the matter is that I had never thought of returning to Indiana until that locomotive whistle startled me and in that instant I was on my way. Arriving at Michigan City, I took a passenger train for Wanatah, Ind. Arriving there, I hastened to the place where my brother was boarding. As I neared the house my brother chanced to come out of the door and, seeing me, he ran and caught me in his arms and began to cry. "Oh," said he, "I am so glad to see you. Emily is dead and I have no friends left. We buried her over there in the cemetery yesterday. Oh, dear! I know the good Lord sent you back to me, my dear brother."

After he calmed himself a little we went to his room and he told me all. He said his wife had passed away the day after I left him, and after the funeral he came back to the place where he had stored his goods, and there he found some of his wife's relatives quarreling over the contents of her trunks. He said he became speechless for a few moments, then, stepping forward, he selected a nice dress for one, a fine shawl for another, etc., until he had given each one something; then he closed the trunks and told them that must settle the matter. This angered them and caused him to feel that he and his little two years old baby boy were without friends.

Forty-four years have passed since that day, and as I am copying this from an old memorandum my eyes are so full of tears that I can hardly see the words I am writing. My poor brother had parted with his life companion through her death, and was left alone with their little baby boy—alone among poor mortals who had no love for him or the little orphan their relative had left behind. The expense of the funeral had exhausted the ready money he had with him and he knew not where to go, in that country, for money to pay the expense of moving back to Michigan. My loan, therefore, was to him, as he said, "A godsend." It all worked out well, but

it was a great trial for my brother. I am this day thankful to the dear spirit friends who sent me to comfort him in his hour of trouble. It was nineteen years after this experience before I solved its mystery, and the reader of this book will learn how it was solved.

United in Wedlock.

On the thirteenth day of August, 1867, E. W. Sprague and Clarissa A. Pray were united in marriage at Dowagiac, Mich. We began life together at North Boston, N. Y., and soon began to attend the annual meetings of "The Friends of Human Progress" (Spiritualists), which were held in old Hemlock Hall, North Collins, N. Y. We attended these "Three-Day Meetings" each succeeding year until the year 1881, listening to and enjoying the philosophy, but not having the pleasure of witnessing the phenomena of Spiritualism. In the spring of the year 1881, with our two little children, Leslie and Marie, we moved to North Collins, which brought us in closer contact with Spiritualists and Spiritualism.

Our First Seance.

On the third day of September, 1881, we attended the yearly meeting of "The Friends of Human Progress," held in old Hemlock Hall, accompanied by a number of friends from Hamburg and North Boston who were visiting us at the time. We all became very much interested in the meetings of that day, and at the close I went to its president, Rev. George W. Taylor, and asked if there was a medium present that we could get to go home with us and spend the night. He said they were all engaged to go to other places, and we were disappointed. Subsequently we were introduced to a Spiritualist, Mr. George Walker, of Hamburg, and we invited him to spend the night with us. We told him that our friends who were stopping with us, as well as ourselves, were very anxious to

learn about Spiritualism. He said he was not a medium and would be of no use to us in the way of demonstrating its truth. We hardly knew the difference between a Spiritualist and a medium. We urged him, and finally he consented.

In the evening Mr. Walker was asked to form a circle. He discouraged it, explaining that he was no medium and probably there was no one present who had such gifts, and that we would get nothing under those conditions. We persisted, however, and a circle was formed around a large extension table, consisting of thirteen persons [unlucky number(?)]. Mr. Walker took charge, and as soon as we joined hands I began to feel strange. Thrills, shocks and chills were chasing up and down my spine. My heart beat so fast that it frightened me. My throat filled. My breath grew short. My eyes persisted in closing, and I would have broken away but I had been listening to the lectures, and they had impressed me very much, so I said mentally: "If it is spirits that are doing this, go ahead, but you can't have my consciousness."

As soon as I gave my consent a strange prickling sensation passed over my body and I was soon deeply entranced. A pencil was placed in my hand, and it wrote the following words on a piece of paper provided for the purpose: "Spiritualism is true." This message was handed to me after the seance, and I then knew that they were my father's words; later he told us that it was he who wrote them. To me these three words had a mighty significance. I knew that I was not their author, and I knew intuitively that my spirit-father wrote them.

My father was a spiritualist for many years before passing to the spirit-world, though he never saw any of the phenomena excepting that which occurred at our house when it was "haunted." During his last illness he frequently said he wished he could be sure that there was another life. I was not a Spiritualist at that time, but I said: "Father, you believe in Spiritualism,

don't you?" "Yes," said he, "I do believe in Spiritualism, but I cannot say that I know it is true. I believe it with all my heart, but I may be mistaken. Other men who are wiser than I, do not believe it. I regret not having seen the phenomena in their various forms, because, this being the supposed proof, perhaps after witnessing it I would be able to say I know, where now I can only say I believe."

Here is evidence that belief is not sufficient to satisfy when it comes to the test. Belief is helpful but knowledge is far preferable. I talked with father upon this subject several times just before his transition, and the above was his thought, which shows the value of spiritual phenomena. Let no one discourage the production and investigation of spirit manifestations. That night when I was entranced, father came back and answered the great question that weighed upon his mind so greatly the last eleven months of his earth life, and he answered it in the affirmative. I did not realize the full significance of that message until several days after it was given; but when I came to realize its full meaning it brought me great comfort. Father had proved by his own experience in spirit life that Spiritualism is true and had returned to tell me that he had found it so, and his desire was satisfied.

A Personating Medium.

The other manifestations of that seance were still more wonderful. Immediately after father had written his message I was led to personate another spirit. Mr. Walker told the circle that I was evidently personating someone that was drowned. After going through a period of apparent strangling, struggling, etc., my hand moved forward on the table and turned over. Mr. Walker said: "I think he wants to shake hands with someone." Mrs. Sprague placed her hand in mine; my hand closed slowly on hers then opened again. Mr. Walker said: "It is not for you; let the next one take his hand." Mr. Hawkins took it and I grasped it tightly, sprang

up and fell partly across the table, threw my arm around his neck and cried out: "Oh, Papa! Oh, Papa!" and the tears ran down my cheeks. Then Mrs. Hawkins, who sat beside her husband, touched my shoulder and said: "Willie, have you a word for Mamma?" I grasped her hand and cried: "Yes, Mamma. Oh, Mamma! Oh, Mamma!" The scene was so affecting that the whole circle was in tears.

This darling boy of sixteen years had been drowned five weeks before. The above facts were given me by members of the circle after it had closed. When I came out of the trance I remembered but little in detail of what had transpired, and yet I was so greatly impressed with the experience that I was like a new Methodist convert. I walked the floor in the excitement of the moment and said to my friends: "Spiritualism is true. Now I know it is true." Words cannot express the joy that filled my soul. I felt that I had really entered heaven and had communed with the angels. It was indeed a happy experience and furnished some evidence of "A Future Life Demonstrated."

I had not the remotest idea that I should be controlled when I entered this my first seance. It cannot be attributed to auto-suggestion, self-hypnotism, or anything of the kind. It was so unexpected, so wonderful, so overwhelming, so convincing and altogether inspiring, that even now as I look back upon the experience of that evening I am thrilled with its grandeur. I wish I could find words to convey my experience of this one evening to others, that they might understand and appreciate its full meaning.

From this time we began a thorough investigation of Spiritualism. Our opportunities were of the best and the results were entirely satisfactory as will be shown as we proceed.

Seance With Charles E. Watkins.

The next day we attended the Hemlock Hall meeting, where I arranged for a seance for a few friends and ourselves, with Charles E. Watkins, one of the most wonderful slate-writing mediums. Five of the members of this seance were in our circle the previous evening. These, together with two other persons, making seven beside the medium, composed the Watkins seance. We were given slips of paper, and each sitter wrote several names of their spirit friends and asked them questions. These papers were all of one size and just alike. We rolled them up into little balls or pellets and mixed them all together on the table, so that no one could tell his own from the others. The medium never saw what was written on them or touched them after they were given to the sitters. And the names thereon written were all given and the questions all satisfactorily answered by the medium.

One of the questions written by Mrs. Hawkins read as follows: "Willie Hawkins, did you ever come to me before?" Mr. Watkins apparently became entranced, repeated the question written on the pellet, and in answer to it said, "Oh, Mamma! why do you ask that question, when you know that I came to you through Mr. Sprague last night?"

Independent Slate Writing.

We then took two ordinary school slates and placed them together, with a small piece of slate pencil between them, and all the members of the circle took hold of them, holding them directly over the table. The medium reached over the circle and touched the frames of the slates, and pretty soon we heard the writing as it proceeded. When it ceased the slates were opened by Hon. Norman Sprague, of Orchard Park, N. Y., who sat beside me. We read the writing, and as Mr. Sprague finished, he cried out: "Merciful

God! that is from my mother and it is in her own handwriting. It is her own signature," and he wept for joy.

We received three slate writings that day, and all the questions, numbering twenty or twenty-five, were correctly and satisfactorily answered. This seance also added to our stock of evidence of the truth of Spiritualism.

CHAPTER III.

Home Circle Formed—Pellet Reading Developed—
Spirit E. V. Wilson Joins Our Spirit Band—A
Strange Phenomenon Explained—"I Do Remember My Promise"—A Remarkable Test.

Home Circle Formed.

Soon after the seance mentioned in the previous chapter we formed a circle in our home and began a thorough and systematic investigation of Modern Spiritualism, and from this time the phenomena, philosophy, science and religion of Spiritualism were presented through our own mediumship evening after evening, three hundred and sixty-five times each year for six fruitful years, and two or three times each week for two years more. Thus we labored for our education and development, following always the advice and instructions of the spirit friends, who sometimes used strange and peculiar methods in preparing us for our work in the great movement. Many proofs of spirit presence and spirit power, and many communications were given at nearly every meeting.

Pellet Reading Developed.

At a meeting held in the home of Sarah and Jane Paxson, in the town of Eden, N. Y., a medium, Mrs. Ellen Landon (now Mrs. Wesley Ford) left the circle in which we were sitting and wrote something on a

slip of paper, folded it, and came and placed it upon my forehead. At once I began to see and describe spirits and to hear them speak. I told her what I saw and heard, and it proved to be the true answer to her written question. I knew nothing of what she had written. This became a favorite phase of my mediumship, and was often practiced at the fortnightly meetings held at the farmers' homes in Eden, Evans and Lawtons, as well as at our home circles. Of later years we have used this phase of mediumship only for ourselves and when we have desired some important question answered or problem solved that we could not answer or solve for ourselves.

Spirit E. V. Wilson Comes to Us.

One evening in the latter part of October Mr. and Mrs. Henry Candee, of Pontiac, called on us. We held our usual circle, and they sat with us. A powerful influence took possession of my hand, shaking it and beating the table in the attempt to control it. A pencil was placed in my hand, which quieted down at once and began to write slowly. This was purely automatic writing, as I did not have the slightest idea what was being written. My hand moved slowly, then ceased to move. Mrs. Candee took up the slate and, turning it toward the light, read aloud, "E. V. Why," she exclaimed, "it is E. V. Wilson." Instantly I was taken to my feet. My under jaw protruded beyond the upper one, and I was transfigured. My looks and manners were entirely changed. My voice was not my own. In short, I was thoroughly entranced by the spirit of E. V. Wilson—one who was well known in earthly life as one of the greatest platform test mediums of Modern Spiritualism—who began speaking through me. He said, "I have been fishing for this lad a long time, and at last I have caught him." He then went on to state that I had splendid mediumship, and with our consent he would undertake to develop it. He said that he would be able

to develop it to that extent that he would speak through me in public and so personate himself and manifest his individuality that his old friends would know and recognize him; that he would develop me until he could give tests and readings in private and from the platform in a way similar to those that were given through him while he was in earth life. He said that I would go over this whole land preaching the gospel of Spiritualism and demonstrating its truth.

Mrs. Sprague was sitting at the table. She was sick, and had become so poor and thin that she only weighed one hundred and sixteen pounds. She had about given up hope of ever being better, and she said, "Brother Wilson, then what will become of me?" "Bless you, lady," said he, "we will first cure you of your illness. We will make you well and strong, and will develop your mediumship, and you shall go with your husband; you will preach the gospel of Spiritualism to thousands of people and will give platform tests to large congregations." "How long will it be, Brother Wilson, before I will be able to do all of this?" asked Mrs. Sprague, in a doubtful tone. "Inside of ten years, madam, you will have fulfilled my prophecy," said he. This was a long time to look ahead, and seemed to dampen the ardor of the circle for a moment; but friend Wilson added: "We will develop your wonderful powers of healing and your ability to give private readings and hold circles, in a short time. But to regain your health is the first important work." It was almost ten years later when Mrs. Sprague gave her first lecture and her first platform tests. She soon began healing the sick, holding circles and giving private readings. Her health improved until she was a well woman, and her weight increased from one hundred and sixteen to one hundred and eighty pounds. We have traveled over this land working together in the Spiritualistic field, and the prophecy of spirit E. V. Wilson has been fulfilled with wonderful exactness.

Strange Phenomena Briefly Explained.

As noted above, Spirit Wilson wrote the initial letters "E. V." and followed with a scrawl. This manifestation had occurred several times in previous circles. The spirit had never succeeded in writing the full name, and we had no idea what it was trying to write. Here the question naturally arises: Why could the spirit control my hand to write the initials "E. V." and not be able to write the whole name?

This is a fair question, and I will try to explain it briefly as it appears to me. My brain had not yet become attuned to Spirit Wilson's hypnotic influence. He could not yet impress me with what he wished to write; therefore, he had to do it automatically by using my physical organism independent of my mind. He could not yet perfectly control my hand long enough and well enough to write his full name. It required practice to become proficient in the performance of this remarkable manifestation. But just as soon as I became conscious of his presence and desire to control me, and consented to his doing so, I helped him greatly to make the necessary conditions to do so. Through constant practice we became better acquainted with the laws governing these phenomena and better adapted to each other, so that he could soon write long communications easily, whereas at first he was unable to impress me with what he wished to write.

Let me say that no spirit has ever hypnotized me without my full consent. The first lesson the spirit friends taught us was how to control conditions, and that we should be masters of ourselves, always deciding when and where we should be hypnotized or controlled, or if we should not be controlled at all. They said they would develop a larger and stronger individuality in us, and they have fulfilled every promise to our perfect satisfaction.

Remarkable Test at Hamburg, N. Y.

On February 25, 1882, Mr. and Mrs. Frank Hawkins, Mrs. Sprague and myself visited our good friend Mrs. E. M. Sickman, at Hamburg, N. Y. While there we held a circle. After we were all seated, I asked if any one would like to write a question. Mrs. Sickman said she would be pleased to write one, and, leaving the table, she went into an adjoining room and wrote a question on a slip of paper. Returning, she took her place beside me, dropped the question she had written into her lap and placed her hand upon the table with ours.

When she returned to the circle I was under partial control. My eyes were closed, as they always were at the time when I was under control; and I did not know what she had done with her question. It was folded securely, so that I could not have seen the inside of it if my eyes had been open and I had wished to do so. I saw and described a lady's hat, but saw no more until I had described it. Then there appeared a well dressed lady wearing the hat. I described her minutely. Following this, I described a great prairie, a house on the prairie, and standing in the door I saw the woman I had described. Then I became entranced, and, turning to Mrs. Sickman, said: "Oh, my dear friend, I am so glad to come to you. I do remember my promise, I do remember my promise, and I will gladly fulfil that promise to-day." The spirit then related her experience in passing into spirit life, giving a description of her surroundings, etc., and closed her beautiful message by saying: "God bless you, my dear friend. Heaven is more beautiful than words can express. I have met all of my loved ones who preceded me and I am so happy, so happy."

Now as to the question Mrs. Sickman had written. It read as follows: "Mrs. Grover, do you remember your promise, and will you come and talk with me?" What was that promise? The following is Mrs. Sick-

man's statement, given at the time of the seance: "Several years ago Mrs. Grover and I were friends living in Monmouth, Ill. We had seen a little of Spiritualism and had become interested. Mrs. Grover moved to Kansas and I came here to New York. When we bade each other good-by, not knowing whether we would ever meet again, we promised that the one who died first should return to the other and tell her how she found things in that other life, providing life continued and it was possible to return. I was at that time a strong Materialist, and Mrs. Grover was a member of the Christian church and a firm believer in a future life."

Some proofs or tests contained in this experience are as follows:

1st. I did not know, nor did I have the least hint of what Mrs. Sickman's question could be.

2nd. I never heard of Mrs. Grover until after this seance.

3d. I described her personal appearance, Mrs. Sickman said, as perfectly as she could have described her.

4th. I described her little new house in Kansas just as she had described it in a letter to Mrs. Sickman, as Mrs. S. told us.

5th. I saw the great prairie, and Mrs. Grover lived on the prairie in Kansas.

6th. The spirit used the very words Mrs. Sickman had written in the question. Mrs. Sickman wrote: "Do you remember your promise, and will you come and talk with me?" The spirit said: "I do remember my promise," repeating the words, and then she did come and talk to her as she had promised before her death.

7th. The promise was clearly fulfilled by the spirit in describing her experience in passing over and the conditions she had found in the spirit world, this having been a part of the agreement made between the two mortals at Monmouth, Ill.

Mrs. Sickman stated that she had never told a living

soul of this promise until after the spirit had fulfilled it at this seance.

Thus our spirit friends fulfil their promises, and thus "A Future Life is Demonstrated."

CHAPTER IV.

Remarkable Experience in Buffalo—Wonderful Sitting with Mrs. Wilcox—Not Mind-Reading is Proved—Spirits Find Lost Spectacles—Burial at Sea.

Remarkable Experience.

While serving as juror in Buffalo, N. Y., in February, 1882, I decided to change my boarding place and go and room with a friend. The first evening my friend was serving on a case and could not go with me, so I went to the new boarding-house alone. At nine o'clock I was shown to my room and retired. There was no person in the room but myself. Just as I was nicely settled in bed, a hand clutched my throat, a pillow was placed over my mouth, and I was apparently being strangled. A man of dark complexion, with a long beard, looking terribly ugly, was bending over me and pressing the pillow down over my mouth with one hand and choking me with the other so that no air could reach my lungs.

I realized that I was personating a murdered woman, and was impressed with the whole scene as the murder was enacted. It was not a very pleasant experience, as I was alone in a strange place. I knew it was only a personation, as I had often been led to personate before; yet, I experienced the fright that was felt by the murdered woman, and in a measure I suffered therefrom. I also felt a sense of security, as I had unbounded faith and confidence in my spirit helpers. I could not speak nor breathe, but mentally asked my spirit friends to relieve me from this condition. It was done almost instantly. I regained my breath;

the spirit friends assured me that nothing should harm me and that I should not be molested again that night. A soothing influence came over me, and soon I was lost in peaceful sleep, unconscious of the physical surroundings until the morning dawned.

Subsequently the spirit friends explained that they had a great purpose in bringing this experience to me. They said that the spirit of this poor murdered woman was bound to that spot and could not release herself from it; that the terrible night could not be forgotten by her, and that the thought of the terrible tragedy drew her constantly to the spot where it occurred. The spirit friends teach that in spirit life one can think of any place within his sphere and he is there. So with this murdered woman: when she thought of the horrible tragedy through which she had passed, she was there, and living it over again. The shock was so great that she could not forget it for one moment, consequently she was bound to the spot. This, in a measure, helps to explain the phenomena of haunted houses.

I was told that, in the lady's coming to me and passing through this condition again, with her mind alert to everything that she had experienced before, it would, to some extent, take from her the horror and fear that enshrouded her, and that finally she would become free to pursue the natural tendency of life in the spirit world.

Another reason why this experience was given to me was that it brought a lesson that Spiritualism is teaching to the world, and, as I was to become a teacher of the Spiritualist philosophy, this practical, personal experience was needed to help to qualify me as such teacher. And, furthermore, such experiences develop the medium for his work in proving the truth of spirit return. Let me explain: If the spirit of one who was murdered comes to me now, when I am giving tests from the rostrum or elsewhere, I know it the moment he comes into my atmosphere. I sense the

pain, the fright, etc., instantly, and tell the audience the cause of his death. In my development I often personated those who had died with gunshot wounds, fevers, consumption of the lungs, etc., and in those personations I became developed to understand the sensations that each condition brings to a medium; so, whenever I am led to personate, it helps to identify the spirit manifesting. This phase of mediumship, manifested through a developed medium, is always correct. I never make a mistake when a spirit brings to me the condition that caused his death. It always proves correct when I give it to the audience. Therefore, it may be seen that there was a double purpose in the experience related above, namely: to help the spirit to gain her release, and to develop me to understand the condition of a person who was murdered and to properly interpret his message in the test seance.

Of the above statement I will say: I have no proof of their truth that would be accepted in a court of justice, or even considered by an ordinary jury, and perhaps this is well; yet it is all as true and real to me as any ordinary everyday experience in life. Having had many similar experiences in our twenty-seven happy years of almost daily communion with the spirit friends, we have learned that they are simply facts in nature—natural facts. When all mortals have learned that every act of their lives is witnessed by loving souls of the invisible realms, a better, more beautiful and happier earthly life will be the heritage of all.

A Wonderful Reading—Mrs. Wilcox the Medium.

For seven weeks during February and March, 1882, I was serving as a juror in the Court of Oyer and Terminer in Buffalo, N. Y. I made inquiry and learned that a Mrs. Helen M. Wilcox, a medium, was located at No. 101 Main street. I visited her and

she gave me a reading. We were strangers, never having met before. She began by outlining my past life, telling of incidents and experiences accurately; then she described the business I was engaged in at that time, giving me some wholesome advice relative thereto. She gave the first names of seven different spirits, describing some of them, giving relationships of others, and otherwise making sure their identification.

Among others she gave the name of Nathan, and described a tall, leaning, dead tree with no limbs upon it, and stated that Nathan was killed by that tree falling upon him and smashing him.

Not Mind Reading.

I thought this was a mistake. I knew that he had been killed while cutting a bee tree. It had previously been described to me as a large elm tree measuring between three and four feet at the base. I had never heard of the tall, limbless tree in connection with the matter. This test cannot be accounted for on the theory of mind-reading, as this will show.

On my return home my brother Franklin came to visit us, and before mentioning the fact of having had a sitting with Mrs. Wilcox, or referring to the message that I had received, I asked him what kind of a tree it was that caused Nathan's death. He replied as follows: "Nathan was cutting a tree which contained a swarm of bees. It was a large elm, and when it started to fall Nathan ran to get away; but the elm struck a tall, leaning, dead hemlock tree, which struck Nathan as he was running at right angles from the way the elm was falling. The elm did not touch him; it was the dead hemlock that crushed him." He further stated that there were no limbs on the hemlock tree, thus confirming the statement of "Mixie," the Indian spirit who controlled Mrs. Wilcox to tell it to me. Here was a fact that had never reached my ears. In my mind I had always

pictured poor Nathan lying under the base of that great elm tree. This to me was absolute proof that this wonderful test was not the result of mind reading. Nathan was my brother Franklin's father-in-law.

Spirit Prophecies Change of Business.

Among many other things that "Mixie" told me through Mrs. Wilcox on this occasion was the following: She said, "Brave, you are going to change your business. You are going to move next June. You will go on a little short trail toward the setting sun," etc. I told Mrs. Sprague and the children about this wonderful sitting, and when I related her prophecy regarding our moving and changing our business in June, we all laughed about it. We had no faith in that, though we knew she had told the truth, and proved it, too, in all else she had told me. How unreasonable we were to doubt it when all else we knew was true. On June 10, in the morning, we were getting ready to go to the semi-monthly Spiritualist meeting held in Evans township, when it occurred to me that it was the month fixed by Mrs. Wilcox's spirit guide for us to move. We joked about it, and said we would have to move soon, for there were but twenty days left of the month of June.

We drove to the meeting and chanced to talk with a Mr. Wilson, who wished to exchange his garden farm for a house and lot in North Collins. The result of that talk was that on the next day, June 11, at five o'clock in the afternoon, we had a deed of the Wilson farm, and on the following day, June 12, we were putting out tomato plants on said farm, and soon after we moved there and made it our home.

This farm was five miles from our North Collins home, and when standing on our porch at North Collins it could be seen that the sun sets exactly over the little farm during the month of June. Thus the prophecy of the spirit "Mixie" was fulfilled. We did "go on a short trail toward the setting sun." We did

"move in June." We also "changed our business" from manufacturing pumps to garden farming. All that the spirit told us relative to this move and the outcome was entirely fulfilled before we left the farm, and the matter was not planned by us.

There was much more in connection with this sitting that would be of interest, but lack of space forbids our continuing it further. Such truths as these form the basis of the Spiritualist philosophy, and the world has received them and is still receiving them in abundance.

Dr. W. Irving Wilcox, the husband of the above-named medium, is one of the well known magnetic and spiritual healers. They have labored together faithfully in the spiritual vineyard for more than forty years. They are now residents of Detroit, Mich.

Spirits Found Lost Spectacles.

At another one of these meetings I was led to answer written questions. I think more than thirty questions were placed on my forehead, and all were answered satisfactorily to those who placed them there; though I did not see them.

Among the questions answered that day was one written by Mr. Henry Brown, of Evans. When it was placed on my forehead I saw and described a bookcase, and heard the words, "behind that bookcase." This was repeated twice. Then I said, "Mr. Brown, that is all I get. Is that the answer to your question?" He said he did not know, but would tell me later.

One month later we attended the meeting, which was held this time at Mr. Henry Brown's home, when he came to me and handed me a pair of spectacles, saying: "Here are the spectacles you found for me." "The spectacles I found for you?" said I. "Yes," said he, laughing; "last month at the meeting at Levi Brown's I placed a question upon your head in which I asked the spirit friends what became of my spectacles, they having disappeared at a circle held in my

house several weeks before. You described our bookcase and said 'behind that bookcase.' When I reached home I pulled out the bookcase, and there were the spectacles. The night they were lost we were holding a circle at our home; the light was turned low. I took off my glasses and laid them on the table, and they were gone when the circle was over. I searched the house over, but could not find them. It was a pleasant surprise as well as an excellent test to find them behind that bookcase just as the spirit friends had stated through you."

Test Given Mr. and Mrs. Cook, of Evans, N. Y.

On one occasion, in the year 1882, while attending the regular monthly meeting of the Evans, N. Y., farmers at the home of Mr. and Mrs. Levi Brown, we had the following experience:

There were about twenty-five or thirty people in the circle. I was under a heavy influence, but did nothing. It seemed to me that we were waiting for something. There came a loud rap at the kitchen door, and Mr. Brown left the room. In a moment two people, Mr. and Mrs. Cook, appeared at the door of the sitting-room. I was controlled at once, and as soon as they had taken their seats Mr. E. V. Wilson, my control, said to them, "The spirit of a soldier boy came in with you." Then he gave a minute description of him. "I see a vessel at sea; there is a commotion on board. I see men coming out of the cabin bearing the form of a man wrapped in a burial sheet." The influence suddenly changed, and I said: "Mother, dear, I did not wait to see my body reach the bottom, but flew right home to you, and you awoke and saw me standing at the foot of your bed and called father." Then the spirit told them how he longed to reach home before passing away, and how homesick he was; that he felt if he could only reach home first he could die happy. The message was touching and all present were affected. Then, to make his presence

doubly sure, and to prove more thoroughly his identity, he gave proof after proof to these grief-stricken parents. (Their son was returning from the army, having served as a Union soldier in the War of the Rebellion. He died en route and was buried at sea, as told by the spirit.) Among other things, the spirit said: "Father, you got the pocketbook with the things in it, but you did not get the money." The dear old man with trembling voice said: "Yes, sir. That's true." "Well, father, never mind; you will live just as long, anyway," said the spirit.

Many other things were given this good couple, who were entire strangers to me. I had never seen or heard of them until they entered the circle. They were members of the Christian church. Before the spirit left me he told his father that he could control him and communicate to the rest of the family if he would let him do so, and urged him to let him come; but the father, not knowing anything about Spiritualism, this being his first experience, was not prepared to promise; but at a subsequent meeting the father told the spirit he would not object, providing it would do him no injury. One evening, while sitting in their room as usual, the old lady humming a tune in a low tone, Mr. Cook was entranced, and her spirit soldier boy came and talked through his father. This was often repeated thereafter. Mr. Cook, though well along in years, became a good medium, and this homesick boy was given the pleasure of again communicating with his parents and brother.

CHAPTER V.

The "Old Doctor" Comes to Us—Spirit Lights Produced—Spirit Materialization a Fact—A Spirit Gives Post Office Address.

Old Doctor Comes.

In the winter of 1882 the good and faithful Indian spirit "Old Doctor" came to me. One morning I arose with a headache, pain in my bones and a cough. I was feeling quite ill and did not go to my work. I sat by the fire shivering, with occasional hot flashes passing over my system, neither experience being pleasant, when an unseen power began to manipulate my body. My feet would not hold still. My hands would jerk. I could not keep them quiet. I grasped the chair arm firmly, but could not hold it. The sensations were not unpleasant. I knew it was spirit power, and laughed as I planted my feet more firmly and grasped the arms of the chair more tightly and said, "We will see if I cannot hold still." But my hands and feet would not remain quiet. I was pleased with this new manifestation and said: "Kind spirit, can you make me know your wishes? I shall be glad to know what you desire me to do."

The power grew stronger, and at last, under a heavy influence, I said: "We must go and sit at the stand." This we did, and we were no sooner seated than the spirit control began to exercise me powerfully. I was perfectly conscious, but utterly helpless to hinder it, and for a full half hour I was exercised greatly and perspired freely.

During this time not a word had been said, but now the control began to speak with great earnestness and deliberation, as follows: "Too bad such good media got no good doc-tor." (Emphasis on the last

syllable.) "Media much sick. Must have doc-tor to keep media well. Media can no do such great work when no got spirit doc-tor to fix media. Me be Indian medicine man. Me like to be media's old Doc-tor Medicine Man; media let me come. Me like media. Me do big work, media let me come. What you guess, media's squaw? (Addressing Mrs. Sprague.) Media let Indian Medicine Man come be media's old doc-tor?" When the ladies assured him that they would be glad of his assistance, he again asked: "You guess media like old doc-tor come fix media when media sick?" When told that I would be delighted to have him come, he said: "Me glad, squaw. Me so glad, squaw. Me go now. Me come back soon, squaw. Good-by. Good-by, squaw." And the dear old Indian was gone.

I was much relieved by the treatment he had given me. After retiring that night he came and treated me in bed. The next morning I was well and able to go to my work. This spirit is so noble and true, honest and faithful, loving and kind, that we all soon learned to love him dearly.

Under the "Old Doctor's" control I was very clairvoyant. I saw and described spirits and diagnosed disease. Sometimes at one meeting he would make a dozen or more examinations of persons afflicted with different diseases, and would locate scars, displacements, broken bones, etc.

I think I was never entirely unconscious under the "Old Doctor's" control. In fact my mind was oftentimes more acute, and my perceptions clearer under his influence than when in my normal state. I could see and understand the condition of the patient, but I could not express what I saw myself, and the "Old Doctor's" limited vocabulary was not helpful in the matter. To illustrate: Often I would be made to see some organ of the body that was inflamed, but I could not speak the word inflammation, though I knew that if I could the patient would understand.

Though I was conscious, I could not utter one word for myself while under his control. This fact, I think, can be explained as being nearly a full control of the physical functions of the body, and with it the illumination through inspiration of the mind to see the condition of the organs of the patient.

Sometimes the ailments of the patient would be temporarily transferred to my own body; that is, I would feel the same as the patient felt. While the "Old Doctor" was telling the patient where his pain or trouble was, I was feeling it, and could often see and feel much more than he would speak of; and yet I had no power to speak one word more than he chose to say, or to interfere in any way with his methods of diagnosis. As time passed I gradually outgrew this trance condition and was able to use my own words in examining a patient while being influenced by the "Old Doctor" to see the diseased organs, often taking the patient's condition temporarily upon myself the same as when entranced.

The subtle laws and forces governing the above-mentioned physical and mental phenomena are deserving of careful and scientific investigation by all, but especially by the medical fraternity.

Spirit Lights Materialize.

Sometime in the winter of 1882, as we were sitting by the fireside one evening, a strange influence came over me. It was different in some respects from anything I had ever experienced before. I became very nervous and uneasy, my muscles twitched, strange creeping sensations passed up and down my spine, chills passed over my entire body, and there was a sensation in the region of the solar plexus and also in the brain that is not easily described.

I arose and began to walk the floor; backward and forward I went, slowly at first, but gradually increasing the speed, the influence going stronger and stronger as I went on. At last I was led to enter

the bedroom and throw myself upon the bed. I was in what we term a conscious trance. My flesh prickled as though it was heavily charged with electricity. My heart was beating rapidly and so loud that it seemed that it might be heard by those in the room. After a little while my breath began to grow shorter, and continued to do so until it seemed to stop, and the heart seemed to cease beating entirely. Had it not been for former experiences, and my unbounded faith in our spirit helpers, I should have been frightened. As it was, I felt a little uneasy when my breath stopped. I was perfectly conscious, and could hear the exclamations of surprise expressed by my wife, mother and the children as they cried out: "Oh, see that light!" "See those two over there!" "Oh, Mamma, see—just see that big long light up there by the ceiling!" etc.

My wife, her dear old mother and our children, sat there in the dimly lighted room whence they had followed me and witnessed these strange and beautiful phenomena of Spiritualism with feelings of wonder and admiration, while I, with my eyes closed tightly, hands clasping my head as in a vice, was lying there, perfectly conscious and listening to their conversation, but seeing nothing of the manifestations. What I lost in not witnessing the phenomena was made up in my experience with the spirits in producing them. In a few moments I was released from the influence and was myself again, and none the worse for the experience. So far as I know, it did not injure me mentally, morally, physically or spiritually, *a la* Modern Theosophy.

Ignorance often condemns these phenomena as dangerous and warns people to avoid them. I will say that the practice of mediumship in the proper way is the greatest renovator of the system and health-giving practice known to the race. It is true that nearly everything of great value becomes dangerous when improperly used. Water, fire, electricity, etc.,

are not safe when not properly used, and yet no one thinks of discarding them because they are dangerous. The mental faculties, when used to excess or when not properly used, are as dangerous as dynamite, yet not even the Yogi philosophers of India would advocate the cessation of the use of the mental faculties. The thing for each one to know is how to use his psychic powers, and the way to learn how to use them is to inquire of intelligent Spiritualists. They are the only people who freely use and practice them. They are the only safe teachers, because their education has come from experience and from the teachings of the spirit friends who have made a study of the laws governing these phenomena for ages.

There are quacks, impostors and incompetent people in all professions, and Spiritualism has not escaped their hated influence. The true doctors of medicine should not be blamed if some sick person gets "taken in" by some unqualified or unprincipled wretch. True Christianity is not to be blamed if some would-be advocate misrepresents its teachings. So with Spiritualism. This great movement should not be judged by the "fortune telling," "greatest clairvoyant on earth" fraternity of frauds.

I would be pleased if every skeptic and every opponent of Modern Spiritualism, or the physical phenomena thereof, could be permitted to experience just once what I experienced that one evening. I am sure that he would be converted. If not, he would certainly become convinced that there was something in it, and would be led to investigate further. One personal experience is of more value in determining the truth of Modern Spiritualism than all the fine-spun theories of all the theoretical Scientists of the day. We were very fortunate in receiving, in our own home, sufficient phenomena of nearly every phase of Modern Spiritualism to prove their truth, though our principal manifestations are of the mental phases.

Materialization True.

On the evening of the eleventh day of May, 1882, while holding a circle at our home, Mr. and Mrs. Frank Hawkins, Mr. and Mrs. C. E. Schanbacher, Mrs. Sprague, her mother, and several others being present, I was controlled by "Old Doctor" and was exercised greatly. He requested that the light, which sat on a stand placed close in the corner of the room, be turned low. (It was a small kerosene lamp.) This was done, the spirit continuing to manipulate and exercise my body. Many lights were seen. Most of them appeared near me, but some of them appeared away on the other side of the large circle. Following this manifestation there appeared the form of a man. It passed between the circle and the light on the stand, hiding the light from the sitters as it passed. The form then turned and went to the side of the stand, leaving the light plainly visible to all of the circle. The form then bent over, as though in the act of blowing out the light, and the light went out.

All the time that this was transpiring I was controlled by "Old Doctor," and he was manipulating my body freely. This materialized or etherialized spirit form was clearly seen by all present but me, and was commented upon by them while the manifestation was occurring. This must have been a materialization, as it hid the light from the sitters while passing between it and them.

E. V. Wilson Communicates.

After the above-recorded manifestation was over, the control changed, and Spirit E. V. Wilson greeted us. He spoke of the great pleasure it gave him to be able to come to us, that it seemed almost like old times, when he used to return to "Farmer Mary" (his wife) and the little ones after a season of hard work in the spiritual field.

In the course of his remarks he explained the differ-

ence in our slow methods of travel and the method used by him in the spirit world. He said all he had to do was to think of a place with a desire to be there, and he was there. He traveled with the speed of thought, though he had his limitations in this, that he could not project himself to any place outside the spirit zone of this planet. That was his limitation, but he expected some day to develop the power to visit other planets and spheres.

Before leaving he requested us to write "Farmer Mary" and tell her of his coming to our circles. He said it would give her much pleasure to hear from him in this way and that it would revive her memory of times past when she used to get letters from him when he was "on the wing."

Spirit Gives Post Office Address.

May 12th, 1882, fulfilling the request of the spirit E. V. Wilson, I wrote Mrs. Wilson a long letter in which I told her of her spirit-husband coming to us; how he transfigured me and was recognized by his old friends, who said his manner, speech, voice and change in my looks produced a most perfect personation of her husband.

I told her of some things that Mr. Wilson had said about herself and the family, giving the date of his own transition, his age, cause of death, how he never lost consciousness at all in passing over, and that he went to two mediums in different parts of the country and sent two messages to her in less than twenty-four hours after his transition. (All of this she corroborated as true in her reply.)

When I had finished this long letter I could not send it, as I did not know Mrs. Wilson's address. We thought perhaps it might be found in the "Banner of Light," as we remembered reading an appeal to the Spiritualists in it, asking for help to raise the mortgage on Mrs. Wilson's home. We had a few copies of the paper and we looked them through, but did not

find it. We spent an hour in the search, and gave it up. I said: "It is no use looking further; we will have to give up sending the letter." Like lightning the voice of the spirit shot these words through my being: "Lombard, Dupage County, Illinois." I said: "Mamma, I have it. Write it down quickly before I lose it. She did so, and I addressed the letter; but, strange as it may seem, after having received this address clairaudiently under such positive and clear conditions, I would not send the letter until I verified its correctness. So we visited Mr. and Mrs. Hawkins, and they found Mrs. Wilson's address in the "Banner of Light," which proved that the address the spirit had given me was correct, and I mailed the letter.

Mrs. Wilson's reply to this letter corroborated every statement her spirit husband had made that I had mentioned to her. Each one of these statements constituted a good test or proof that it was E. V. Wilson who communicated to us, as we had no knowledge of the man's life, death, family and home conditions, of which he had told us, and which his good wife verified as true. Thus the proof of a future life multiplies.

CHAPTER VI.

Brother Franklin a Good Medium—Cured by Spirit-Power—Answer Written Pellets—Mrs. Hawkins' Great Affliction Results in Development of Her Mediumship.

Brother Franklin a Good Medium.

My brother Franklin was a wonderful medium. He was clairvoyant, clairaudient, trance and inspirational speaker, and a fine test medium. He excelled as a medical clairvoyant and magnetic and spiritual healer, curing many patients after the "Regulars" had failed.

Cured by Spirit Power.

From childhood until thirty-four years of age I was the victim of periodical "sick headaches." One night in the year 1879, at North Boston, N. Y., I was awakened from sleep by one of those raging headaches. I could not remain in bed. Mrs. Sprague did all she could to alleviate my distress, but her efforts were of no avail. My poor head persisted in aching. The pain had no compassion on my nerves, but continued relentlessly until I felt I could not endure it longer. The reader who has been the victim of such terrible periodical brain spasms will understand what I was suffering without further explanation. While I was walking backward and forward across the room I cried out in my agony. I felt I could not endure the pain another minute, when Mrs. Sprague proposed going over to my sister's, where my brother Franklin was stopping for the night, and get him to come and treat me. "Oh!" said I, "Franklin can do me no good." But we could think of nothing else to do, as there was no doctor nearer than four miles away, so she went after him and he came. I was sitting in a chair holding my head with both hands when he entered the door. He greeted me with a kindly "Good morning," and asked what was the matter with me. I explained that I had the worst headache that ever anyone could have and continue to live. He smiled pleasantly and said he would cure me in less than five minutes. "If you do I will give you fifty dollars," said I quickly. "I would not take your money under any circumstances," said he, "but I shall demand that you acknowledge the fact that I cured you." "Franklin," said I, "if you will cure me, or make me believe that I have no pain, I will gladly publish it to the world."

And here let me say that after twenty-eight years' delay I am just now fulfilling that promise. It is a poor paymaster that withholds the payment of a debt like that so long, but I am glad to be able to fulfil that promise even at this late day.

I had made light of my brother's power to cure people by "rubbing them," and he was sensitive to my unjust criticism and unreasonable skepticism. I was not a Spiritualist at that time, and was simply ignorant regarding such matters, yet I knew of many remarkable cures my brother had made. As I look at it now, I am amazed at my own stupidity in dealing with the matter. But my extreme pain became my benefactor. At that particular moment I was in need of help. My pain had humiliated me to that extent that I was willing to test my brother's powers, and if possible to be cured in this, to me at that time, "irregular" and strange way.

My brother wet his hands, placed his right one on my forehead, his left on the back of my neck, held them there perhaps half a minute, then let go and passed his hands quickly down the length of my back without touching me. This caused me to gasp for breath. It shocked me all over. He did this three or four times, then stepped in front of me and asked: "How is your headache now?" "Wait a minute," said I; "let me feel of myself." After a little I said: "Frank, I can see clear." (Dark spots had been dancing before my eyes and I could not see clearly.) He repeated the passes down my back two or three times more, the effect being the same as before, and then said: "Now how do you feel?" I said: "Frank, I have no pain whatever. It is all gone, but there is a little place over my right eye that feels sore." He drew his fingers across that spot three or four times and walked away, saying: "Your headache is cured, and you will never have it again."

I sat perfectly still for a little time, fearing that the pain would return. I then stepped to the window, and I could see everything clearly; my pain was entirely gone. I felt like shouting, but dared not do it for fear the pain would return. My brother, as it seemed to me, had performed a miracle; I was cured. I was so happy and so thankful for it. And now, after twenty-

eight years have passed, I am glad to report that the cure was permanent, for I have never had an attack of "sick headache" since that night of suffering.

"They shall lay hands on the sick and they shall recover."—Jesus (Mark, 16th chapter, 17th verse).

The Medical Fraternity Should Study Magnetic and Spiritual Healing.

Why does not the medical fraternity of this country take up the science of magnetic and spiritual healing? Many individual physicians do practice it, but why do not the medical colleges investigate the subject, learn its value and then teach it to their students? It would look much better, and be far more to their credit, besides relieving and curing thousands of suffering human beings. It would give the people more confidence in the honesty and ability of the doctors than it does for them to be constantly presenting bills to our legislatures with the purpose of prohibiting its practice.

There are thousands in this land who have this power to heal, many of whom are not yet aware of the fact. There are other thousands who know they have it, but dare not practice it for fear of these doctors' laws, which in some states make it a crime or misdemeanor to relieve the suffering and cure the sick by such "irregular" methods. There are many other thousands who have been cured of various diseases and saved from death and the grave by the bare hands of the comparatively few courageous magnetic and spiritual healers, as well as by the medical clairvoyants who would not be driven from the field by the arrogant M. D's. Many have been thus cured even after the "Regulars" had given them up to die. There are thousands more that are enduring untold suffering year after year, who might be cured by this most natural process, and who would be cured by it if they were allowed the right granted to every American citizen by the Constitution of the United States, namely, the

right to employ the physician of their choice. When, oh when! will the world awaken and justice reign?

Written Pellets Answered.

On the third Sunday in November, 1881, at a meeting held at Henry Brown's home in Evans, N. Y., I was placed under influence and answered several written questions as they were placed upon my forehead. I did not know what was written on these papers. Among the questions was one by Mrs. Higley which read as follows: "Which of my children is here?" When it was placed upon my forehead, I heard a spirit voice saying: "Joeie," "Joeie." I repeated the name, and Mrs. Higley said that was the name of one of her children in spirit life.

A niece of Mr. Brown's, who was attending high school in Angola, N. Y., wrote a question asking if she had passed in her examination at school the day before. We described a man and said: "He now puts his hand upon your head and looking into your face pleasantly says: 'No, my child.' He is not your father, though he uses the familiar words, 'My child.'" A lady sitting near said: "Mr. Sprague, you have described the principal of her school perfectly." The young lady then said: "I cannot tell you whether the question is correctly answered or not." Up to this time I had no knowledge of what the lady had written. I had never met her before, nor the lady who said I had described the principal of the school.

At a later meeting, the young lady told me that I had answered her question correctly; that she did not pass the examination.

Mrs. Hawkins' Great Affliction Results in Development of Her Mediumship.

In the summer of 1881 Willie Hawkins, of Albion, Cataraugus County, N. Y., was drowned, as has been previously mentioned. His parents were grief-stricken and his mother was prostrated. Willie was sixteen years

of age and a lovely boy. One month after his death Mr. and Mrs. Hawkins, with their one remaining little boy, made a visit to North Collins, their former home, and accidentally, or by the will of the spirit friends, they became members of the first seance we ever held in our house, as mentioned in Chapter II of this book. At that time Willie came to them in a way that was entirely satisfactory to them, which of course was a great comfort in their hour of deep sorrow; but Mrs. Hawkins' grief seemed too great to be removed. The poor woman would sit for hours without uttering a word unless some one spoke to her, and then sometimes we had to speak several times before she would seem to hear, when she would say: "Were you speaking to me?" At times she seemed oblivious to what was going on around her, and it was hard to keep her interested in a conversation. She was the saddest and most dejected person I ever knew. We were all afraid she would become a victim of melancholy insanity, and she undoubtedly would if it had not been for Spiritualism and her own mediumship, as the sequel will show.

Mr. and Mrs. Hawkins went back to their home a few days after this first seance mentioned above, and a short time afterward a fire swept away their only possessions, a large saw-mill, heading factory, lath, stave factory, etc. They had no insurance on the property, and were left penniless.

Mr. Hawkins subsequently came to North Collins to work in a mill, leaving his wife and little boy alone in Albion. When we learned of this we were afraid that if she were left there alone with only her little son for a companion that her great grief might unbalance her mind, so we invited them to make their home with us until they could get settled in one of their own in North Collins. They came. Poor Mrs. Hawkins had not improved since we saw her last. The loss of their property and business was an added trouble to her already overburdened spirit. She was a pitiable creature of adversity. We tried to cheer her, and did what we

could to divert her attention from her great trouble, but there was nothing that interested her excepting the evening seances that we were holding. At these she became greatly animated, and was more like her old self; when she received messages from Willie she was delighted, and would retire for the night feeling quite cheerful; but in the morning she would rise to go through a day of dreaded gloom. For a long time she never smiled. Words fail to describe the condition of this dear woman in her deep sorrow.

After a time Mr. Hawkins procured a house in town and they went to housekeeping. They continued to attend our circles, and one evening, to the surprise of all, Mrs. Hawkins was controlled and improvised and sang a song. It was beautiful, and came as a message from Willie to his beloved mother. I cannot restrain the tears as I write. The memory of that message and the saintly appearance of that grief-stricken little woman in black, her sweet face aglow with a new light as the rhythmic words of love poured forth from her inspired lips in sweetest song, seemingly coming from the very fountain-source of heaven, were an inspiration and a blessing never to be forgotten. Everybody wept while witnessing this manifestation. O, this beautiful Spirit communion! I wish all the world could know and receive its blessing.

“There’s no spot in this wide world to me that’s so sweet

As the place where the angels with earth’s children meet.”

Mrs. Hawkins sat in the seances several times after this without receiving any further demonstration of her mediumship. But one day when her husband had gone to his work, and her little son Neddie had gone to school, Mrs. Hawkins being left alone, she was placed under spirit control, losing consciousness from 11:30 a. m. until 4 o’clock p. m. When she came to consciousness she found a long poem written upon slips of paper lying on the table and upon two slates

that were supposed to have been left at the house in Albion where they formerly lived. The North Collins home had been searched for these slates previous to this experience, and they could not be found. The poem purported to come from Willie, and was a loving message to his mother. This poem was not the last one received through the mediumship of Mrs. Hawkins. She gradually developed into one of the finest mediums and was blessed with frequent messages from her darling boy. His presence with her as a spirit soon overcame her despondent condition and brought back her health and former cheerfulness.

Spiritualism and the practice of mediumship saved this dear woman's reason and brought untold comfort and blessings to this unfortunate household. It has done the same to many others who were privileged to receive messages from their spirit loved ones through this well-tuned instrument of the spirit world. Mediumship saved her from a dreadful fate, and this is another positive refutation of the absurd claims of the author of "The Great Psychological Crime," and of the advocates of the doctrine of "The Dangers of Psychism."

CHAPTER VII.

Andrew Payn Joins Our Spirit Band—"Uncle Jake"
Did not Know that He Was Dead.

Andrew Payn Joins our Spirit Band.

One evening in the spring of 1882 at one of our developing circles I was controled by a strange influence. My eyes were closed as usual. I was conscious of what was passing, but was helpless to control my actions. I arose slowly under this strange influence and pointing with my finger was

led to say: "Behold a beautiful city." I then proceeded to describe its towers and domes, its cathedrals, hills, etc. I saw the city and everything to which the spirit called the attention of the circle, and much more was made clear to my vision. This spirit described a beautiful church or cathedral and said: "Let us enter it." We seemed to enter it and described what we saw as we went along. On entering the vestibule we turned to the right and were led through halls and winding passageways, and finally down a spiral stairway until we stood in a semi-darkened place with walls of stone all around us. The spirit then said: "Look upon this room. The walls are of solid masonry. The ceilings arched with stone. The floor is of stone and all cemented together. Behold a man middle aged, with long black hair hanging loosely over his shoulders; his long black whiskers unkempt; his features almost hidden by the growth of hair which reaches nearly to his large black eyes, which have become almost expressionless from lack of contact with the light and from his long suffering in confinement. Notice the large iron ring fastened with a staple to the stone floor. See the shackles upon his ankles, the short chain coupled to the iron bands and passing through the iron ring between his feet. See also the iron bands and chain upon his wrists. See him manacled and chained in this dungeon, dire, dark, damp, alone! alone! No friend to cheer; no one to encourage or pity; no hope. Alone! alone! long weary years of solitude and pain he suffered, and all for opinion's sake, until at last, after long delay, the welcome messenger of death freed his poor, weak spirit from its mortal shackles and it took its flight to its heavenly home. That man stands before you; it is he who speaks to you this night."

When these words were spoken a shock went over my whole system, almost depriving me of my

breath and I fell back into a chair weeping and sobbing. Directly the influence left me and the seance was over. This dear spirit came a second time, but we elicited no further information from him until we went to Lily Dale Campmeeting at Cassadaga, N. Y., the following August. It was at this campmeeting that we first met Mr. D. A. Herrick, now a well-known medium. He was at that time a young man and was used by the spirits to make crayon pictures.

Mrs. Sprague and I arranged for a sitting with him, but did not get the picture we wished for. A picture of one we did not know was made, and when it was finished, the spirit-artist controlling Mr. Herrick told us there were others present who would like us to have their pictures, but this one would be of great value to us in the future, and it was thought best to give him the preference. Mr. Herrick came out of the trance, but was suddenly controlled by another spirit and wrote as follows: "This is my picture. My name is Andrew Payn. Sit at home next Wednesday night and I will come and tell you all about the prison and other matters." Mr. Herrick could hardly have known anything about this spirit and the prison. We were anxious for the coming of the next Wednesday evening, as we wished to see what it would bring.

When the time came we held our circle and this dear spirit came and talked to us. He told us that the reason why he wept when he controlled me was because his last years of earth life were spent in weeping. While he was confined in the dungeon, he became broken in spirit, and when controlling me he could not help taking on his old conditions. Though he had been in spirit life nearly two hundred years and had long since outgrown his earthly conditions in that realm, yet when on the earth plane using

the earthly conditions, he was obliged to take upon himself the conditions of the earthly environment and begin just where he had laid them down so many years before, in a measure living over again the unpleasant conditions that caused his transition. He assured us, however, that he would be able to outgrow and overcome them by coming to me often, and that while doing so he would help to develop my mediumship. This spirit told us that he was an Episcopal priest and suffered this martyrdom because of his liberal views. Much more he told us at this interesting seance.

After this he came often. For a long time he wept and prayed when he first came. Mrs. Sprague became very tired of this manifestation and one evening she asked our spirit teacher, E. V. Wilson, if it was necessary for that spirit to come so often and do so much crying and praying? He said: "Lady, I hope you will help him all you can. He is a noble and bright spirit. We need him to help complete this medium's band. When he has outgrown the conditions you mention, he will be a wonderful help in the work of both your bands and you will all love him and appreciate his good work. His experience in earth life will be of great benefit to this medium and to the world through his mediumship."

This prophecy has been fulfilled so far as it relates to us, and if the truths of Spiritualism as voiced through us have been of value to the world it has all been fulfilled. This spirit communicated nearly every evening. He improved slowly in his ability to control me without weeping, but it was nearly a year before he was entirely able to control me without taking on these unpleasant conditions. As he improved he began to improvise or speak in rhyme. Occasionally he would improvise a poem upon subjects, words or sentences given by the sitters. His lovely teachings, his bright-

ness of mind, the intelligent and earnest manner in which he discussed all questions, and his gentleness of spirit caused us all to love him.

During the summer of 1883 he wrote, through my hand, some reminiscences of his earthly life, showing some of the terrible persecutions, pain and suffering he endured. This writing also shows the intolerance of the church of that early day. While writing this, my hand moved rapidly. I seemed to live right in the scenes that he portrayed in this wonderful story of his persecution, trial and conviction, and the tears would flow down my cheeks, wetting the paper upon which I was writing. Some day I may publish this story of his sufferings. This spirit has influenced, and at times controlled me, to deliver many lectures during the active years of our work for humanity. We have been and are still being greatly blessed by this noble and faithful spirit teacher. Heaven has richly rewarded us for all our efforts in behalf of the great movement of Modern Spiritualism.

“Uncle Jake” did not Know that He Was Dead.

One evening in the winter of 1881-82, Mrs. Sprague and I had been to hear Dr. J. M. Peebles lecture on his travels around the world, and were on our way home when Mrs. Sprague suggested that we go down to Mr. and Mrs. Hawkins' for a little while. I reminded her that it was then nine o'clock and a pretty late hour to make a call. She said she felt that we must go, and we went.

On entering the house we discovered that they had been holding a seance, and they asked us to sit with them in another one. We discouraged it on account of the lateness of the hour, but were finally persuaded to sit around the table with them. At once I passed under control. A spirit who said he was Mrs. Hawkins' Uncle Jake entranced me and spoke to them, using many odd expressions

and sayings peculiar to himself. His individuality was most perfectly manifested we were told at the close of the seance.

Now comes the strange part of this experience. Uncle Jake apparently did not know that he was dead—that he had passed through the change called death. He declared that he was not dead—that he had not died. He said that Willie (Willie was Mr. and Mrs. Hawkins' spirit boy) had been telling him that he was dead, and had tried to have him go where spirits talk to mortals, and laughing he said: "I think they are all crazy. Finally," said he, "an old Indian came and persuaded me to come here, and here I am."

He talked about the farm, and friends at home, told how they had all turned against him and were running things their own way. He said they had paid no attention to him for a long time, that they had the "big head" so badly that they would not speak to him or notice him in the least. He mentioned several names of those in the body and others in the spirit, not seeming to realize that there were two states of existence. In mentioning several of his friends about his farm and home, and in speaking of things connected with them and the farm, he did not seem to realize the changes that had taken place since his death. He had been six years in spirit life.

As explanations were made to him regarding his death and his attention called to the fact that he was controlling my organism, he looked me over curiously and seemed nonplussed. Mr. and Mrs. Hawkins explained to him that he was speaking through me, and after a time the fact seemed to gradually dawn upon him. He asked many questions and seemed delighted when he began to understand the situation. To him it was a revelation like arousing from a fitful and troublesome dream and coming to consciousness on a beautiful,

sunshiny morning. Uncle Jake was happy and manifested a desire to remain, even after our spirit attendants thought best to take him away.

When he had left me, an old Indian chief took control, saying: "Me bring white chief, ha! ha! Me big chief. Willie brave tell me get Jake chief come. Me happy. Jake chief happy. Willie brave happy too; all happy, all happy. Good-bye," and he was gone. I was myself again, none the worse, but feeling better for the experience. This Indian spirit was apparently overjoyed at his success in bringing Uncle Jake out of his darkened condition into the light. At the close of the seance Mr. and Mrs. Hawkins told us that "Uncle Jake" was a rank materialist; that he was one of those men who positively knew that death ended all; that he often expressed himself as follows: "When a man is dead, he is as dead as an old dog." Uncle Jake was a very positive man and an eccentric character. Now comes the proof of the genuineness of this manifestation.

As before stated, the Hawkins' people had just concluded a circle when we arrived at their home. Willie Hawkins—Mr. and Mrs. Hawkins' spirit boy—had been controlling his mother and talking to his father, and telling him that "Uncle Jake" did not know that he was dead, saying: "Grandpa, grandma and I have tried every way we could to get him to come to these circles, but he only laughs at us and says we are fools. We have talked to him and tried to persuade him to come, but he will not reason at all. He says we are all crazy. I have about given up all hope, he is so stubborn, but I have interested an old Indian in him now, and if he doesn't bring him I shall give it up."

Now, kind reader, let us look at the facts in this case.

First, I had no knowledge of the fact that such a person as "Uncle Jake" had ever existed.

Second. I did not know of the conversation that had been held between Mr. Hawkins and his spirit son Willie through Mrs. Hawkins.

Third. Not knowing that there had ever lived such a person as Uncle Jake, (a) I could not have known of his belief that death was the end, (b) or that he had a farm home, (c) or that Willie had been trying to get him to come to the circles, as he had told his father through Mrs. Hawkins; (d) or that Willie had said that he had sent an Indian after him.

Fourth. Uncle Jake conversed about his business through me and talked of those in earth-life that I had never known or heard of, calling several of them by name.

Fifth. He used his own peculiar and odd expressions of language which were strange to me, but evidences of identity to the members of the Hawkins' family who were familiar with them, having heard Uncle Jake use them for years.

Now, dear reader, it will make no difference what you or I believe regarding this experience. Here are some facts that need explanation. I have briefly related just what occurred without the least color or bias. I am in hopes that this may aid in bringing out more facts relative to the condition of things in the spirit world. When Galileo, by Christian authority, was made to retract his published statement that the world is round and turns on its axis, it is said that on turning away he stamped his foot and said: "The world turns round the same." And so it does. The world has kept on turning ever since, notwithstanding the fact that the same church that pronounced such doctrine heresy, and persecuted Galileo and others for teaching it, opposed it for two hundred and fifty years after it had been scientifically demons-

trated. And so it is with every fact in the universe. It matters not whether we accept or reject it, each fact remains the same.

The explanation given by our spirit friends regarding Uncle Jake's belief that he was not dead, briefly stated, is as follows: Uncle Jake's case was one of mental derangement. He was a monomaniac upon the subject of Materialism. He became so certain that death was the end of existence that he would listen to no argument upon the subject while in earth life. He said he *knew* there was no life after death. This monomania he carried with him into spirit life. It is a case of insanity on one subject, and Uncle Jake's derangement was cured by his being brought in contact with the spirit seance, just as thousands of spirits and mortals have been healed.

Uncle Jake was one of the "spirits in prison" similar, no doubt, to those to whom Jesus preached. (See 1 Peter, iii, 19: "By which also he went and preached to the spirits in prison"; also 1 Peter, iv, 6: "For, for this cause was the gospel preached to them that are dead.")

May it not be possible that the spirits of Willie Hawkins, his grandfather and grandmother, as well as the good and faithful spirit of the Indian "Me-wa-ga-nee," were preaching and ministering to this "spirit in prison"—the spirit of "Uncle Jake"? I believe it. It is more than a possibility; it is the truth.

CHAPTER VIII.

Neddie Hawkins' Illness—Wonderful Spirit-Healing—Spirit of John Schwartz Manifests—Prophecy of an Instrument to See Spirits.

Neddie Hawkins' Illness.

In the summer of 1882 the eleven-year-old son of Mr. and Mrs. Frank Hawkins was very sick with scarlet fever. The family and friends became much concerned about him. He failed rapidly and finally had spells of sinking away, apparently into an unconscious condition. Finally, to all appearance, he stopped breathing and lay motionless as though he were dead.

Mrs. Hawkins was in a terrible state of mind. She had lost one boy less than a year before, and little Neddie was her all. Of course, the thought of losing him was agonizing to her. She walked the floor in agony of soul, wringing her hands and crying out to her spirit friends, asking them to save her boy, her darling boy.

Mrs. Sprague, influenced by her spirit friends, was trying to pacify her with the assurance that Neddie was not going to pass away; that the spirit friends were going to save him; that he was not dying, but would recover to bless her remaining days.

Mr. Hawkins sat by the bedside watching the child. The only indication of life perceptible, Mr. Hawkins afterwards told us, was when he put out his hand to touch the child; each time Neddie's little arm would rise and push his hand away.

After two long and weary hours of watching, the boy's eyes opened, he looked about the room

in apparent surprise, and to the astonishment of all he called out, in a strong voice, "Mamma, come here!" which brought the mother quickly to his side. Before these sinking spells came upon the boy he was so weak that he could not speak above a whisper.

They stood around his bed while the child related his experience. Said he: "Mamma, I have been to heaven, and have seen Willie. I thought I went up through a box car, and when I got on the top of it I looked back and I had come out of the top of my head. O, Mamma! it was the prettiest place I ever saw; everything was so bright and beautiful. Willie came running towards me, and I started to meet him, when an old Indian came and put me right back into my body, when I wanted to stay and see Willie."

Whatever may be said, these facts remain. From that moment little Neddie grew stronger. He had no more sinking spells. The next day he arose, walked across the floor and sat awhile in a chair. In three or four days he was able to be up and about the house all day, and soon he was as well and strong as ever.

My Strange Experience.

At the very time that Neddie was having these sinking spells of which I have spoken, I was eight miles distant from him and knew nothing of his condition. I simply knew that he was sick, but did not suppose that he was dangerously ill.

I was taking dinner with a friend when a strange impulse came over me impelling me homeward. It was so intense that I could hardly resist it until the meal was over. Just as soon as I could do so without attracting special attention I excused myself, left the table, hitched my horse to the buggy and started for home. I drove so fast that I am sure I must have attracted the

attention of those I passed on the road. It seemed that I could not go fast enough. I had no idea why I was in such a hurry. I received no impression regarding the matter, but on I went with the one thought uppermost, I must get home. After I had left about five miles behind me the strange desire to get home left me. I slackened my speed and finally stopped at the house of a friend and remained so long that I did not get home until five o'clock P. M., at which time the facts stated above were told to me, and also that little Neddie had come out of the trance, or sinking spell, and had returned to his normal condition at the exact time that the strange influence left me.

We were afterwards told by the spirit friends that they (the spirits) drew from me the vital forces to help supply the needed vitality to strengthen little Neddie's body, and that the Indian spirit Me-wa-ga-nee, who was one of the "familiar spirits" of our seances, took control of the sick child's body and magnetized it, eliminating the disease and filling it with new vitality. We were also informed that it was he that caused Neddie's hand to be lifted to push the father's arm away whenever he attempted to touch the boy's face, as in doing so he might spoil the conditions which were being used to heal the child.

Our spirit friends operate in what sometimes seems to us to be strange ways. They are strange only so far as we are ignorant of the laws governing spirit intercourse.

The fact that Neddie was but eleven years old, and of his extraordinary recovery from such a severe and often fatal illness, which in all probability would have caused his transition if it had not been for the timely aid of the spirit-friends, should have some weight with the honest investigator, and give encouragement to the Spiritualists in their work for the truth.

We were told by the spirit-friends that the harmonious relations existing between the Hawkins family and ours, and the conditions made by us in holding regular circles together, had made the strong battery necessary, which was used by them in saving little Neddie's life. Verily, the evidence of a continued life, of the return of spirits and their power for good, increases constantly. How thankful we Spiritualists should be for these heavenly blessings which come with unstinted measure.

Spirit of John Schwartz Manifests.

One evening in the spring of 1882 Mr. and Mrs. Schanbacher—neighbors of ours—attended their first circle at our house. When the circle was formed, Mrs. Schanbacher's spirit father, John Schwartz, came and controlled me. He could not speak at first, but such determination as he manifested I have never experienced with any other spirit. I knew nothing whatever of this spirit. I had never heard of such a person. Under his influence my head seemed to be in a terrible condition. My spirit helpers soon took him away, and after explaining the case and giving me renewed strength, they assured us that they would take good care of me, and that in letting him come we were giving him the greatest benefit and it would result in much good to us all. This proved true, as the sequel will show.

Mr. Schwartz came again and seemed determined to speak. He seemed greatly excited, pounded the table with my hands and cried while apparently struggling to speak. By some Spiritualists of today he would have been called an "evil spirit," but nothing could be further from the truth. With tears running down my cheeks, and after several attempts to speak, he made out

to say a few words. To the surprise of all they were spoken in German. Weeping and sobbing, this dear spirit told his beloved daughter that he was not in hell. (The poor man had committed suicide by shooting himself, and the Catholic church could not let a suicide abide in any other place.) His message that evening was to his wife and two daughters. As stated, he said that he was not in hell, that he was not even dead, and that he had come to get relief from the terrible condition which was caused by his rash act; that he had caused his loved ones much suffering, and he wished them to cease grieving for him. He was quite calm at times but would become greatly excited when talking of his being sent to hell, and of his body being buried outside of the consecrated grounds. Every time he spoke of the sad affair of having taken his own life, he would burst into tears and appeared to suffer the agonies of remorse. My experience as his medium is enough for me. I realized a little of what the poor soul suffered, but my words are too weak to express what I felt of this unfortunate spirit's suffering.

His communication was all given in the German language, and I could not speak German or understand it. I knew nothing of what had been said until it was told to me by these good people after the seance was over.

Mr. and Mrs. Schanbacher were very much affected by this experience. When Mrs. Schanbacher told her mother, Mrs. Schwartz, about it, Mrs. Schwartz expressed a desire to attend one of our meetings and the next evening they brought the dear old lady with them. Mr. Schwartz came and controlled me again, but, strange as it may seem to some, he could not speak to his wife. He would resolutely grasp her hand and attempt to speak, but would break down and sob and cry.

Mrs. Schwartz asked him many questions, all

in the German language, which he answered only by bowing or shaking my head. Later Mrs. Schwartz came to the circle again and her spirit husband succeeded in talking to her in the German language. This spirit never spoke a word of English through my lips so far as I know, but his daughter says he could speak English in a broken manner, though he never would do it when he could be understood by speaking German.

At her second sitting Mrs. Schwartz received much satisfaction and went home happy; but on telling a neighbor, a lady who was a Catholic, about it, she was told that it was all the works of the devil, and that she would lose her soul if she did not turn away from it. This worried the poor woman, and she became alarmed; the more she thought about the matter the more she suffered, and after days and nights of mental anguish she traveled six miles on foot to make confession to her priest. For some time thereafter she would have nothing to do with Spiritualism; but finally she became seriously ill. The doctors did not seem to understand her case, and she grew worse from day to day; finally she asked for help from the spirit friends and our dear Indian spirit "Old Doctor" cured her right away. From that time she has been a good Spiritualist and nothing could change her belief.

Following these experiences were others which I cannot record here, many of which were as wonderful as they were satisfactory. One day, perhaps two years later, Mr. and Mrs. Schanbacher, Mrs. Schwartz and Mr. Frank Schanbacher visited us in our little farm-home in Evans, N. Y., at which time a circle was formed and I became entranced. Mr. Schwartz spoke through my lips in the German language for more than an hour, carrying on a conversation with the four persons named above, giving advice, answering questions, etc., as they

afterwards told us. They also told us that he requested that his body be removed from the Catholic cemetery at Langford to the Protestant cemetery at North Collins; that he was indignant because his people were not allowed to place his body in the lot which his own money had paid for, and said he did not feel right to have it left where it was then lying, which was just outside of the "consecrated" grounds. His body was not allowed to be buried on the lot in the "consecrated" grounds because he had committed suicide. Subsequently his body was removed to the Protestant cemetery at North Collins; his request was thus fulfilled and his spirit satisfied.

At the close of the seance mentioned above, I left the room for a few moments and on my return all were talking animatedly of the seance excepting Grandma Schwartz. She was sitting by herself in a corner of the room looking steadily at the floor, apparently absorbed in thought. As I approached she looked up and said: "Mr. Sprague, I want to thank you for what you have done for me today." I assured her that she was quite welcome, and asked: "Did it seem like your husband talking to you through me, Mrs. Schwartz?" The dear woman looked at me and tears stood in her eyes as she said: "O, Mr. Sprague, that was he; that was my John; yes, that was my John. Every word, every motion, the voice and all were the same as when he was here; and you never saw him, and you cannot speak German. It was so good, Mr. Sprague."

As I looked into that kindly face and heard those earnest words as they came from the heart of that noble woman I felt once more the grandeur of our beautiful religion, and resolved anew to do all in my power to spread its gospel far and wide.

"And they were all filled with the Holy Ghost (Spirit Power) and began to speak in other

tongues as the spirit gave them utterance." (Acts ii, 4.)

Some two years later Mrs. Schanbacher came to our house, on purpose, as she said, to tell us that the last prophecy her father made through my mediumship had come to pass; that he talked of a lawsuit against his estate which had been in the courts a number of years, and that he had foretold the outcome of the suit; that their lawyer had just told her the final result, which was exactly as her father had told them through my mediumship at the seance mentioned above, and it was correct to a dollar. This is another valuable fact to be considered. Mrs. Schanbacher often wrote questions in the German language and brought them to the circle and her spirit father invariably answered them correctly through my mediumship, Though I knew nothing of their contents.

I am informed by those who were the personal friends of Mr. John Schwartz that he was a genial and generous man; that he was honest and true, kind, loving and high spirited; that he was driven to self-destruction by intemperance; that drinking was his greatest weakness and that he was under the influence of liquor when he committed the terrible act.

His daughter, Mrs. Schanbacher, told me that when her father died, her mother, sister Carrie and herself were Catholics; that they sometimes talked of her father's probable future state; that they had been taught to accept the doctrine of the church that he was in hell, but that she sometimes rebelled against such teachings, and said things that shocked her mother and sister; that on several occasions she became excited over the matter and cried out, saying: "Oh Mother! I can't endure it! I will not stand it! I don't care; if God has sent my poor father to hell, I am going there too.

I can stand it if father can, and I will not forsake him," etc.

This sensitive daughter loved her father as only a sensitive and true soul can love a parent. That horrible, barbarous doctrine of the church which emanated from the brains of ignorant men of a primitive age, namely: the doctrine of "Hell Fire" and "Eternal Punishment," almost wrecked and ruined her life and the lives of the rest of that family.

Such doctrines and teachings are loathsome and despicable, and every self-respecting humanitarian, who has not been swallowed up by a belief in them, should protest against them, and especially against their being taught to innocent little children. Let Spiritualists continue to herald the beautiful truths of the Spiritual Philosophy to all the world until all people are free from these terrible superstitions and barbarous beliefs. That noble and good spirit, John Schwartz, became one of my spirit band of helpers, and a true and faithful one is he.

All Become Mediums.

The first time Mr. Schwartz controlled me, Mary—his daughter—asked him if he could not come to her in her own home. He said he could, and told her to sit with her hands on the table thirty minutes and he would rap for her to prove that he was with her. Next day she did so and just as the thirty minutes expired there came a big rap under her hands which lifted them from the table, and she cried out, "O father! now I know that you are with me." What a blessing and comfort this corroborative proof was to this suffering daughter! This was Mrs. Schanbacher's first experience as a medium. Her splendid mediumship which developed later was a blessing to her many friends, and helped to work wonders in removing

her mother's religious prejudices. It has brought innumerable blessings to that dear old mother in these closing days of her earthly life. Mr. Schanbacher also became a medium and splendid healer. He has cured many people, and is still practicing his mediumship with excellent success.

Miss Lina Schanbacher, their lovely daughter, is a graduate of the Morris Pratt Institute, White-water, Wis., Class of 1908. She is now prepared for the Spiritualist rostrum. She was born a medium and raised a Spiritualist, and with her band of efficient spirit-helpers, one of whom is her grandfather, this same John Schwartz, she will take her place among the efficient workers in the fruitful field of modern Spiritualism and her voice will be heard throughout the length and breadth of the land.

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost (Spirit-Power) and in much assurance." (Thes. 1st-5th.)

Prophecy of an Instrument to See Spirits.

Sometime in the spring of 1882 Andrew Payn, one of my spirit-teachers, while holding me entranced, made some prophecies, one of which was that we on earth would soon be able to navigate the air, steering the airship against the wind, sailing away and alighting at will, and that such method of travel would become popular and successful very soon.

The second prophecy was that mortals would soon discover an instrument and a method of its use by which we could communicate with our friends anywhere on earth at any time; that the instrument would be so small that it could be carried on the person and, though one was in the forest a long way from city or town, he could

send his message to the nearest station and it would be forwarded to its destination wherever it might be directed.

He made other prophecies, but the most remarkable one was this: He said, "Man is about to discover an instrument by which he may see the spirit-friends who are around him; and that time is not far away." I must admit that some of these prophecies, though made through my own lips, seemed too wonderful to me to be true. But one morning—I think it was in 1895—while at breakfast in a Philadelphia hotel, a newspaper was handed to me, and the first thing that attracted my attention was the cut of a human hand with the bones visible and the outline of the flesh also plain to be seen, though it appeared to be transparent. My curiosity was aroused and I read the account of the discovery of the Roentgen Ray. When I had finished the article I told Mrs. Sprague that if that reported discovery was not born in the brain of some newspaper reporter, but was a true statement of facts, then the prophecy of the spirit Andrew Payn as given through my lips is liable to become a living fact ere long.

This report simply explained some of the results of the use of the X-Ray. I watched the papers with great interest until I was convinced that the Roentgen Ray was an established fact. I then became satisfied that this spirit prophecy would sometime be fulfilled. To be sure, it may be a long way off—no one can tell. But who dare say that the day is not near at hand when the power of the X-Ray, or some other similar instrument, yet to be discovered, may not be multiplied one thousand-fold? And who dare say that an increase in power of one hundred-fold would not make it strong enough to photograph spirit people, if such exist (and we know they do, if the reader does not), and thus reveal their presence to all who

have physical eyesight? That day is coming, and when it does come there will be no materialists, because they can then see the spirit inhabitants for themselves, and will know this truth the same as they know any other fact in nature.

In that day Science will not struggle so determinedly as it does today to disprove the truths of Spiritualism. Hudson's theory, together with the numerous other theorems of the physical scientists, each of which conflicts with and contradicts all of the others, will be laid aside, and that class of men will then go at the investigation of Spiritualism with a desire to learn the truth. When they have discovered it, they, like many other scientists of today, will be as proud to tell the world of each new discovery or demonstration to prove the existence of a spirit world as they now are to tell of a newly discovered planet, and none of them will be afraid that some one will scoff or discredit his ability as a scientist because of a favorable report on the subject of Modern Spiritualism.

CHAPTER IX.

Through Spirit Advice and Help Mrs. Nettie Brown Becomes a Fine Artist—Proof of Evolution in Spirit Life—Unborn Babe Develops Womanhood in Spirit Life—Twice Saved From Death by Spirit Power—Phenomena of Levitation—A Strong Test—The Tramp's Message (Verse).

Nettie Brown's Mediumship.

At a seance held at our home in Evans, N. Y., sometime in the fall or winter of 1882-3, Mr.

George Brown, Mrs. Nettie Brown, and Mr. George Cook, I believe, Mrs. Sprague and myself being present, one of our spirit helpers controlled me and told Mrs. Brown that she had talent as an artist which should be developed; that she would not need to go through the long years of study and practice that was usually required; but if she would take enough lessons to become familiar with the use of the brush and learn to mix the paints, the spirit friends would do the rest, and she would become an artist of ability. The spirit said that they could reach her through this phase of mediumship better than any other way. Mrs. Brown was delighted; said she loved pictures and would be pleased to learn to make them. She promised the spirit that she would do everything in her power to fulfill his instructions. She knew nothing of her psychic power until informed by the spirit.

She began her development of the art by taking three lessons only, and then went into a room by herself each day to practice. In a short time she was doing a thriving business painting pictures and giving lessons in painting. There has been a constant demand for her services in this capacity all of these passing years. The first time she entered her paintings to compete for the premiums at the county fair held at Hamburg, Erie County, N. Y., she entered them in the "Amateur" class, and without the knowledge of Mrs. Brown, the judges took them out and placed them with those in the "Professional" class and they won for her the first premium. She paints anything from a landscape to a portrait and is successful in winning not only first prizes in the "Professional" class of art from year to year, but she has won the hearts, the appreciation and praise of her many friends. Thus the good spirits fulfill their promises when we fulfill their wishes and instructions.

"But the manifestation of the spirit is given to every man to profit withal." (1st Cor. XII, 7.)

Proof of Evolution in Spirit-Life—Unborn Babe Develops Womanhood.

When first Mrs. Sprague and I became interested in the development of our mediumship we took advantage of every opportunity to learn of Spiritualism. We attended Lily Dale campmeeting at Cassadaga, N. Y., where we visited mediums for different phases, and wherever we went, whether it was to sit with private or public mediums, a little babe was described and we were told that it belonged to us; that, although it never saw the light in earth life, it lived and was growing in spirit life. We had "lost" such a little one, but never having been taught that the spirits of the unborn continued to live, it was hard for us to understand it. But as proof after proof of its truth was given we came to accept it.

Finally we had a seance with Charles E. Watkins, at Lily Dale, and received writings between two slates, a portion of which read as follows: "Dear Papa: My name is Lillie Sprague. Mamma named me long ago." This was the name chosen by Mrs. Sprague for the prospective little one. This slate writing was in answer to a question that I had written asking our little girl to choose a name for herself.

Mrs. Sprague also received a message between slates in answer to one she had addressed to her spirit sister, inquiring if it was really true that she had a little one in spirit life. It read as follows: "My dear sister, you certainly have a beautiful little daughter in spirit life. She is now about ten years old as you reckon time, and you will know and love her when you come to live with us." Signed: full name of sister.

We both developed clairvoyance and have seen this beautiful spirit daughter from time to time, watching her development on that side of life. She has controlled her mamma occasionally, becoming better and better able to express herself, until she manifests as a beautiful spiritually developed young woman. We love her as our own daughter, which she is. The age of the child as written between those two slates was correct; ten years had passed away since that little life had left its material body.

I have mentioned only a few of the many proofs we received of the truth of this strange fact. Many others, just as strong, could be given that cannot be explained away; and the knowledge we both possess of the reality of her sweet presence is sufficient proof for us. We are thoroughly and truly convinced that evolution continues in spirit-life. How different some things in this world would be if every parent understood this beautiful truth of nature.

Twice Saved From Death—Spirits Overcome Gravitation—My Life Saved.

There was an old, worn-out, tumble-down saw-mill on the back part of our little farm in Evans, N. Y., and I concluded to remove it. We were told by the spirit friends that there was danger of getting hurt and we had better not attempt it. The old mill was no ornament and I needed the roofing and lumber for other purposes, so I decided to tear it down, but to be very careful; and I commenced the work. One day while standing on the sill next to the bank (the mill was built in the creek and against the bank), using a crowbar in prying off some timbers above my head, I fell between the bank and the sill, going down feet first, finding *terra firma* just as my head came under the sill upon which I had been standing. This hap-

pened just in time to save me from a falling timber and a part of the roof which would have crushed me if I had remained standing on the sill. The spirit friends said that they pushed me off to save my life.

I did no more work on the mill for a time, but finally one day I went at it again, this time with the determination that every precaution should be taken so that no accident should happen. I was tearing off the boards around the outside of the building and had them all removed but three. I had loosened these at the bottom and was on my knees on the sill, which was fifteen feet above the rocks below. I pried and shook the board but could not loosen it at the top. This board was right against a large post. I tried to discover what was holding the board but could see nothing, so renewed my efforts to shake it loose. At that moment I was taken up bodily, carried and placed upon a plank four feet away, the only plank of that floor that was left in that part of the mill. A constraining influence held me as in a vice. I could not move forward as was my inclination, and a spirit voice said: "Hold! Stand still!" There was a crashing of falling timbers all around me; the air was full of dust. I looked up and there was nothing between me and the clear sky above my head. The heavy 18-inch square beech timber to which the old-fashioned "sash saw" had been attached, had rolled off the post from which I was trying to loosen the board. The tenon had rotted away and the 12-inch square hemlock plate, 30 feet long, which lay upon the top of it, had swung around above my head and fallen across the six-inch girt which had entered the post four feet above the sill from which I had just been taken, smashing it down upon the sill where I was kneeling but a moment before, breaking the timber in two, one half falling to the rocks below while the

other half lay beside me on my right. I was standing in a triangular space made by timbers that surrounded me and nothing but space left above me.

I am not able to express my feelings at that moment. I was frightened and greatly astonished. When I came to realize how near I had come to passing to spirit-life, my heart was overflowing with thankfulness to my dear spirit helpers who had, in such a "miraculous" manner, saved my life.

Subsequent investigation showed that the board I was trying to loosen was bolted to the timber to keep it from rolling off the post and this was the reason why I could not loosen it. It was a wonderful phenomenon, one that is not often produced in such a powerful way; yet when we realize that it is only an increased power of the same force that is used in moving a table, or otherwise overcoming gravitation as is often done in Spiritualist seances, those who have witnessed the latter should not doubt the facts above written. No one will doubt it who is fortunate enough to experience it as I did.

"And when they were come up out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus (30 miles away), and passing through, he preached in all the cities till he came to Cæsarea." (Acts VIII, 39-40.)

Both of these stories may or may not be believed by the skeptic, and I can blame no one for doubting them. I know nothing of the truth or untruth of the Bible story quoted, and I cannot accept it on faith; but of the truth of this story of the levitation of my own body, I do know and consequently I must accept it. The difference is this: I was carried but four feet, and Philip was reported to have been carried about thirty miles.

"The Tramp's Message" (a Poem)—A Strong Test.

As has before been stated, we developed the phase of mediumship for answering sealed questions, and one evening during the summer of 1882 our little family, consisting of Mrs. Sprague, our two children—Leslie and Marie—and myself, were holding our usual circle. The members of the circle had each written two questions for me to answer. I took them, one at a time, held them in my left hand and gave whatever came to me to give in answer to them.

On taking one of Leslie's questions I heard a spirit voice speaking. It said: "Yes, my son, and gladly too, but not tonight." These words were repeated and I gave them as the answer to his question. The next day while I was working alone in a little shop near the house a strong "influence" suddenly came over me; my hands were icy cold. I trembled from head to foot. A spirit voice said to me: "Write," "Write." I had become very nervous. I felt that I could not wait a moment. I took my pencil from my pocket, picked up a piece of smoothly planed board that chanced to be lying before me and began writing upon that. I wrote as fast as my hand could write until the poem of forty-one verses, which will follow these words of explanation, was finished.

Kind reader, I do not publish this poem for the purpose of exhibiting its literary merit. I well know its many defects, and I also know that they were produced in consequence of my own lack of development. I publish it exactly as it was written, without correction, and it stands as one more of the many evidences of the truth of spirit communion, which fact whenever established in any mind, proves to that mind my claims of "A Future Life Demonstrated."

Some Facts Regarding This Poem.

1st. When the influence came upon me and the voice told me to write, I was not expecting it. I knew nothing about it.

2nd. I did not know what I was going to write about. I had not the remotest idea what the subject would be or one word that would be written.

3d. I did not know, when I began to write, whether it would take the form of verse or prose.

4th. While writing it I knew not what the next word would be until it came to be written.

5th. The poem tells a tale of real life, whether an actual occurrence or a mental creation.

6th. If it is a true story I never heard it and could not have known it.

7th. If it is an imaginary story, a creation of the mind, that mind was not my mind.

8th. This poem is the result of careful forethought which was not mine.

9th. The poem was written in answer to the written request of our son Leslie and that request was not known to me at the time of my writing it.

10th. He had written the question in the circle the night before, naming the subject and asking for the poem which he wished to use at a certain place, at a certain time and for a certain purpose.

11th. The poem was written upon the subject named in the pellet and was a perfect and complete answer to Leslie's request.

12th. All of this—the request for the poem and the subject of the poem as given by Leslie—were entirely unknown to me.

13th. Therefore, this proves, that the intelligence that caused me to write, did know what Leslie had written, and that he had asked for a poem, and had selected "The Tramp" as the subject.

14th. The above is proven as is shown in the

fact that the two requests that Leslie made were granted: first, the request that the spirit write the poem and, secondly, that the subject of the poem should be "The Tramp."

15th. It being true that I did not plan the writing; that I did not know of Leslie's request, the question arises as to who did plan and execute the poem?

16th. I am the only mortal who can truthfully answer this question. I am the only person on earth that knows. And *I do know* that there was an intelligent mind, not my own, that inspired the thought, furnished the words, arranged the rhyme, the meter, etc. It having been given through the instrumentality of my poor, uncultivated brain, accounts at least in part, for its many imperfections. My testimony is that the poem was planned and executed by a spirit—one who has been a familiar and true friend of mine these many years.

Kind reader, please note the question and the answer to it. Leslie's question to the spirit, which he presented at the seance read as follows: "Andrew Payn, will you write a poem for me, using the subject, 'The Tramp?' that I may have it to recite in the 'Good Templars' lodge next Monday evening?"

Now note the words the spirit gave me as to the answer to his question: "Yes, my son, and gladly, too, but not tonight." The spirit fulfilled the request the next day, and an exact copy of the original poem follows:

"The Tramp's Message."

A tramp came along on a cold winter's night
And he rapped at a farmer's door;
His heart was heavy, his clothes were thin,
And his health was very poor.

The storm it raged and the wind blew hard
The poor man did shiver and shake
As he listened, but there was no response
And the hour was getting late.

So he rapped again, but voices loud
Of the children in their glee
Did drown the sound of the poor man's rap,
More persistent then was he.

Then the farmer's words in loud coarse voice
Was heard as he said "Come in!"
So he raised the latch and stepped inside,
The light was burning dim.

The farmer said: "Will you come this way
And warm yourself by the fire?"
The tramp said, "No, not now, but wait
Till I speak my heart's desire.

"I am cold and hungry, my feet are wet,
I've not where to lay my head.
I have called to see if you'd be so kind
As to give a poor man a bed.

"And something to eat with a place by your fire
Till the morning sun doth come,
Sir, I'm left alone in this cold, cold world,
Not a friend, Oh no! not one.

"And I fear if you no shelter give
From the cold blasts of tonight,
That I must go with the angels to live
Before the morning light.

(The farmer speaks)—

"Pray who are you that should ask of me
So much when you've nothing to give;
Think you to support a lazy tramp
I my bed and board can give?

"Go to work like me and earn your bread
And not a-begging go;
There's poor houses for such as you.
No, for you I'll nothing do.

"So take yourself from out my sight
Hereafter go to work,
And earn a place to stay at night,
You good-for-nothing shirk."

"Now John," the farmer's wife did say,
"'Tis cruel, don't you know,
To turn this gentleman away,
He will die out in the snow.

"Let's take him in, the bed I'll make
And some supper give to him,
Now do, dear John, for heaven's sake,
I'm sure 'twould be a sin

"To drive away a man at night
When we've so much in store,
I'll never feel that we've done right,
Let's take him, I implore."

(Farmer Speaks)—

"Now, Jane, that's you. The pesky tramp
Has lice and all those things,
And who knows but the smallpox
In those rags to us he brings.

"I see it will not do at all
To take him in tonight,
So now don't plead, this little squall
Is passed, 'tis growing light."

(Farmer's Wife)—

"Now, John, just look at that cold snow,

'Tis driving thick and fast,
He'd die if we should let him go,
Oh! hear the cold wind's blast!

"Please let him stay, dear husband, do,
I'll make him something warm,
I'll dry his feet. Oh! hear him cough,
You know we ought to learn

"To live the Scripture as 'tis told:
'Have charity for all.'
Far better 'tis than all our gold.
(Speaking to tramp) Don't stand there by the wall,

"But come up here and have a chair.
I know he'll let you stay,
And of our plenty you shall share,
I'm sure he can't say nay."

(Farmer speaks)—

"Well, have your way, you always would,
But I can see most clear
When we are old and wanting food,
For the poor-house we can steer."

Thus it was settled for the time
The poor man said his prayer
Within himself, and thanked his God
For their plenty he should share.

The wife some clean, dry stockings brought;
He put them on his feet,
And a pair of slippers, too, she gave—
His foot they fitted neat.

A pair of pants that once was Jim's—
Their soldier boy that died—
A bran new shirt to keep him warm,
And many things beside.

And tea she made; then gave to him
A supper, warm and good,
And the poor old tramp with thankful heart
Enjoyed the rich warm food.

And when the supper hour had passed
They sat around the stove,
The farmer spoke these words to him:
"How did you come to rove?"

He said: "Dear friends, my story's short,
A soldier's life I've seen;
I served three years for 'Uncle Sam,'
In Libby I have been. ("Libby," a Southern
prison.)

"Ten months on rebel rations
I was destined to live;
But at last, I was exchanged.
I now my life would give

"To reach the father and mother
Of a comrade who died while there,
I know I'd find true friends
And their home in welcome share."

(Farmer speaks)—

"Who are the ones you speak of?
Poor fellow! can you tell?
Have you a message for them
Given in that southern hell?"

(Tramp replies)—

"The soldier boy was Jimmy,
Most too young to stand the war,
But he braved the danger nobly,
Yes, his name was Jimmy Farr."

(Drawing message from bosom)—

“He wrote me out this message,
I have kept it all these years.
As I placed it in my bosom
His blue eyes filled with tears.

“Said he: ‘Henry, I am dying,
Oh! I know I can’t live long,
To my mother you must take this
And she lives in Millardstown.’

“But I never yet have found it
For he did not name the state.
No, no! I have not found it,
But I have tried at any rate.

(Farmer speaks)—

“’Tis our boy! God bless you, mister,
And the message you have brought
Is for us. Oh God be praised!
This is what we’ve always sought.

“’Tis a line from darling Jimmy—
O thank God it’s come at last.
Mother, you’re an angel, bless you!
For protecting this outcast.”

(Farmer’s Wife)—

“Nellie! Nellie! come here quickly,
Here’s a line from brother Jim,
Says he’s dying in Libby prison
And you’ll ne’er see him again.”

(Farmer speaks)—

“And a line for brother Walter,
And here is a word to me;
I’m so glad that you have brought it,
You shall have a home with me.”

(Farmer reading)—

“‘And to father, loving father:

 Please forgive an erring boy,
I did wrong to go and leave you,
 But my time I did employ

“‘In fighting for that freedom

 Which our fathers dearly bought;
You can ask my dearest comrades
 How your Jimmy’s deeds were wrought.’”

There was more the message told them

 And they all at once agreed
That the poor tramp who had brought it,
 They’d supply his every need.

CHAPTER X.

Another Spirit Helper Joins Our Band — Spirit
 Makes Crayon Pictures—Message from Thomas
 de Torquemada, Spanish Inquisitor General—
 Spirit Gives Indian Name of Tobacco—Won-
 derful Vision and Its Fulfillment—Horse,
 Wagon and Boy Go Down the Bank—Held
 Up by Men with Rifles After Midnight.

Another Spirit Helper Joins Our Band.

One evening while we were living on the little farm in Evans, “Big Chief”—one of the strong members of our spirit-band, whose real Indian name we subsequently learned was “Wa-wa-sa”—while controlling me, picked up a pencil and drew a crude outline of a human face. The following

evening he repeated the act and while at work on it another spirit, a stranger to our circle, took control and completed the picture. This spirit appeared weak and almost unable to hold control at first, but in a short time was able to do so without "Wa-wa-sa's" assistance. He grew stronger and was soon making large crayon portraits. These pictures were crude, but they were quite wonderful productions, when the fact is considered that I had never taken a lesson and was entirely ignorant of the first principles of such work. This spirit gave his name as "Lotunda Modjeska," and said that he was born in France; that his father was a Frenchman and his mother a French and Italian woman, and that he was an artist while in earth life.

We held our circles for this phase of mediumship twice each week for more than a year. The walls of our seance room were covered with pictures of people representing many nationalities. It was a strange sight to behold, and the magnetic influence of that seance room was so strong that people who never felt those influences before were affected by them. There was a marked advancement in this work from time to time, and often, while under Modjeska's control, we would give remarkable tests and messages. Usually he would not speak while making a picture; but when it was completed he would talk about it and would read, from the picture, the characteristics of the person it represented. In this way character reading, as a phase of my mediumship was largely developed. Under his control I was never unconscious, though I was helpless to do my own wish or will.

We all learned to love this kind-hearted, gentle and affectionate spirit very much. He made three pictures of "Mendota," Mrs. Sprague's Indian girl and spirit helper, the last one being the best one.

Our sittings for pictures came suddenly to an end. The spirit friends said nothing about giving them up, but we ceased sitting for that phase and have never made a picture since, though more than twenty-three years have passed and we have been active in the work nearly every day of the time.

Subsequently we learned that the object of the spirit-friends in having us sit for crayon pictures was not to develop me as a spirit-artist, but to develop my clairvoyance, clairaudience and ability to read character. These circles furnished excellent conditions for development as the minds of medium and sitters were concentrated upon the picture as the work progressed; and each seance lasted from three-fourths of an hour to one hour.

During the time of these seances, we visited a linguist, Mr. Lamy of Buffalo, N. Y., and inquired about the nationality of the name Lotunda Modjeska. He said that in France, Spain and Italy the name Lotunda was as common as the name of John in this country, and that Modjeska was a French name. I knew nothing whatever of these facts; never to my knowledge had I heard the name of Lotunda until it was given by this spirit. As I have stated, the spirit told us that his father was a Frenchman and his mother a French and Italian woman. This to me is corroborative evidence of the truth of the claims of the spirit.

We had other seances for the development of other phases of mediumship averaging as many as one seance for every day, or three hundred and sixty-five sittings per year for six fruitful years, and following that time twice a week for two years more. This occupied eight years of our psychic work and experience, and we have been equally as active the other nineteen years of our connection with Spiritualism, giving private readings, holding seances, lecturing, giving platform tests, messages, etc. We held nearly three hun-

dred meetings each year during the six years that we labored as missionaries of the National Spiritualists' Association, besides traveling thousands of miles each year; and we are not ruined physically, mentally, or morally, though our friends "the enemy" are constantly harping about the dangers of mediumship. Instead of injury, the development and practice of mediumship has brought physical health, brain power, spiritual development, comforting spirit-messages, peace and happiness to both Mrs. Sprague and myself. We are still enjoying the work and feel fully able and qualified to continue it for some years to come.

We gave the first eight years of our services to the cause entirely without compensation. We gave it freely and gladly, too. Since that time we have been fairly well compensated for our work. Wherever we have labored, people have shown their appreciation of our services and a disposition to justly compensate us for them. For this we are thankful and well satisfied. We were amply compensated for the eight years of faithful sittings that we held, if in nothing else, in the fact that Mrs. Sprague was snatched from the grave, as it were, she having been healed of a terrible disease and her life saved. In addition to this, both of us received the development of our mediumship, that best and sweetest gift of God and nature to man. The angels have indeed been good to us, and we are blessed.

Spanish Inquisitor General Communicates.

In the month of December, 1883, without solicitation or expectation on my part, a spirit claiming to be Thomas de Torquemada, the Spanish Inquisitor General of ancient times, came to me and wrote a little poem of seven stanzas through my hand. In it he said he had "suffered much for what he

had wrought on the earth plane;" that he was not guilty of the many crimes that had been laid to him; that he was not free from superstition himself, and that he did do some of the "dark deeds" that were laid to him, but that they were only the fulfillment of the laws and edicts of the Catholic Church, whose servant in an official capacity he was.

He said further that history does not tell the truth about him; that he did not control those "hells of torture," that he was but a minion in the hands of the pope, whose idea was to burn the sinner and thus do away with sin.

He stated that he did not have the liberal teachings at his command that we enjoy today; "that he did not know or feel that angels true" could mark out the way for them as they do now for us; that he possessed no teacher who had learned the spiritual laws, and no elevating power to which he could turn for advice; but having been educated to believe in the "direst creeds he wrought some of those most wicked deeds believing always it was God's command and that it was his supreme duty to fulfill the plan."

He said it grieved his heart to see the suffering wrought by him upon the weak, but he could not do better than he had been taught; the light to him not having been given, he knew no other way than to obey the law commanding the torture and the prison.

He continued by saying that he feared he would not be understood and stated that "wanton lies never did bring happiness," and prayed "that those who had slandered him so long might learn the truth as time rolls on."

He made it clear that he was only an officer of the law, and that he was fulfilling the duties of his office, the same as a sheriff of a county today fulfills the law when he executes a man whom

the judge has sentenced to death. He stated that one hundred years hence the people of this country will look back upon the acts of our so-called "civil courts" and judge them as unjust and barbarous acts of an ignorant people; that the time will come when the people of this great world will judge the awful deeds of war in the same way.

The poem is signed as follows: "Thomas de Torquemada, former Spanish Inquisitor General, but my name is not the curse that designing men would make it."

After receiving the poem referred to, I learned that this man had been denominated by Protestant Christians, Infidels and others, "The wickedest man that ever lived."

Dear reader, before passing judgment upon this unfortunate man, please consider carefully the history of the horrors perpetrated by the Catholic Church through the Spanish inquisition and the laws, customs, etc., of the people connected with that unhappy affair. Torquemada, like each of us, was a creature of his environment.

"Wa-wa-sa" Gives Indian Name of Tobacco.

While we were on the little Evans farm, in the year 1883, we disposed of a part of our tomato crop at the canning factory at Gowanda, N. Y., and had to cross the Cattaraugus Indian Reservation going and coming. One day while crossing this reservation on our way home, our good spirit-friend Wa-wa-sa came to me and said, "Ingwa," "Ingwa," "Ingwa" be Indian name of tobacco. Ask Indjun, see." I immediately wrote the word on a shaving I found in the wagon, so as not to forget it, and then told Mr. George Cook, who was following me with a team, what the spirit had said, and we agreed that we would ask the

first Indian that we met, and learn if it was correct.

We traveled on until we came to a number of Indians who were sitting on the fence in front of a house. We asked them to tell us what the Indians called tobacco, and they said the Indian name was "Ing-wa." A little further on, an Indian school teacher came out of a schoolhouse; we invited him to ride with us and on questioning him he corroborated the statement of the other Indians, stating that Ing-wa was one of names of tobacco used by the Cattaraugus Indians.

The above is a simple test, but it is one of importance to me. Hudson's Scientific (?) theory of the "Subconscious mind" does not explain it satisfactorily, nor does any other substitute for mediumship. If my "subconscious self" can talk to myself in the Indian language, using words that my conscious self cannot understand at all, he, or it, is another fellow or another something. I, myself, had never heard the word "Ing-wa" spoken before, and up to this time my conscious self was absolutely unconscious of the fact that such a word was ever spoken. I do not believe that my "subconscious mind" spoke those words in my ear, and at other times personates an Indian, speaking through my lips, sometimes in the Indian tongue, and sometimes in the English language, and telling us that its name is "Wa-wa-sa," that it once lived upon this earth and was a chief of a tribe of Onondaga Indians. I cannot believe that my "subconscious mind" would be such a colossal liar, and come to deceive and cheat my conscious mind with such falsehoods, the theory of Thomson J. Hudson, Scientist, to the contrary notwithstanding.

I have no *belief* in this matter. What I have is knowledge; that *positive knowledge* which is derived from experience, the source from which

other knowledge is gained. I *know* that Hudson's theory is not true; I have proved it untrue. I have proved that my dear spirit helper "W̃a-wa-sa" is just what he tells us he is, namely: the spirit of a good old Indian man who once lived on earth, and now returns to help and bless his mortal brothers. We love him dearly.

A Vision and Its Fulfillment—Down the Bank.

In the fall of 1883, while living on the farm, we had two acres of very fine tomatoes. One Friday we picked a nice lot of them and were packing them in crates making ready for market, when suddenly there came over me a feeling of dread. I felt that I must not go to Buffalo with those tomatoes. I did not know what to do. I could think of no way to avoid going, and finally I went into the house and told Mrs. Sprague about it. She advised me not to go. I told her that I had forty bushels of the very finest tomatoes and they must be marketed the next day, as it would be Saturday and I was afraid they would not keep well until Monday. I went back to the work, but several times during the afternoon that feeling of dread came over me and at such times it seemed that I could not go to Buffalo that night.

But finally, about 8:30 o'clock that evening we started for market. A neighbor's son went with us. It was hard for me to force myself to go, as that feeling of dread was still upon me.

While driving from the house down to the road I had a vision. I saw a horse and wagon apparently in a smashup. The wagon was upside down and broken. The horse was separated from it and appeared in a rearing position and all was dark around them. The vision lasted only for a moment and vanished. I said to myself: "This is given to me as a warning to look out for the

cars," and I resolved to use the greatest caution in crossing the railroad tracks. I decided to leave the rig and go out upon the tracks before we crossed them. I felt somewhat relieved after this conclusion but was not fully satisfied. I still felt nervous.

We drove on, passing the village of North Evans and reaching the Eighteen-Mile Creek. The bank on the east side of the creek is perhaps one hundred feet above the creek. The road leading diagonally up the hill was quite steep. We alighted from our wagons and started up the hill. When about one-third or one-half the way to the top, we stopped to let the horses rest. I was driving a colt and was in the lead. Leslie, our son, was next to me with a lively little horse and twenty bushels of tomatoes on his wagon. Dell Clark, our neighbor's sixteen-year-old son, was next to Leslie in the procession and had a mixed load of vegetables, chickens, etc., with three bushels of tomatoes on top of it. It was a very high load.

When we were ready to start again I told Leslie to hold on to his horse until I was a little distance in advance, as his horse walked faster than mine and crowded against my wagon. When I started, Leslie's horse started also. He held her back, but she moved the wheel a little way off the block that held the load, and when the horse slacked back the wheel rolled over the block and the horse could not hold the load. It was so heavy and the hill so steep that it drew the horse back with it. The wagon pressed against Dell Clark's horse and he had to back away. Both boys shouted at their horses, urging them forward, trying to get them to hold their loads, but they were unable to do so, and the crash came. The wagon breaking through the two-board fence, the rolling, tumbling and crackling sounds told the story that one or both horses and wagons had gone down

the bank. It was so dark that I could not see and I shouted to Leslie. He answered instantly, saying: "Oh, Pa! Dell has gone down the bank, horse, wagon and all." "Call to him," said I, "and see if he will answer." He did so and the boy answered. Leslie asked him if was injured. He said, "No! but I have the horse here. I don't think he is hurt, but the wagon has gone to the bottom of the gulf."

I backed my wagon around against the bank, unhitched the horse and tied her to the wagon. Leslie lifted the lantern, we went down the bank and found Dell and his horse perched on a little ledge of a rock. The wagon had rolled over and over all the way down the hill, landing at the bottom, sixty-five feet below, with wheels in the air, bottom side up. The load, which consisted of eggs, live chickens, apples, tomatoes, butter, squashes, etc., was scattered in the weeds, brush and powdered slate rock, down the hillside.

At the beginning, when the horses began backing down the hill, Leslie's wagon cramped toward the upper side of the road and landed against the bank which held it. But Dell's wagon cramped the other way, breaking through the board fence, falling over the steep hillside and pulling the horse after it. Dell had dropped the lines and caught the horse by the bit, and as the wagon broke over the hill it slewed around against a tree, which broke both thills off at the cross-bar, and somehow, possibly by spirit power, both tugs were unhooked, which released the wagon; otherwise the load must have dragged the horse to his death. No doubt Dell would have gone to the bottom with them, as he did go part way with the horse. The bank was almost perpendicular. We were at a loss to know how to get the horse out of that place. From a hotel at the top of the hill, we secured a half dozen young men, one or two of whom held the horse's head and the others kept his body in place so his head was toward the hill. We backed him off the ledge and

the hill was so steep that he slid backwards to the bottom easily.

I advised Dell to take his horse and go home, and then return next day with a team and get the broken wagon and its load. But he would not consent to that. He said he would hire a wagon and go on to Buffalo with the load. One of the young men went with him for a wagon, while we gathered what we could of the scattered load. The tomatoes were badly smashed and scattered, two of the crickens were missing. Some of the eggs were smashed, and other things were in a dilapidated condition. However, with the aid of the young men we were soon on our way again. And this experience was the real fulfillment of the vision that the spirits had shown me at the time we started from home. The reader will please note the following facts: The wagon was bottom side up and broken in the vision; it was bottom side up and broken in the accident. The horse was separated from the wagon in the vision; he was separated from the wagon in the accident. The horse appeared to be rearing in the vision; he was in that position while going down the bank to the ledge on which he and Dell landed, in the accident. The vision appeared to be in the darkness; the accident occurred in the darkness. Was this accident foreordained? Was it to be? If not, how did the spirits know of it beforehand? It is easy to ask questions. We have our views regarding this one, but have not the space here to discuss it.

Held up by Men with Rifles After Midnight.

We drove along six or seven miles, until we had passed the Government Rifle Range, near Athol Springs. Leslie was in the lead with his load, Dell was following him, and I was bringing up the rear. At this time it was quite light, as the moon had arisen, when we came upon a one-horse hack standing in the road. The driver was sitting in his seat trying to

urge his horse to go on; there was a bareheaded man with a rifle in one hand, and holding the horse by the bit with the other. Another man was standing a few feet away, also bareheaded, with a gun in his hands. This man spoke to us in a threatening tone of voice, saying: "Stop! stop right here! We want you." Leslie obeyed, which caused us all to stop. This man was holding his gun pointed at the door of the cab and said: "Come out!" "Come right out!" "Come right out here, I say!" His commands were pretty thoroughly seasoned with oaths, which seemed to add emphasis.

I told Leslie to go right along, that this was none of our business. He started and we followed. Just then a large man stepped out of the carriage and started toward the little man with the gun. "Halt!" "Halt or I will blow daylight through you!" said the little man. "Stand over there on the grass sir!" "Stand right over there!" The large man obeyed promptly. Then the little man said to the one holding the horse: "Look out, Jack, or they will get the drop on you!" He replied: "No! they'll not get the drop on me. Don't you think it!"

While this was transpiring we were moving along and were soon out of sight and hearing. We were glad to leave them behind. We never learned what was the trouble with them, nor how the matter ended. We arrived in Buffalo feeling that we had had enough adventures for one night. We sold our loads and returned home all right next day.

CHAPTER XI.

Frozen to Death in a Shed—Spirits Produce Strange Snapping Sounds and Start Music Box Playing—A Spirit Foretells the Weather—We Hold Two Meetings in Our Old Home—Prof. Sundeen's Wonderful Mind—Reading Tests Produced by Spirits.

Frozen to Death.

The Spirit of Little Willie Riley Comes to Us.

Sometime during the year 1883, while holding a seance in the home of Mr. and Mrs. Henry Candee, at Pontiac, N. Y., we had the following strange experience. We had just taken our places at the table for a seance when I heard spirit voices singing. While listening a spirit spoke to me saying: "Please sing the beautiful song, 'Out in the Cold World, Out in the Street.'" I told the members of the circle what I heard them say, and as soon as they began singing it, I was placed under control, personating a little boy. I felt like a little boy; I was cold; my teeth chattered; my limbs felt stiff and it seemed as though my boots were frozen on my feet. Members of the circle spoke encouragingly to the spirit, making him welcome, and inviting him to speak to them, which he did.

He told them that his name was "Willie Riley;" that he had lived in New York; that he had no home but slept in sheds or any place he could get to sleep; and that sometimes he had been obliged to eat from garbage boxes and barrels. Finally one cold night he was frozen to death in a shed. He said that a good man

had brought him to us, and he told him that we would love him, etc. The members of the circle questioned the dear little fellow and learned much about his child life. It was one of great suffering. When Mrs. Sprague said "Willie where was your Mamma?" he replied: "She would not have me," and the dear little fellow broke down and cried as though his heart would break. Mrs. Sprague said: "Never mind, Willie, I will be your Mamma now," and Mrs. Candee said: "I will be a mother to you, too, Willie." "Oh, will you both be my Mamma?" he exclaimed, and when they told him he could come to their homes and they would fill the place of Mamma to him, the dear little fellow ceased weeping and seemed happy.

Words cannot portray this scene. The poor, little, homeless waif had been brought to us by our spirit-friends that he might receive what was lost to him in his earthly experience, and also that we might learn one of the mightiest lessons, namely: that one who hungers for food may also starve for love, and while death relieves the physical hunger, the hunger and thirst of the spirit for love, cannot be satisfied either in earth-life or in the spirit-spheres, except it receives it. Many poor creatures, both in the mortal world and in the spirit-realm are famishing for the true love that legitimately belongs to every living soul. Is it not plain that all progressive people should labor diligently to overcome the present condition of society that allows little helpless children to starve and freeze to death in a country possessing such great resources as ours.

Little Willie Riley became a frequent visitor at our seances. He became a diligent student of our Spiritual Philosophy as time passed by. He is at this time (1908) a bright and loving spirit, having grown to manhood in spirit life, receiving an education there while gaining an earthly experience through communion with mortals on this side of life. He speaks beautifully through Mrs. Sprague, and those who know

him love him. We are indeed blessed by having this true soul "to minister to us" as one of our guiding band of immortal helpers.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Hebrews 1:14.)

Spirits Produce Strange Snapping Sounds and Start Music-box Playing.

In the fall of 1884 we were holding regular weekly circles in the home of Mr. and Mrs. George W. Shipman, at North Collins, N. Y., and were getting excellent results. One morning Mrs. Sprague and I called at the Shipman home. We talked of the fine seance we held the night before, and on entering the parlor, where we were in the habit of holding our seances, we all felt a strong influence enveloping us; suddenly strange crackling or snapping sounds filled every part of the room. This lasted more than a minute and was different from any spirit phenomenon I had ever witnessed before or have ever seen since. Immediately following this peculiar manifestation, an ordinary music box, which was occupying a place high up on the top of a book-case in the corner of the room, no person being near it, started up and played a part of a tune, which lasted perhaps another minute or more.

How many thousand proofs must it take to establish the truth of the phenomena of Spiritualism? The person who investigates Modern Spiritualism honestly, candidly, prayerfully and thoroughly, must become a Spiritualist, because it is a truth and has the proof in great abundance.

A Spirit Foretells the Weather.

On Wednesday, October 7, 1885, at our circle, Mrs. Sprague asked E. V. Wilson (Spirit) if we better accept the invitation to speak at North Boston, N. Y. He replied that he would be pleased to have us do so,

and then said: "You will go, and the meeting will be a success. You better take plenty of wraps with you for you will meet with a blizzard and will suffer if you are not prepared for it." Saturday morning was clear and bright when we started, and we thought we were to have a beautiful day to make the drive. But when we were two or three miles on our way there came up a "squall" from the northwest and it snowed and blew terribly. At first the snow was wet and the wind drove it into the hair of the horse. It grew colder very fast and the hair, main and tail of the horse became full of frozen snow. If we had not brought our umbrellas and wraps we would certainly have suffered. How this spirit knew two days and fourteen hours beforehand that a blizzard was coming to overtake us, I do not know. Some skeptic may say "coincidence" but that does not explain. Indeed it would take more credulity to believe that all of the prophesies and facts that the spirits tell us are to be explained by coincidence, than to believe they are just what they claim to be, namely: the spirit's foresight or foreknowledge.

"Quench not the spirit. Despise not prophesyings. Prove all things; hold fast that which is good." (1st Thessalonians V-20.)

Prof. Sundeen's Mind-Reading Tests Tested.

On Jan. 17, 1884, I met Prof. Sundeen, the great Swedish Mind-Reader at Lockport, N. Y., and saw him do his wonderful "Driving Feat" and other remarkable things of which the average physical scientist is silent, if not entirely ignorant. Prof. Sundeen was at the Lockport opera house surrounded by a number of investigators. A committee was selected to go out and hide a silver dollar. Neither Sundeen nor any of us knew in which direction the committee went. After a little time we, with Prof. Sundeen, went to the place where we were to meet the committee that had hidden the dollar. Here we found a liv-

ery rig in waiting. Prof. Sundeen was blindfolded in such a manner that it was impossible for him to see with his physical eyes; a perfect hoodwink being used. He was then helped upon the driver's seat, and the gentleman who had hidden the dollar took a seat beside him holding an eight-inch ring made of $\frac{1}{4}$ -inch copper wire in his right hand. Prof. Sundeen put his hand through the ring, the reins were placed in his hands, four gentlemen entered the carriage, and everything being in readiness the signal was given to start.

The team started off at a lively trot and Sundeen soon had it on the run. They turned the corner of the street at such a rapid pace that there was danger of upsetting the carriage; as the turn was made a team was met coming right toward them. It was an exciting moment to us lookers-on. The blindfolded driver seemed to take in the situation at once, although he had no use of his eyes. He turned to the right, safely passing between the team and the curbstone, though there was barely room to do so. Before he was fairly clear of this team another one hauling a low stone-wagon heavily laden with a large stone appeared squarely in front of them, and there was not enough room between it and the curb for the carriage to pass. The blinded driver reined his running team to the left just clearing the stone-team as he continued his race for the dollar. On down the street they went, the horses still on the run until, all at once, the horses were seen to almost sit upon their haunches, the driver holding them up so suddenly. Sundeen sprang from the driver's seat, dragging the gentleman who was holding the copper ring with him, ran to the sidewalk, turned up the street, ran by two or three doors, entered a store, ran around behind the counter, and reaching the top of a high book case on which was lying some old account books, he quickly opened one of them and brought out the dollar.

After this wonderful feat was accomplished, Prof. Sundeen was in a terrible condition. His heart beat

so heavily that it shook his whole body. It frightened us. He was wet with perspiration, and I never saw a person pant and gasp for breath as he did. He could not speak for some time. I thought he would die. I rubbed him, and after a little time he seemed better. When he was able to talk he told me not to be frightened; that he was always affected in that way when he did the "Driving Feat." It was a wonderful exhibition of an intelligent and invisible force operating in an unusual manner, though no more wonderful or marvelous than many other spirit-manifestations with which Spiritualists are perfectly familiar.

After Prof. Sundeen had gained his equilibrium I invited him to accompany me to Mr. and Mrs. E. A. Doty's hospitable home, where I was stopping at the time, and to my great pleasure he accepted the invitation. He spent the afternoon with us and did many "Mind Reading" acts, some of which I will record.

Experiment No. 1—

Prof. Sundeen had a square piece of canvas with the twenty-six letters of the alphabet printed in rows upon it. The numerals were placed in a row across the bottom, and the names of the twelve months of the year written around the edge of it. I placed the hood-wink upon his eyes and took hold of his right wrist with my left hand. He then told me to think of the year in which I was born. I did so, then he told me to think of the first figure used in writing that year. On my doing so, his hand placed the point of the pencil on the figure one. Then as I thought of the other figures one by one, the point of the pencil was placed upon the figures eight, four and seven respectively. I was born in the year 1847. He then told me to think of the month in which I was born. I did so, and the pencil in his hand went at once to the word September. Then he told me to think of the first figure in the day of the month and at once his pencil rested upon the figure one. He told me that if there were two figures in the date to think of the other one. On my doing so the

pencil rested upon the figure eight. I was born September 18th, 1847, and the professor had pointed out the date correctly, whether he had read my mind or not. I shall show conclusively before I am through with the report of this remarkable experience, that Prof. Sundeen did not read my mind at all.

Experiment No. 2—

Prof. Sundeen was blindfolded as before. I took the copper ring, mentioned above, in my left hand. The professor put his right hand through it until the ring rested upon his wrist. Webster's unabridged dictionary lay in front of him, and he told me to open it at any place I might choose, to select any letter in any word in any part of the dictionary that I pleased and to stick a pin into the letter chosen so as to mark it, then close the dictionary and he would undertake to find it.

At first I chose a lower case "e" in the word "the," it being about the smallest letter and, as I thought, the hardest to find. It was near the middle of the book. I pricked it with the pin, noted the page so as to be able to find it myself and closed the book. The professor then opened the book at the front, telling me to think of the page that contained the letter that I had selected, and when he turned the leaves beyond that page, to try to impress him with that fact, and when he turned back and passed it again, to think strongly that he had passed it, keeping this up until he found the page. I did so and his hands obeyed my thought so well that he found the page in less than a minute. He then took a pin from the lapel of his coat, and after telling me to keep my mind on the letter I had selected, his hand moved tremblingly backward and forward over the page the distance from the letter selected decreasing until his hand became quiet and settled down placing the pin exactly in the pin-hole that I had made in the letter "e" that I had selected, leaving the pin sticking there.

I told the professor that he had found the letter

and that it was wonderful. "But," said I, "what is the letter that you have found?" He became excited and said: "Is it not right?" "O, yes," said I, "You have it right, and I am delighted with your success; but tell me, what letter is it that you have found?" "I don't know, I don't know, but I have it right, haven't I?" said he. I told him that he was doing a wonderful work, but he should not get excited. I asked him how he found the letter so quickly and easily. His answer was that he did not know, but that something pushes and pulls his hand until it gets where the letter is, and then it goes down and sticks the pin in the place. He acknowledged that he did not know what letter I had selected, but he insisted that he had read my mind, and seemed almost angry because I told him it was not mind reading.

We tried this experiment several times and each time with the same success, but it was proven to my satisfaction that the professor did not read my mind in any instance. He had not learned my age, the year, month, or day of the month in which I was born, nor could he tell any of the letters or figures that he had pointed out. Neither could he tell one of the names of people that I had thought of and whose names his hand had spelled out by pointing at the letters, while his eyes were blinded by the hoodwink.

Experiment No. 3—

The following experiment was of a different character from those mentioned above. The professor and I sat down and became quiet for a few moments, "to make conditions," as he said. Then he told me to think of any one of the first five numerals. I then thought of the figure four, picturing it in my mind, and he wrote it on a piece of paper at once. I created a mental picture of the figure five in my mind, and he wrote it down without hesitation. He did this many times without making a mistake. I then asked him if he could tell me the figure, I pictured in my mind, as well as he could write it, and if it made any difference

whether we took the first five numerals or the last five. He said he could sometimes tell it as well as he could write it; that it made no difference what five numerals we chose to use and that he could use the whole ten at once, but it was harder work for him to do it. We selected the numerals from six to ten and he spoke the name of the figure that I pictured in my mind, about five times out of six trials, failing on an average about once out of six times. On my questioning him, he said he seemed to see the figure in his mind or in the air in front of him. He was always blindfolded when he saw or wrote these figures, or when he did any of these marvelous things in my presence.

Experiment No. 4—

My young friend Merton Doty went into another room and hid a pin. Prof. Sundeen was then blindfolded, and Merton took the copper ring in his hand; the professor then placed his arm in the ring, and told Merton to keep his mind on the pin and its location. He stood a moment then rushed from the sitting room into the dining room, then into the parlor, dragging Merton with him, rushed across the room and was feeling about the corner of the room. He seemed to have lost his bearings and did not appear so excited as when everything worked right. At this moment I became clairvoyant. I saw a spirit with black hair, black side whiskers, and stout in build. He had the appearance of a foreigner. This spirit put his hands upon Sundeen's shoulders and turned him around, pushing him toward the piano which was on the other side of the room. Sundeen obeyed the impulse simultaneously, and turning around made a dive for the piano; reaching down under the piano treadle he took the pin from the place where Merton had hid it.

Recapitulation—

Though Prof. Sundeen's hand had placed the pencil on the letters painted on the canvas, spelling names that I suggested mentally, and though his hand pointed out the year, the month and the day of the month that

I was born, as I thought of each of these, still it was not a demonstration of "Mind-Reading." If he had read my mind he would have read therein the year, month, and day of my birth, and would have been able to tell it; but he could not tell those dates. He did not know them, therefore he did not read my mind.

If he had read my mind he would have known that he and I had both stuck the pin point in the lower case letter "e." He did not know it, therefore, it was not Prof. Sundeen that directed his hand to point out this letter. It was not his own mind that impelled his hand and directed the pin point to the letters I had pricked in the dictionary.

Reader, do you ask what power it was? I answer: It was an intelligent power that could read my mind; that knew my thought. Sundeen had not the remotest idea what my thought was. It was an intelligence that could see though it had no physical eyes; otherwise it could not have directed the pencil or the pin to the proper letters forming words, and to figures indicating dates. In short the "Mind-Reader" was not Prof. Sundeen, but it was a spirit, as I so amply and satisfactorily proved. To me there can be no other explanation that will explain all of the facts.

How did Sundeen see the figures as I placed them in my mind? That, to me, is a simple manifestation of "Impressional Clairvoyance," or "Mental Impression," and was produced by a spirit, a simple, though stupendous fact which Spiritualists long ago demonstrated to be true.

My firm conviction is, that the moving of Prof. Sundeen's hand in pointing out the letters, words and figures, in finding the hidden pin, in writing down the figures, as well as his great "Driving Feat," were all produced by spirits acting upon the physical organism of this mediumistic "Mind-Reader." He made no mistakes when his physical was used to designate the letters, figures, or articles selected by me, or by others on this occasion. It was purely a physical manifesta-

tion of spirit power, such as is used by the spirits to produce "Automatic Writing."

When Prof. Sundeen's mental powers were used, and he was to tell what figures I was thinking about, the manifestations were greatly limited; he was obliged to limit me to only five numerals; he failed one time out of every six attempts; but when he depended upon his physical mediumship he could give me my choice in all of the letters and words in Webster's Unabridged Dictionary; there was no necessity for a limit as the spirit could move the hand as well to point out one thing as another and make no mistakes.

Personally I am seeking proof that spirits do not take an active part in every manifestation of so-called "Mind-Reading." I know from personal experience that they sometimes carry the thought of one person to another, and this is often called "Mind-Reading." It is "Mind-Reading," but the spirit and not the person encased in flesh does the reading. I do not doubt the possibility of persons on earth reading each other's minds without the aid of spirits. I believe it is possible, and according to natural law, but I am seeking the positive demonstration of the fact, if it be a fact.

For further evidence of the fact that spirits are able to see hidden things, make known facts, communicate dates, give figures, names, etc., some of which are entirely outside the knowledge of people on earth, see the account of a "Table Tipping" seance with Mr. J. E. Rife, of Wichita, Kan., in a following chapter of this book.

My experience with Prof. Sundeen, Mr. Seymour and several other "Mind-Readers" has convinced me beyond a doubt that they are mediums, and that their manifestations are produced through the aid of spirits. Mr. Seymour is the only one that I have met who acknowledges publicly that he is a medium. He tells the public that he is a Spiritualist and a medium, and that he developed his power by sitting in seances. Seymour's manifestations are very similar to Prof. Sun-

deen's. Many of our mediums have some phases similar to those of the "Mind-Readers."

Professor Bishop, the great Mind Reader, was a subject of trance. It is said that he carried a written statement of that fact in his vest pocket, in the hope that it would protect him from injury while in the trance state, as he was liable to fall into a trance at any time, on railway trains or anywhere, and sometimes he would remain in that condition for a week at a time.

It was reported that immediately after his last marvelous feat, in which he failed to find the hidden articles twice, but on the third attempt succeeded, the strain upon him was great and he immediately fell into a trance. It was also reported that while he was in that state the three doctors who attended him, supposing him to be dead, cut open his skull, probably looking for the secret of his wonderful power to do such marvelous and unusual things. According to these reports the relatives of Prof. Bishop brought an action against these inquisitive doctors for fifty thousand dollars' damages for taking the life of the professor. I never learned the result of the suit. One thing is plain, an uneducated Spiritualist knows how to handle a medium in a trance much better than does a learned physician who is not a Spiritualist.

CHAPTER XII.

How We Know Our Spirit Helpers—Indian Chief and Squaw Attend Our Seance—"Wa-Wa-sa" Speaks Indian Through His Medium—Restored to Life in Andersonville Prison—Mother Pray's Transition.

How We Know Our Spirit Helpers.

I know my spirit helpers by seeing them clairvoyantly, by hearing their voices clairaudiently, and by feeling their magnetic presence.

Clairvoyance is clear seeing. It is about as impossible to convey the full meaning of clairvoyance to one who does not possess this faculty as it would be to explain the different colors of the rainbow to a person who was born without eyes; and yet it is an easy thing to prove that clairvoyance is a fact. I often see my spirit helpers clairvoyantly, and their forms are as familiar to me as the members of my own household who dwell in the physical form. Objective clairvoyance is the discerning of objects not visible to the physical eyes. Subjective clairvoyance is mental impression of facts and things not to be discerned through the physical senses.

Clairaudience is clear hearing. I hear the spirit voices in two ways, namely: objectively and subjectively. Objective clairaudience is not of so frequent occurrence with me as is subjective clairaudience. Spirit voices reach me often; it is a daily and often hourly occurrence. At times these voices are as clear and distinct as the voices of people on earth, while at other times they are indistinct and I cannot catch the

words clearly. The spiritual telephone like the material telephone seems to depend upon conditions. When good conditions prevail we get good service and when poor conditions rule we get scanty or no results. In some cases I believe the auditory nerves are vibrated without there being a vibration of the tympanum. In subjective clairaudience the words do not reach me in the manner above described. They are impressed upon my consciousness somewhat as words and sentences are impressed upon one's mind while reading to himself; the impression is strong but silent.

Clairsentience is clear sensing. I sense the presence of spirits as often as I see or hear them, though often I know their presence by all three of these spiritual senses at once. It is seldom that one of my "familiar spirits" comes into my atmosphere without my knowing which one it is. Some of my spirit friends have seen fit to withhold their names and real identity, for reasons which are satisfactorily explained, but I am as familiarly acquainted with them through their manifested individuality as with those others whose identity I have proven. There is an individual atmosphere or magnetic influence that surrounds each spirit which is as different from all others, as I sense them, as human faces are different from one another as I see them. When a strange spirit comes into my presence I sense it and know it as quickly and as certainly as when I see a person in the physical form, though I may not be able to describe it at all. I cannot make clear to one who has had no experience how I tell one spirit from another. I can only say I see them, I hear them, I feel them. Mediums have "familiar spirits" today exactly as they did in ancient Bible-times.

Indian Chief and Squaw Attend Our Seance.

"Wa-wa-sa" speaks Indian through his medium.

At one time during the early years of our development we visited our good friends, Mr. and Mrs. Micajah Willett at their farm-home in Collins, N. Y.,

near the Cattaraugus Indian Reservation. At our request they invited the Indian chief, John Armstrong, and his squaw to favor us with their presence at a seance to be held at the Willett home. To our great gratification they came. We wanted to know for a certainty if it was the Indian dialect that "Wa-wa-sa" spoke through me. He had told us that he was an Onondaga chief and we hoped to learn more about him.

Chief Armstrong was a Seneca Indian and an educated man, having graduated from one of our colleges. He was also a chief of the Seneca tribe of Indians. His squaw was an Onondaga by birth, but was raised, from a little child, among the Senecas and consequently was not well acquainted with her mother tongue. At this seance I was controlled by "Wa-wa-sa," and he and the squaw seemed to converse together quite well. They talked and laughed and seemed to enjoy the meeting very much. As for myself, I did not know a half dozen words of the Indian tongue. When they began their conversation "Wa-wa-sa" laughed heartily and turning to Mrs. Sprague said: "Old squaw, old chief, no good Indjun; no talk On-on-da-ga good. Ha! ha!" The seance lasted more than an hour, and perhaps half of the time was spent in the conversation between the Indian spirit control and this Indian chief and squaw.

At the close of the seance Chief Armstrong said that we talked in the On-on-da-ga tongue, as he himself could understand some of it, and his squaw understood more of it than he did; that she could understand a great deal that "Wa-wa-sa" said; and that she could understand it better than she could speak it. I asked these dusky people many questions and their answers invariably tended to prove that "Wa-wa-sa" was speaking in the On-on-da-ga tongue. I inquired the meaning of certain words that "Wa-wa-sa" had often used, and especially of names that he had given to people. One of them is of so much interest

that I will record it here. I asked them to tell me the meaning of the word "Ke-wa-nec." After consulting together in their own language and having a hearty laugh, the chief turned to me and said: "She says it means 'Big Petticoat.'" This was quite a test to us, and "thereby hangs a tale."

Some years before this evening's experience, while holding a seance, "Wa-wa-sa" controlling me, Mrs. Sprague gave him a long strip of red calico. He seemed delighted with it, and wrapping it around me in the form of a sash, he began a regular Indian pow-wow. He whooped, sang Indian songs, and executed what may have been the "Indian war dance," "Green corn dance," "Harvest dance," "Snake dance" or some other kind of dance, and carried on at a great rate. He seemed to enjoy himself very much, and at the same time was giving me a good sweat. I was not feeling well when he came, but I felt finely when the seance was over. Finally when he was through, he took the red cloth to the bureau and by signs indicated that he wanted it put away in the drawer. Up to this time "Wa-wa-sa" had never spoken one word that we could understand, though he had controlled me regularly at our seances for more than two years. Subsequently he learned to speak English in a broken way.

He succeeded in making Mrs. Sprague understand that he wanted the cloth put away in the drawer; she placed it there and he seemed satisfied. The next time "Wa-wa-sa" came he went at once to the bureau drawer and indicated that he wanted the red calico again. Mrs. Sprague had converted the cloth into some large aprons for our little girl Marie, and when she opened the bureau drawer and showed him that it was gone, he seemed greatly distressed. But when she showed him the large red aprons she had made from his sash he was so grieved that the tears ran down my cheeks. He muttered Indian words, unintelligible to us, and went away apparently in great sorrow.

After he had left us "Old Doc-tor" came and told us that "Wa-wa-sa" felt sorry because he thought Mrs. Sprague had wronged him; that she had given him the red cloth and then had taken it away from him. He said: "'Wa-wa-sa' think you lie squaw. He love you. He no like you lie squaw. 'Wa-wa-sa' feel too bad squaw." Mrs. Sprague explained that she did not intend to give the cloth to "Wa-wa-sa;" that she only let him take it just to see what he would do with it, and requested "Old Doc-tor" to tell him so. We heard no more about the matter. "Wa-wa-sa" came regularly. He was not quite so jolly as usual at first though he soon resumed his usual happy spirit. He always treated Marie kindly, even manifesting love and tenderness toward her, and soon after the incident recorded above, he gave her the Indian name of "Ke-wa-nee," and has always called her by that name since.

Now to return to the seance held at Mr. and Mrs. Willett's home. After it was over, as has been stated, we asked our Indian friends to tell us the meaning of "Ke-wa-nee" and they said it was "Big Petticoat." "Wa-wa-sa" had evidently given the little girl this name on account of the fact that she had been given the red cloth for her big aprons, or as he would call them in the Indian name "Big Petticoats." "Wa-wa-sa" gave Indian names to different persons and we learned from these people that each one had a definite meaning, and referred to some incident, circumstance, or experience connected with them. This seance proved that "Wa-wa-sa" did speak in the Indian tongue through me as his medium, and that he told the truth about his being of the tribe of Onondaga Indians. Besides this, it proves that some of the statements of St. Paul are possibly true.

See Acts 11-4. "And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance."

/ Restored to Life in Andersonville Prison.

The following statement was made to me personally by Mr. and Mrs. Elisha Brown, of Versailles, Cattaraugus Co., N. Y., and was afterwards corroborated in every particular by Mrs. Sarah Farnsworth, of Brant, N. Y., and also by others. Mrs. Sarah Farnsworth was a medium, and during the War of the Rebellion of 1861 to 1865 (I did not get the exact date of the occurrence), on a certain day she went to Versailles to do some shopping at the store of Mr. and Mrs. Brown. They invited Mrs. Farnsworth to take dinner with them, and while at the table a control, who claimed to be a nephew of Mr. Brown's, who was in the army at that time, took possession of her.

This control stated that he had been taken prisoner and placed in Andersonville prison, and it was supposed that he had starved to death. He personated through Mrs. Farnsworth eating an enormous dinner. He seemed starved and acted almost ravenous for food. The medium ate so much that Mr. and Mrs. Brown feared it would make her sick. The control conversed freely while eating and becoming satisfied, bid them good-bye and withdrew. The medium felt no inconvenience afterward from the very hearty dinner she had eaten. The Brown's were satisfied that they had visited with their nephew, and that he had died from starvation in Andersonville prison.

After a few months Mr. and Mrs. Brown were one day greatly surprised when their nephew entered their home, having returned from the war as an exchanged prisoner from Andersonville prison. Subsequently in discussing the matter, the nephew inquired as to the time this thing had occurred, and when they told him, he related a strange experience relative to himself.

He said he had been in Andersonville prison where he had become so thin and poor from starvation that he could hardly drag himself about; that he was literally starving to death. He became so emaciated

that he was scarcely more than a shadow when one day, being too weak to walk, he started to crawl to the spring to get a drink of water. While crawling along he fell over and apparently died. One of his comrades threw a blanket over him, thinking he was dead, and that his body would be removed later. After a while he came to consciousness, arose to his feet and told his friend that he had been home to Uncle Elisha Brown's and had eaten a good dinner at Aunt Marion's table. He was much stronger after this experience. Sometime after his return, Mrs. Farnsworth was visiting at Mr. and Mrs. Brown's and the question arose as to the time that Mrs. Farnsworth was controlled to personate the soldier boy, and she told them how they could ascertain for a certainty. She said she had bought a gingham dress at their store that day and they had charged it to her account on their books. Mr. Brown then looked it up, and found that the date corresponded with the date as shown in the nephew's diary, in which he had made a record of his experience in the prison as given above. Let me repeat that the date recorded in his diary was the same as the date on Mr. Brown's books when the gingham dress was bought and charged to Mrs. Farnsworth, and was the same date that Mrs. Farnsworth was controlled at their table. This settles the question of date that the soldier boy's apparent death in the Andersonville prison and Mrs. Farnsworth's personation of the soldier boy, occurred on the same day.

The soldier boy's diary enumerated the different kinds of food of which he said he had partaken at Mrs. Brown's table. And strange to say, his record enumerated every article that Mrs. Farnsworth had eaten at that table, and one article besides, namely: "Thickened milk," which article of food was not on the table, but there was "milk gravy" on the table which in fact is milk made thick with flour and is used as a dressing for potatoes. The soldier boy declared to his comrade that the meal he ate at Uncle Elisha's saved his

life, and it would seem that it did. The truth of the foregoing statements is unquestionable. These three witnesses are people of truth and veracity. They are numbered among the most reliable people of the community in which they reside.

The truth of the above statements having been established, the question now arises as to how can they be explained? We answer: Like all other phenomena of nature, they are not easily explained. If we ask the chemist to explain why it is that $88\frac{9}{10}$ parts of oxygen, and $11\frac{1}{10}$ parts of hydrogen, by weight, when united, produce water, which is visible, he will tell us that he does not know, but he will also tell us that it will do it every time, and nothing can stop it if the right conditions are made. So it is with occult phenomena. When conditions are made, whether we understand them or not, the results will be the same.

In the case in question, the conditions were made and the results followed. No philosophy on earth, religious or otherwise, excepting the philosophy of Modern Spiritualism, makes even an attempt to explain these phenomena. Other religions have told the people of the world about them, and then have forbidden their investigation, and following this, have told them that if they did not believe them to be true and as coming from God, they would be forever tortured for their unbelief.

For ages such phenomena have been relegated to the realm of miracle, and accredited to the gods. Spiritualism does not teach the doctrine of miracles nor deal in them. It was the first to analyze the so-called miracles; the first to discover that they are natural phenomena, and that whenever one of these manifestations occurs there is an angel at the other end of the line who is acting in conformity with natural law in its production.

In the case above related, it is probable that a spirit took control of the apparently dying soldier boy in the prison, and another spirit took control of Mrs. Farns-

worth at the dinner table at Versailles, N. Y. The people sitting around the table completed the circle and formed the battery. Mrs. Farnsworth was the medium for this side of life, and her "Familiar spirit" was the medium for the spirit side of life. Through Mrs. Farnsworth the battery containing the sustaining elements of the food, the magnetic and vital forces of the circle, were, by the "familiar spirit," transmitted to and absorbed into the soldier boy's body while the spirit held it in a trance. The spirit of the soldier boy was at the circle at Mr. and Mrs. Brown's dinner table, though the connection between his spirit and his body had not been severed. The "familiar spirit" was holding the spirit of the boy under subjection, causing him to see and know all that was transpiring at the table, while he acted as his mouthpiece speaking through Mrs. Farnsworth. This was a case similar to the one mentioned in Chap. VIII. of this book, which tells how little Neddie Hawkins was cured of scarlet fever by spirit-power.

The novice and skeptic may say that "The explanation does not explain." Perhaps it does not explain to them. Electricity does not explain wireless telegraphy, and wireles telegraphy does not explain electricity to such as they. Even those people who are living this life cannot tell what life is. To understand spiritual things it is necessary to study the laws underlying the spiritual manifestations. Spiritual Science is the key that unlocks all of these mysteries, and the wisest students have only unlocked the door to them thus far.

Mother Pray's Transition.

Mrs. Sprague's mother, Emily Pray, lived with us at the time of our conversion to Spiritualism. She was a devout Christian and spent her sabbaths reading her Bible. Mother was poor in health and a cripple the last sixteen years of her earthly life, having fallen

on the ice and broken her hip, which caused her to lose the use of her limb, compelling her to use crutches. A few years later she lost her sight and for the last six years of her stay with us she was totally blind. Poor, dear mother! How patient she was under her severe afflictions.

Her greatest comfort was in listening to the spirit-friends as they taught us the beautiful truths of the Spiritual Philosophy. She would sit in her rocking chair and drink in every word, forgetting her ailments for the time. When her beloved spirit friends, her father, mother, sisters, brothers, husband and children, each in turn came to cheer her, bringing encouragement and hope for the future, her poor sightless eyes would fill with tears as she thanked these dear spirit-friends for their comforting words of promise. Spiritualism was indeed a boon and a blessing to our beloved mother.

After some years she went to live with her son, L. J. Pray, in Michigan, where, after three more years of waiting, the spirit friends came for her, and on Nov. 21, 1890, she passed to the higher life. Just before she passed away we received a telegram from our brother stating that mother was very sick and was liable to pass away. The telegram was delayed, and we did not get it until eight o'clock Thursday, the next morning after it was sent. At ten o'clock, Friday morning, Mrs. Sprague wrote a question on a slip of paper, folded it and placed it in my hand. I took a pencil and, under spirit influence, wrote as follows: "Your mother passed away this morning." This was followed with a short poem breathing forth sympathy and encouragement, with the closing words: "She's gone, she's gone; no pain, no suffering, like one gone to sleep." This all occurred on Friday, and we heard no more of the matter until the Monday morning following, when we received a letter from Brother L. J. Pray telling us that Mother passed away on Friday morning at five o'clock, and that she was unconscious

for forty-eight hours before she ceased breathing. Then followed the same words that our spirit friends had written, namely: "She gone, she's gone. No pain, no suffering, like one gone to sleep."

While I was writing an answer to Mrs. Sprague's question, on that Friday morning, she was having a vision. She saw mother sitting in a rocking chair. It was lined with something soft and fleecy in appearance. There was a sweet smile on her face, her eyes were beautiful and clear, and she said: "Child, weep not for me, I am free and happy now." This vision gave us comfort. Mrs. Sprague seemed reconciled to the separation for we knew that she was happy and was with her loved ones who had preceded her. A long and sad life of earth had prepared her sweet spirit for the joys of summerland.

She returned to us often, told of her experience in passing over, of her reception in spirit life, and brought loving and comforting messages. She told us of the joy that thrilled her soul when her sight was restored, and she could see the beauties of the spirit-world. Poor dear mother, she must have been filled to overflowing with thankfulness to the All Wise Power that had given her back her sight after the six long years of wandering in darkness in the earthly sphere. She also told us of her freedom to move at will, that now she did not have to use crutches or even walk as she used to in earth life, but could go from place to place with ease and grace, just by the application of her will. She said that her new or spirit-body was perfect, and that she was happy with her own loved ones in summerland. She often expressed the wish to reach her other children and friends and teach them the beautiful and exalting truths that she had learned.

This is one of the joys and satisfactions incident to our mediumistic experiences. Death has indeed blessed our angel mother.

CHAPTER XIII.

Spirit Guarantees Expenses—Wilson Foretells Losses, etc.—Bijah W., a Christian Spirit, Manifests—Evidence of Spirit Power—Little Emma Carney's Vision—Mrs. Carney's Prophetic Dream—A Wonderful Seance.

Spirit Guarantees Expenses.

One evening in July, 1889, E. V. Wilson came to our circle and said he would like to have us attend the Lily Dale Camp-meeting at Cassadaga, N. Y., beginning the second week of the session and remaining until its close. Mrs. S. told him that we did not feel that we were financially able to do so. He said if we would give readings and hold circles while we were there, he would guarantee that we would make our expenses. We agreed to this, and taking our daughter Marie with us, we went to Lily Dale.

We spent nearly four weeks at this lovely Spiritualistic camp-meeting. We held seances and gave private readings as agreed upon, and after leaving the camp grounds and investigating the contents of our pocket-book we found that Wilson's guarantee had been fulfilled to a cent. The board and room for three persons and stable and feed for the horse, together with all incidental expenses, just balanced the receipts. And thus the evidence of the power of spirits to act, influence and direct things on the physical plane is shown.

Spirit Gives Advice on Business—Foretells Losses, Etc.

The first time we visited the Spiritualist camp-meeting at Mantua, Ohio, when we stepped off the train at that place, a tall man met us and said: "I am Dr. Ball. I know you but you may not remember me. I met you at Lily Dale five years ago. If I had taken the advice of your spirit-guide, E. V. Wilson, at that time, I would be the possessor of two thousand dollars more than I now have." He said that he attended several of our seances there, and Mr. Wilson told him about the business that he was then engaged in and said that he would change it and move to a town of one thousand inhabitants where he would take up an entirely different business. This proved true. He left his old home and his medical practice, came to Mantua and bought a drug store, in which business he was then engaged."

Dr. Ball said that Brother Wilson described an old grist mill in which he was interested at that time, and said that all he had put into that business was lost; that he had better let it go and put no more money into it, for if he did he would lose it. Dr. Ball said that he had invested five hundred dollars in that old grist mill, and after meeting us at Lily Dale, in the hope of saving it, he had invested two thousand five hundred dollars more in it. Later, when the business was settled up he received five hundred dollars; his two thousand five hundred dollars were gone. He said that he should have more confidence in Wilson hereafter.

I wonder if this would be called "Commercial Mediumship?" If so, I was a commercial medium.

Bijah W. a Christian Spirit.

A strange spirit who manifested great religious prejudice and narrowness came to our circle one evening. He urged those present to join the Church and become Christians. He talked glibly about his church,

Deacon So-and-so, and Elder Blank Blank, and said we must all "come to Jesus if we would be saved." Members of the circle tried to discuss the question with him, but he would not listen at first. They gave him a few advanced ideas, which to him seemed terrible, and finally asked if he had found Jesus. This question seemed to dampen his ardor for a moment, and stammering he said he had not, but he hoped to be permitted to find him soon. He was informed of our belief that Jesus was only a man, a good man and a medium as well as a mediator, etc. The interview brought out the statement that his name was Bijah W.; that he was in earth life a Baptist, a deacon in the church, a farmer, and that his home was near Fall River, Mass.

This spirit left us and we heard no more from him until a year or more later, when Mrs. Anna Kimball, a well known medium, came to our place and held a seance. She was a stranger to us and could not have known of this circumstance. When she was under the control of an Indian spirit she said that there was a spirit present who came to thank me for what I had done for him; that he had come to me before when he was in darkness; that through me he had gained the light; that he was a farmer and a very narrow-minded Christian man in this life, and that I had done much in helping him to extricate himself from the bonds of ignorance and superstition. She said: "You know him brave; you know him. His name is Bijah W., but he doesn't want to tell his whole name. He comes with his heart full of thankfulness to you, and he brings you his blessing."

It seems that he was searching for his Savior, but could not find him, and that in coming to our seance he had been aided to find a way to save himself. Bijah W. was a "Spirit in prison," though in earth life he was an enthusiastic member of the Christian church. He did not find his Savior and returned to a Spiritualist seance to get the light, as this occurrence amply

proves. In this experience we find a basis for the Bible teaching that Jesus preached to the spirits in prison."

"By which he (Jesus) went and preached to the spirits in prison." (1st Peter III Chapter, 19th verse. See also IV Chapter, 6th verse).

Evidence of Spirit-Power.

The spirit-friends encouraged me to study watch repairing. Their sole purpose in doing so I can now plainly see was to get us to leave North Collins, N. Y., and go to some larger place where we could both do more public work for Spiritualism.

I secured some watchmakers' tools and subscribed for four watchmakers' magazines, one of which gave premiums for the best article on different kinds of watch repairing, such as the best method of cleaning, main-springing, making and inserting a balance staff, pivoting, hairspringing, adjusting, etc. I studied these methods diligently and spent nearly all of my spare time in practicing the various methods suggested by the writers of these articles. I secured other books upon the subject; among them was one entitled "Three Hundred Reasons Why a Watch Stops."

I said nothing to my neighbors about it, and when I bought the jewelry store and photograph business of Mr. Scott, at North Collins, N. Y., and took possession of it, on being asked who I was going to have do my jewelry repairing, I surprised them by saying that I would do it myself.

I received my full share of patronage and succeeded well in the work, carrying on the business for about two years before selling out. I received much help in the work of repairing watches. The spirit-friends often showed me the defects in a watch and impressed me with the best method to use in repairing it. I will speak of but one experience of this kind here, though I had many such, but this will explain the method used by them in many instances. A gentleman from Gow-

anda, N. Y., brought me a fine watch which he said he had paid three watchmakers for repairing, and still it would not keep time. He said if I did not make it keep time he would give up trying to do anything with it. I spent a large part of one day in trying to discover what was wrong with the watch. I took it down three times and examined carefully every piece trying to find the defect but failed. I placed it under cover and gave it up for the time.

The next morning on coming to work I stood in front of my bench a few minutes when my eyes fell upon this watch that had baffled three other watchmakers and had caused me to spend so much time without discovering its defect. I placed the watch to my forehead, closed my eyes and mentally asked my spirit-helpers if they would show me what was the reason the watch would not keep time. A spirit voice spoke to me, saying: "A loose balance screw," "a loose balance screw." I at once examined the balance screws and discovered that one of them had become unscrewed until it came out so far that when the watch was in a certain position the screw would rub against the balance-cock retarding the motion of the balance, but on changing the position of the watch in the least it would move on in perfect beat. This made it hard to discover when one was not looking for this one of three hundred reasons why a watch stops. I took a screw driver and turned in the screw a little which remedied the defect and the watch was doing good service again.

I could relate many similar experiences of spirit assistance that have been mine. My having learned the watch repairing business was a factor in helping to lead me to move from North Collins to Jamestown, N. Y., and eventually to enter the public work of Spiritualism as my only occupation.

Little Emma Carney's Vision.

Mrs. Sprague's sister, Patience Carney, with her three little children lived in Dowagiac, Mich., during the time of the War of the Rebellion. Mrs. Carney's husband, Lyman Carney, was a soldier serving in the Union army. Their youngest child, little Emma Carney, was taken sick with inflammation of the brain and passed away. She was two years old the day she died.

The evening before she died she reached up her little hands and cried out: "O papa! Papa, my papa!" She evidently saw him. Just before she passed away a sweet smile spread over her little face, then her eyes became glassy, the breath grew shorter and shorter until dear little Emma was gone. The sweet smile was left upon the little darling's face as an evidence that she saw something pleasing at the last. Perhaps it was her papa whom she saw the night before.

Three weeks later Mrs. Carney received a letter from Capt. Smith, telling her that Lyman Carney was shot through the lungs on March 5th in the morning, and expired in a few minutes. This proves that little Emma's papa was "dead" at the time she saw him while on her death bed. No one in Dowagiac knew of Mr. Carney's transition, and his family did not learn of it until three weeks later. Verily, "Out of the mouths of babes," etc.

Little Emma's death-bed vision was not the result of her having been taught Spiritualism. She was but two years old and had never heard of it. Even if she had heard of it, it would have been impossible for her at the age of two years to have comprehended it.

Here was a pure and placid mind, an honest and innocent little angel clothed in mortal form, furnishing evidence of a continued life. What stronger evidence of a future life could be given? Such records are too numerous, and have come too often to all classes of people in every country and in every age, to

be turned idly aside or ignored. The hair brained dude, the high-headed egotist, or the pseudo scientist, may call it "Disordered mind," "Diseased brain," "Imagination," etc., but the mighty fact remains that such phenomena as these are evidences of a future life.

Mrs. Carney's Prophetic Dream.

What I am about to relate occurred to little Emma's mother just before Emma's death-bed vision.

At Ft. Wayne, Indiana, Sunday, March 22, 1896, Mrs. Patience Carney-McClarey, Mrs. Sprague's sister, told me of the following experience: She said that on the fifth day of March, 1863, early in the morning she dreamed that there was a battle being fought between the armies of the North and the South. She could hear the firing of the guns, but would not go to the door for fear she would see her husband shot. Pretty soon someone came and said: "Lyman Carney has been shot." She began to cry. Her friends tried to pacify her saying: "Maybe he is not dead." But soon four men came bringing him on a stretcher. He was "dead." He had been shot. This so overcome her that she screamed and cried, and wrung her hands, but finally awoke to find that it was a dream. It was so real that she could not get over it. The dream haunted her, whether waking or sleeping.

Three weeks later she received a letter from Capt. Joel Smith, saying: "Lyman Carney was shot through the lungs on March 5th, in the morning, and expired in a few minutes." This good woman then experienced the screaming, crying and wringing of her hands, just as it seemed to her in her dream. For a time she was almost insane with grief. This dream occurred but a few hours before Lyman Carney's death. It was a prophetic dream, as it was literally fulfilled three weeks later when the news of her husband's death reached her.

When Lyman Carney's regiment was ordered to the front and when he was bidding his mother-in-law,

Emily Pray, good-bye, she said: "Lyman, I shall never see you again in this world." "O, pshaw, mother!" said he, "I will soon return all right!" "No, Lyman," said she, "You will be killed in the first battle you are in." And this prophecy proved true.

Now the question arises: Was this dream and this prophecy a revelation by spirits, a premonition or presentiment produced by their spirit-friends, or a coincidence? We believe it was the former, and we believe it because we have had too many similar experiences; too many proofs that our spirit friends, in various ways, do foretell future occurrences, to place it in the category of coincidences. If it is true that these facts were foreseen, as they absolutely were, is it true that mankind are ruled by the hand of fate or destiny?

Lyman Carney belonged to the 19th Michigan Infantry, Company A. He was killed at the battle of Spring Hill (or Spring Run), Tennessee, fourteen miles from Nashville, on March 5th, 1863, in the morning.

A Wonderful Seance.

On Saturday, March 21, 1896, Mrs. Sprague's sister, Patience Carney-McClarey, of Warsaw, Ind., came to visit us at Ft. Wayne, Ind. In the evening we called at the home of Mr. A. A. Finney, the medium. The conversation soon drifted to the subject of Spiritualism, and Mrs. McClarey expressed a desire to sometime witness some of the phenomena of which we had told her. So Mr. Finney was induced to hold a seance for her benefit.

We sat around a table upon which was placed a trumpet and a guitar. Mr. Finney sat facing Mrs. McClarey and took both her hands in his, holding them throughout the entire time of the seance. The lights were turned out and soon after, the trumpet was carried to the ceiling and one calling himself "Johnnie Williams," one of Mr. Finney's Spirit help-

ers, greeted us, evidently speaking through the trumpet.

Following this manifestation, Mrs. Mc'Clarey's spirit friends came one after the other and talked to her. Some of the time two or three would be talking at the same time—one apparently through the trumpet and one or two by independent voices—and the sounds came from different parts of the room.

Mrs. Mc'Clarey's three sisters, two daughters, father, mother and others came, giving their names and loving messages to our dear sister. Hands were placed in the hands of the sitters. Every one was touched by these spirit hands.

Following these manifestations there came a drumming or clattering sound upon the table, and Mrs. Mc'Clarey said: "I know who that is. He is imitating playing the bones. He used to do that in this life." Following this came three raps upon the table, meaning yes. Then came the most remarkable manifestations I have ever heard in a dark seance. It was the imitation of a battle. There was music, the rolling sound of the snare drum, the regular beating of the bass drum, the call of the bugle, the rattle of musketry and the booming of cannon. The contending forces seemed to surge backward and forward from side to side of the room, and as the struggle progressed from time to time a strong, heavy voice gave commands through the trumpet, which seemed to be moving from side to side along the ceiling. Oh, that I had the language to express the grandeur of this wonderful manifestation of spirit power!

There seems to have been a special purpose in these manifestations. The spirit friends said that they brought them to prove to his wife—then Mrs. Mc'Clarey—that, though he was shot and killed in battle nearly thirty-three years before, he still lived and was her Lyman; that neither death nor time could separate them."

Mrs. Mc'Clarey was made very happy by this experi-

ence. After she reached her home she wrote us that she was happier now than she had been for years. That since that seance she had lost that awful fear of death which had haunted her through life, and that she was now satisfied that her dear Lyman would meet her when she crossed the shining river. Oh, how beautiful and comforting is Modern Spiritualism!

CHAPTER XIV.

Meetings in Jamestown, N. Y.—Letter from Hon. A. E. Doty—Spirit Messages in Lockport, N. Y.—The Cause in Allegheny, Pa.—A Spiritualists's Death and Funeral—Our First Campmeeting Engagement, Lookout Mountain, Tennessee.

Meetings in Jamestown.

Sunday, December 10, 1893, at one of our regular meetings in Gokey Hall, Jamestown, N. Y., while speaking for the First Spiritualist Society, the following questions were presented to be used as a basis for our discourse: "What Evidence Is There to Prove That There Is a God?" "Do My Loved Ones Live Beyond the Grave?" "Is There a Hell?" "Can I communicate With My Loved Ones?"

The lecture was well received, and at its close we spoke as follows: "In answering your questions we have said that mortals can under proper conditions communicate with those called dead. We will now attempt to prove it."

1st, pointing to Mr. B., we said: "The spirit of a large man goes down the aisle to you, sir. He is an old man, larger than the medium, with broad shoulders, and one who walked with a cane in earth life. He says you are his son. He

now holds up to my view a legal paper; it is a will. He makes a cross on the face of the document and says he would like to cross it out. He is not satisfied with the way his property has gone. He is your father." The gentleman said: "That is a good description of my father. He walked with a cane and what you say about the will is also all right."

2nd. To Mrs. P., who was a total stranger to me, I said: "I see over your head a paper scroll. It is beautiful pen work. A border of flowers is around the top. It is a family register. Four names are more prominent than the others; two of them are of your brothers and two of your sisters. Three of the last names are alike; the other one is different. This influence leaves me and I sense another. It is brought by the spirit of a man whose brain seems to be on fire. He is a man of intelligence and culture, a young man, at least not quite middle-aged. I see him sitting at a writing desk. He is writing rapidly. Oh! there is an explosion and he is blown to pieces. This was five years ago.

"There is a young man in your home who is peculiar in his mental make-up. There was a terrible commotion in the home before his birth which caused his condition. This spirit seems very solicitous of this boy." We said more to this lady, and she replied, saying: "It is all true. My husband was killed by an explosion of dynamite as he sat at a desk writing, as you saw him. You have told the truth in all you have said." The lady was deeply moved and tears came to her relief.

3rd. I am directed to some one in this part of the house (pointing). A spirit giving the name of Mary is calling for Charley." A gentleman arose and began to speak, but we interrupted him, saying: "Yes, sir; it is you she wants, and Mary is your sister." The gentleman stated that his name was Charley, and that he had a sister named Mary who had died.

4th. We turned our back to the audience and re-

quested that some gentleman rise in his seat, speak a few words and sit down. A man did so, and we said: "Sir, you are a young man, but you have seen much of the world. You have a trade which occupies your time. You were apprenticed when quite young, but did not complete your trade with that master; you completed it elsewhere. You are quite inclined to build air castles and are now thinking of changing your business. You are a great joker, and always enjoy a joke, especially when the joke is on the other fellow," etc. "Please state to the audience whether we are correct or not in our statements."

The gentleman said: "It is all correct excepting the statement that I am thinking of changing my business."

"Now," said we, "let us analyze this reading. Without seeing the gentleman we made the following statements:

First, that he was a young man; second, that he had seen considerable of the world; third, that he had learned a trade; fourth, that he was apprenticed when quite young; fifth, that he did not complete his trade with that master; sixth, that he did complete it elsewhere; seventh, that he was a builder of air castles; eighth, that he was a great joker, and, ninth, that he was thinking of changing his business.

Eight of these statements were pronounced correct by the gentleman and one incorrect.

5th. A lady handed us a handkerchief, and we said: "The owner of this handkerchief has a strong love nature. She is one that feels deeply for the suffering; is pleasant and affable; has great firmness; one that cannot be driven by the will of another; is easily led by kindness. She is very sensitive, is a natural nurse and a born healer. Her deep love nature and large sympathies are a healing balm for the sick. She has made a change in location in the last eighteen months that has brought greatly changed conditions into her life. She has great responsibilities devolving upon her at the present time. She has an old lady under her

care in her home now; it is her mother and she is sick. Will the owner of the handkerchief please respond to the reading?" The lady arose and said: "The reading is correct in its entirety. The old lady you saw in my home is my mother."

We have recorded but five of the most commonplace readings from an ordinary and average seance. We usually give from eight to thirty such readings at each meeting. Many of the finest things that were given in our seances in those days were lost, as I was usually in a trance while giving the messages. Mrs. Sprague and our daughter would sometimes jot down what we gave, and often those who received them would at the close of the meeting tell me what they had received, and I would make a note of their statements.

Letter from Hon. E. A. Doty, of Albany, N. Y.

"E. W. SPRAGUE,

"1082 Trumbull Ave.,

"Detroit, Mich.

"My Dear Friend: Your welcome letter of the 30th ult. was received yesterday. We are always glad to hear from you and Mrs. Sprague, and trust you will remember that you have a standing invitation to make our house your home whenever you can. In fact, circumstances seem to indicate that your assistance may be needed in the near future to aid us in organizing a society in this city.

"My memory is clear in regard to much of the remarkable work which friend E. V. Wilson and others in spirit life accomplished through your mediumship for our society in Lockport some years ago. I recall the circumstance of the test given to my friend Charley Carter; it seems but yesterday, though Charley has been in spirit life for the greater part of ten years. You designated him as the 'portly gentleman with the bald head, seated next the aisle.' Friend Wilson, ad-

dressings Mr. Carter, said: 'I see a lady with a little child standing by you, sir.' After describing them, he said, 'The little girl points to you and says, "That's my papa! That's my papa!" We ask you, sir, is this your child?' Rising and speaking deliberately, Charley replied: "Being an old bachelor, that is rather a leading question."

"Of course the audience laughed and nothing further was said on the subject. But later Brother Wilson again addressed Mr. Carter, and said: 'Sir, I see the same lady with the little child standing near you, and we are going to ask you again, do you recognize them and is it your child?' Mr. Carter rose again and said: 'In justice to the speaker, and in justice to the spirits, I must acknowledge that it is my child and the test is correct.' Turning to the audience, Brother Wilson said to the skeptics: 'You have had your laugh, and it is now our turn; but we will not laugh; the case is too serious.'

"Several members of the Board of Supervisors, of which I was one, attended a week-day evening meeting, and my friend Joseph Turner, of the Second ward of the city, will never forget the test given him on that occasion.

"With your back to the audience, a request was made that some one rise and give the date of his birth. Supervisor Turner responded. Brother Wilson said, 'Be seated'; when you again faced the audience he proceeded to say: 'Sir, before you were born something happened in your father's family which made your mother wish she was dead; and this condition has left its impression upon you, so that at times you are melancholy. By your will power you succeed in disguising your real mental condition, and very few of your friends suspect that you ever feel blue. Sir, you have a letter in your pocket relating to an electrical invention, in which you are interested; it will prove quite a success. Now you want to know how we know these things. It is the spirit of your uncle

who stands by your side who tells me this. He tells me that he came to this country soon after the war, and that he saw you twenty-two years ago.' Mr. Turner responded: 'He is mistaken in the time; it is seventeen years ago that we met.' Brother Wilson replied with much emphasis: 'Sir, before you leave this hall you will recall incidents which will convince you that your uncle is right and you are wrong.'

"The circumstance which caused his mother—Mrs. Turner—to wish she was dead, was the maiming of the father's hand while at work in a mill. The letter in regard to the electrical invention was from Turner's brother, and had been received the afternoon of the same day; it spoke of a successful experiment with a switchboard on which both of the brothers had been working. Mr. Turner did acknowledge his mistake in reference to dates, which fact he arrived at by reference to the birth of his children. In describing the spirit uncle, I omitted to state that Brother Wilson said, 'He wears an overcoat with a cape which reaches down to his finger-tips;' all of which was verified as correct in every detail.

"I also want to tell you of a remarkable prophecy given through your mediumship by Brother E. V. Wilson at our home, No. 34 Cave street, Lockport, N. Y., on the evening of January 7, 1894. You and I were seated alone in the parlor, and when Brother Wilson came I asked him what he saw for the future of Lockport. After a brief pause he replied: 'During the present session of your State Legislature a law will be enacted which will eventually enhance the value in and around this city.' In the month of May following, on or about the 21st, Governor Roswell P. Flower signed the Niagara, Lockport & Ontario Power Company's bill, which had not been introduced at the time the prophecy was made. After the bill was passed it encountered determined opposition, but was finally signed by the Governor when the argument was pre-

sented that, in case of its being vetoed, it would drive American capital into Canada.

"On one occasion, when you were entranced, Dr. E. W. Gantt, an accomplished gentleman residing in our city of Lockport, handed a cane to you. He was told: 'Sir, this cane once belonged to a gentleman who tells me he is your father. He is standing near you.' Then followed a description of the spirit, which Dr. Gantt recognized as correct in every respect.

"I recall that in one of your lectures you said in substance: 'Sometimes another person speaking will have the same effect as crossing the wires of the telephone, and the message will be for the one whose voice interrupted the original reading.' You held the hand of Mr. E. J. Taylor, an attorney, and gave him an accurate reading. Some things were so complimentary that when asked, 'What have you to say, sir, as to the truth of what we have said?' Mr. Taylor hesitated, and I answered, acknowledging the accuracy of the reading. Brother Wilson continued: 'Five times I see you near death's door. Once you fell from a swing; once you fell from a horse; once you came near drowning; once your horse ran away and you were picked up in an unconscious state. Now I see an oil derrick and debris in the air; there has been an explosion.' Mr. Taylor could not recognize the latter part of the reading, but it fitted my case to a fraction, as every experience of being near death's door which he named had been mine; the wires had been crossed by my speaking for Mr. Taylor.

"Spirit Wilson's reference to the 'oil derrick, the debris in the air, and the explosion,' was an especially vivid and accurately described occurrence, primarily caused by a defective steam gauge. In the early part of the year 1869 I was employed by Long Bros., who were engaged in drilling and pumping oil wells on the hill between Hemlock—or Cow Run—and Bull Run, both of which empty into Oil creek near the Sherman Well post office, about nine miles below Titus-

ville, Pa. 'Mike,' one of the firm, had been my lieutenant in the army, and he had promised me a new steam gauge when he should go to Titusville.

"We were nearly ready to start drilling a new well, when Mike came into the engine house and, seeing but fifteen pounds of steam as indicated by the gauge, directed me to put more fuel in the fire box, and then to go to another of their wells about twenty rods distant and there pack a piston for an inexperienced engineer. I called 'Mike's' attention to the defective gauge, and to the fact that we already had more than one hundred pounds of steam, as it was escaping freely at the safety valve. His reply was, 'I think that safety valve needs "grinding in."' I assured him that I had but recently 'ground in' the valve with emery. He proceeded to push the weight to the extreme outer end of the bar which controlled the safety valve, and, in addition thereto, hung a heavy pair of tubing tongs to the bar, which effectually closed the valve. As I started toward the other engine house he said: 'By the time you have that piston packed for "Bill," we will have steam enough to start up.' I had but nicely reached my destination when a terrific explosion occurred, which completely demolished the engine house I had so recently left. But for the very fortunate circumstance of having been sent away just in time, I should have undoubtedly perished at my post of duty. Five men were at work in the derrick at the time of the explosion, and the heavy cast iron dome from the boiler crashed down through the derrick floor; but none were injured.

"I am glad you propose to publish some of your experiences. I shall want a copy as soon as they are out. With love and best wishes, ever and always

"Your friend,

"E. A. DOTY."

Transition and Funeral of Mrs. M. J. Irwin at Pittsburg, Pa.

During the months of October and November, 1893, we organized and chartered with the N. S. A. "The First Spiritualist Church" of Allegheny, Pa., with one hundred and ten members; it is a strong active society today (September, 1908). On Nov. 9th, I was called to officiate at the funeral of Mrs. M. J. Irwin. She was a true Spiritualist, a good medium and a great worker in the cause of Modern Spiritualism. It was her request that a Spiritualist minister be engaged to officiate at her funeral, and that the people be made to know that she died as she had lived, a true Spiritualist.

She was privileged to see the spirit friends around her bed from time to time, and as she was passing away, she told her children, who were all present, that the spirits had come for her, and that she was not afraid to go; that she was perfectly willing as her time had come. She saw and conversed with her spirit-husband, children and other spirit friends, about her coming transition. Just before she passed away she told her friends who the spirits were that she saw, how they looked, and what they said. It was a sacred time and place, and it was a beautiful experience to this dear soul who was about to leave her earthly tenement to enter the higher life. It was also a great consolation to her children and other loved ones of earth to know that the dear spirit friends had come to bear her to her new home. It was a comfort to them to know that she had no fear, but was willing and glad to go with them.

Her life had been full of cares and duties; she had fulfilled the blessed mission of wife and mother. Her beloved husband had preceded her; she had raised her children, and was ready to go. Her grand motherhood, her noble womanhood, had blossomed into angelhood. O, what a beautiful and glorious transition! Some who oppose us have said: "Spiritualism will do to live by, but it will not do to die by." This one tran-

sition of a Spiritualist disproves that statement; but there are thousands of such happy transitions among us, many of which have been recorded. All who understand Spiritualism and its teachings, know very well that no religious or ethical teachings of the world are better to live by, and anyone who has seen the beautiful transition of one of its faithful followers, like the one just mentioned, will understand *that it is good to die by*. Mrs. Irwin was an active member of The First Church of Spiritualists of Pittsburg for a number of years. She held the office of president of the Ladies' Aid Society and did a great amount of good for the cause that was so dear to her heart.

Our first Campmeeting Engagement—Lookout Mountain, Tennessee.

Sometime in the latter part of June, 1893, I received a letter from Mr. Jerry Robinson, president of the Lookout Mountain, (Tenn.) Camp-meeting Association, inquiring if I would serve his association as speaker and platform test medium, beginning July 18th and remaining two Sundays; and asking for terms.

I had never served as a regular speaker and platform test medium at a great Spiritualist camp-meeting, and naturally felt nervous about accepting the position. In our seance that evening the question was submitted to E. V. Wilson, and he said: "Write at once accepting the position. You will go and will make a great success. Make all arrangements to go, and have no misgivings." I replied to Mr. Robinson giving him my terms, and waited for a reply.

Misgivings and doubts would arise in my mind and I could not help it. Time passed and the 14th day of July arrived and no tidings from Mr. Robinson. I told Mrs. Sprague that, for the first time Mr. Wilson's prophecy had failed. That very day, when the mail was delivered, I received "The Light of Truth," a Spiritualist newspaper, which contained the program of the Lookout Mountain camp-meeting, and to my

great surprise I was listed as one of its speakers. The next morning we received a letter from President Robinson, which had been delayed in transit and in which said: "We accept your terms, and have advertised you on our program; do not fail to be with us." It seemed like a great undertaking for me. I felt a dread come over me whenever I thought of it. But I remembered what Mr. Wilson had said about it and I resolved to make the trial. If I failed, it would end the matter of my future work in Spiritualism outside of the vicinity of my home. If I succeeded, it might open the way into a larger field.

On the 16th day of July, at three o'clock in the morning, when I arrived at the depot en route to Chattanooga and Lookout Mountain, I found my dear old friend A. C. Adams waiting there at that early hour, to bid me God speed and good-bye. His words of good will, encouragement and cheer made a lasting impression upon me, and were a sustaining influence in my labors at that camp meeting. I shall never forget this act of kindness by my dear old friend. I went as far as Cincinnati and remained there over night. Next morning, July 17th, I left Cincinnati, riding over the Cumberland mountains and passing through twenty-seven tunnels to Chattanooga. It was one of the hottest and dirtiest trips by rail that I ever made.

Conditions were made lovely for me at the camp, and our work was a success. We filled a place on the program every day while we were there and followed every lecture with spirit messages and tests.

I will record four readings, which are an average of them all, and were given to entire strangers.

First—To a young man, we said: "Your brother, a spirit, comes to you sir. He tells me that he controls your hand to write, and that he will assist you in developing other phases of mediumship. He requests you to sit regularly twice each week for development, and that promptness and punctuality govern you in the matter. The young man responded by saying: "It is

true that my brother controls my hand to write. I will do my best to fulfill his wishes in the matter of sitting for development."

Second—To Mr. J. H. Massey, of New Orleans, La., we said: "Your spirit wife stands beside you." Here we described her fully, giving her leading characteristics. We told him of an instance in which she helped him through a great financial crisis. Mr. Massey verified every statement.

Third—To a lady we said: "There are two spirits with you—one your little daughter, the other your sister. We gave a full description of both of them, and the lady said: "You are perfectly correct, sir. I have a little daughter and a sister in the other world and you have described them both. I thank you."

Fourth—A lady in the back part of the amphitheater raised her hand and snapped her finger. We saw a spirit beside her, and described her, saying: "She resembles you so much that I would take her to be your mother. We then heard the name of Mary. The lady could not recognize the test. She was so far away from us that we thought best to let it pass and call it a failure.

Fifth—To a gentleman who was selected by the audience to come forward and take the chair for a reading, we said: "Sir, we see you in the river near a flat boat struggling in the water. There is another man in the water with you. You are rescued, but the other man is drowned. You resemble your father in looks and stature. Your disposition and characteristics are like his; in fact you are like him in every way. He is a spirit and is the one that has told me about the river accident." "Now, sir, what say you? Do you recognize all we have said, and is it true?" Answer: "It is all correct. Twelve years ago I was thrown into the water from a river boat, together with another member of the crew. He was drowned, but I was rescued. My father is dead, and your description of him is very

accurate; I am much like him. In fact all of your statements are remarkably true."

We gave many more fine tests on that occasion, but not having had time to talk much with the people before our departure, and not being fully conscious a part of the time while giving them, we could not recall them for record. We made many friends and enjoyed the meetings very much. Our work was thoroughly appreciated, and when I came to settle with the camp-meeting officials, they paid me ten dollars more for my services than was agreed upon. And thus was fulfilled the prophecy made by E. V. Wilson in which he said: "Write at once accepting the position. You will go, and will make a great success. Make all arrangements to go, and have no misgivings." (1 Thess. V. 19-20. "Quench not the spirit. Despise not prophesyings.")

CHAPTER XV.

Leg Crushed by Horse. Vision Proves Spirit's Identity—A Suicide Communicates—Spirit Tells of Man Being Shot, Shooter Hung—A Christian Tries to Burn His Bible—Tests at Bluffton, Indiana—Presiding Elder Poses as An Exposer of Spiritualism—Tests at Petroleum Center, Pa.—Spirit Sees, Knows and Tells of a Lodge Brother's Kindness to His Widow—Work in Carnegie Hall, Allegheny, Pa.—A Prophecy Made and Fulfilled—Convincing Messages and Tests at Erie, Pa.

Leg Crushed by Horse.

At a seance held in Dr. Bell's parlors, in Allegheny, Pa., Nov. 7, 1893, we gave many readings. Among them the following: We said: "We get the name of 'John Wiley.' Does anyone recognize it?" A gentle-

man, Mr. A., said he knew him. Then a spirit appeared before us leading a horse and we said: "This man before passing away, had his leg crushed by a horse falling upon it. He shows this to me that he may be identified. He gave a message and Mr. A. verified our statements by saying that John Wiley had his leg crushed by a horse as we had stated, and that this was a good test, as he was not thinking of him at the time.

A Suicide Communicates.

Saturday, April 21, 1894, we held a seance in Mrs. Hecker's parlors in Oil City, Pa. Mrs. Sprague was led to personate a man who had died by poisoning. This spirit was in a terrible condition, but through controlling her he became so strong that he held her to converse with his brother-in-law, Mr. S., for a half hour. This spirit had never manifested before, though his spirit wife had come often to the circles held at the home of Mr. S., and had told them that her husband was not able to communicate, that "he was in the dark."

This spirit cried terribly through Mrs. Sprague at first. It appeared that he could not master himself. But the longer he remained the better he controlled both himself and the medium. Before leaving her he expressed himself as being very thankful to her and to all of us for the help we had given him in allowing him to come and talk to us. This was another great lesson that Spiritualism teaches, namely: that one cannot get rid of himself or of his troubles by committing suicide; nor can he be happy in spirit life for a long time after committing the cowardly act. Mediums are indeed saviors in such cases, as they give such ones an opportunity to relieve their distressed minds, and to reach the loved ones they have wronged.

Spirit Tells of a Man Shot and Shooter Hung.

While holding meetings in Little Washington, Pa., we gave private readings at the home of Mrs. E. E.

Cowley. On May 4th 1894 at four o'clock in the afternoon, Mrs. C. rapped at my room door and said: "There is a gentleman here who wants to see you." I came into the hall and there stood a policeman in full uniform with the usual club attachment. I did not know but I was to be "taken." He said: "My name is O. I am a policeman and want to see you." This aroused something besides my curiosity and I wondered what it could mean. I was much relieved when he added: "Not officially however." He handed me a letter from my friend M., which proved to be a request that I give his friend, the bearer, a reading, which I consented to do. On being seated in my room we began by describing Mr. O.'s aunt, giving her name and relationship. We then described his grandfather. Following this we saw and described his wife, after which she controlled me and talked to him herself. She told him that she had brought their babe with her and that she was caring for it in the spirit world. Two sisters of this policeman's wife were described; another spirit was identified by our description by showing us an armful of carpenter's tools. He was a carpenter in this life.

We told this sitter of an affray in which he had been shot and then described the terrible scene of a man being hung. "Yes," said he, "that is true; I helped to get him hung, and I shall carry the scar from that gunshot wound to my grave." It was a wonderful and convincing sitting and Mr. O. was deeply impressed by it.

Learns That His Mother Is Not in Hell—Tries to Burn His Bible.

On the same day that we gave the reading mentioned above, we were told that a sitting Mrs. Sprague had given Mrs. H. had converted her husband. He was a consistent Christian, and believed his creed. He had repeatedly said that his mother was in hell because she had not belonged to the church.

In this sitting his parents came to Mrs. H. and this spirit mother told them to tell her son that she was not in hell; that she was grieved to think that the boy she had brought into the world, nursed and cared for through childhood and had loved so deeply, would be so misled as to consign her to eternal punishment. The spirit told her daughter-in-law to tell her son that she was not in hell, that she was in heaven, and was happy only for the suffering caused by his belief in the religion that consigned her to everlasting torment. She said she wanted to talk to him; that she had been near him often; that she loved him and felt that she must come to him and prove that his religion is not true; that God is a just God, and not a monster. It must have been a pitiful scene to witness. This dear spirit pleading to reach her boy, while the medium and the sitters were all shedding tears freely.

We were told that when the wife and brother-in-law of Mr. H., who had received the reading with Mrs. Sprague, told him what his spirit mother said to them, he wept bitterly. He had previously said that if Spiritualism was proved to him to be true, he would burn his bible. When he recovered his composure he asked the servant girl to bring him the bible, which she chanced to be reading. She did so, and he lighted a match and tried to set it on fire, but the girl snatched it away.

We were told that Mr. H. was a good man, but was under the hypnotic influence of the church. He was a consistent Orthodox Christian, simply believing the teachings of his church: "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." (Mark xvi, 16.) This poor man was taught that he must believe that his mother was in hell; to disbelieve the teachings of the church would cause him to be damned, and the teachings of Jesus according to this scripture, as well as of the church consigned this "unbelieving" mother to eternal punishment. Oh! the awful things that have been taught in

the name of the Christian religion. But thanks be to the spirit world, they are doomed to depart forever as the pure light of Modern Spiritualism illuminates the minds of men.

Tests at Bluffton, Indiana—Presiding Elder Poses as Exposer of Spiritualism.

October 6, 1894, we held a meeting in the Universalist Church, at Bluffton, Indiana. Our subject was "Heredity; its Laws, and its Influence upon our lives." The lecture was well received and was followed with messages and tests. To a stranger Mr. C. C., we said: "Sir, you have a pain at this moment under your left shoulder blade. You have palpitation of the heart at times. Your nervous system has received many shocks. Your whole system is affected; you have a cough but you have no seated disease of the lungs. Your stomach is the seat of all your trouble. You have taken poisons into your system." In response to these statements the gentleman said: "I have a piercing pain under my left shoulder blade at this moment." He said that he had taken poison into his stomach as we had stated, and that every symptom that we had described was perfectly correct. We asked him if he was a Spiritualist? and if he was a stranger to us? He said he was not a Spiritualist, and had never seen us before. We gave tests and messages to seven different persons at this meeting, and all were pronounced correct.

This was our second meeting in this lovely little city, where we enjoyed the hospitable home of Judge and Mrs. Mock. Here we learned of the Rev. C. U. Wade, Presiding Elder of the Methodist Church, who had assumed the high and exalted (?) position of "Exposer of Spiritualism," using the pulpits, so sacred to his religion, to besmirch the religion of his neighbors; and therein performing simple sleight-of-hand *tricks* in a childish endeavor to build up his own religious belief by tearing down that of his nearest and best neighbors.

Reader, is it not a pitiful spectacle to look upon? Does it not look as though the last resort had been reached when a Presiding Elder in a great church will resort to a method of cheap tricks to build up his fast declining religion? The following clipped from "The Bluffton News" will explain itself:

Enlightening Warren.

"Next Monday night Rev. C. U. Wade will lecture at the Methodist Church in Warren on Spiritualism, which belief he will endeavor to expose by performing many of the strange and mysterious tricks incident to Spiritualism. Rev. Wade will charge an admission of five and ten cents, and the proceeds will be given toward the building of a church. The Warren Republican states that Rev. Wade will have an audience that will fill the Methodist church." ("Great is Diana of Ephesus." Acts xix.)

Spiritualism being the most popular subject in his part of the country, as thousands of the most intelligent people of the state were flocking to Chesterfield Camp-meeting daily each season to learn of its truth; it looks like quite a good stroke of business for this Presiding Elder of a dying theology to connect the name Spiritualism with his performance, just to catch the nickels and dimes of the saints and sinners to be used in building more churches. I do not hold all members of the Methodist Church responsible for the acts of Rev. Wade, though he does fill a position of authority. I believe the enlightened and liberal class of Methodists have no sympathy with his pretended exposure of Spiritualism, and they are no more to blame for these unprincipled acts of his than the Spiritualists are to blame for the acts of a fraudulent or pretended medium.

Tests at Petroleum Centre, Pa.

On Monday, Dec. 31, 1894, to Mr. G. L., we said: "There is a spirit with you who calls you brother." (We described him). "He tells us he has a wife and children in earth-life. He now shows us legal papers, and you have something to do with them. He says he comes to thank you for what you did for his wife and children; that you were very kind to them and saved them from a great deal of trouble. Mr. L. replied: "No sir! I have no brother of that description." "But," said we, "He calls you brother. We make no mistake in this." "O yes," said he, "is it a brother in the lodge?" "Yes sir," we replied, "it is, and his name is Stevens if we hear it correctly." "Yes, sir," said he, much excited, "that is my brother in the lodge, but you have not given all of his name. It is Stevenson. This is remarkable." Mr. L. was an entire stranger to us. He told Mr. Neeley at the close of the meeting that this man Stevenson had willed his life insurance in full to his children, and he (Mr. L.) had been instrumental in getting it for his widow, which she invested in a home for herself and family. This is evidence that our loved ones in the other life, can see, and do know what we are doing in this life. The world would be better if this fact was universally known. More evidence of "A Future Life Demonstrated."

Meetings in Carnegie Hall, Allegheny, Pa.

During the month of January, 1895, we held meetings in Carnegie Hall, Allegheny, Pa., on Sunday evenings. On the evening of Sunday, Jan. 6th, though it was very wet and rainy, nearly two hundred people were present. Our lecture was well received as the prolonged applause indicated. We followed with messages, reading for eight persons. Everything we gave was recognized and verified with the exception of one name. I will record one reading which is a fair sample of the work of the evening.

We said: "We hear the name of Joseph Wynans." We then took upon us the condition which caused this man's transition, explaining it to the audience. A young man arose and said: "I recognize that man. I knew him well. What you have said is true." Speaking to the young man who arose, we said: "We see you sitting at a desk; there are books lying upon it; you are a student; this is your study room. You have had hard work to keep yourself in school, but every time when you thought you must give it up, something has come that helped you to continue. There is a man in earth-life who has helped you much. He has been your true friend, and will continue to assist you if you do right." "We see a spirit with you (describing her). She gives the name of Mary." "She is recognized, sir, and all you have told me is true," said he. Other spirits came to him and told him to avoid companions that were tempting him and trying to lead him away from the conditions that would make for him a useful and happy life. We subsequently learned that this young man was a theological student in one of the schools of the city.

A Prophecy Made and Fulfilled.

While we were in Pittsburg, Pa., in January, 1896, we met our friend Mrs. Scott who told us of a test we gave her; also a prophecy we made, and its fulfillment. She said that it was at a seance held at Dr. Bell's parlors one year before; that we described her Aunt Hannah, and gave her name and relationship; that we also gave a vivid description of her old farm-home, the house, barn, orchard, veranda, well sweep, the sloping hills, creek, etc., and stated that she (Mrs. Scott) used to live there, all of which she said was correct. "But you told me," said she, "that inside of ten months there would be a great change in my life; that I would move to another locality, and would be entirely out of the smoke and dirt of this city (Pittsburg). That I would be occupying new and clean quarters; that I

would feel happy and free and my life would be much pleasanter than in the past. You also said that this would all be brought about in an unexpected way, in a way that I did not dream of at that time." "Mr. Sprague," said she, "that was the most remarkable test of spirit prophecy that I ever knew anything about. I am now living in a house of my own. I hired it built. I bought a lot out at — (some suburb of Pittsburg) and let the contract to have it built. The man was to have had it completed the first day of November last, but the contractor went on a 'spreed,' which delayed the work and I did not get into the house until Dec. 1st, which made the time eleven months instead of ten months as predicted." Now comes the fact that makes this a wonderful prophecy: Mrs. Scott said: "At the time the prophecy was made, I had no money with which to build a house. I knew of no money that would come to me. It was a wonderful test of spirit foresight and power." One such test as this establishes the fact that there are intelligences outside of the mortal sphere of man, and that such intelligent beings communicate to those on earth through mediums. No being on earth knew or could have known, that Mrs. Scott would receive this money within ten months, and would go out of the smoky city and build a new house and move into it. Christians *believe* in ancient prophecy. Spiritualists *demonstrate* the truth of modern prophecy.

Convincing Messages and Tests at Erie, Pa.

We held a seance in the parlors of Mr. and Mrs. Clark Cole, of Erie, Pa., on the evening of Feb. 24, 1895. After I had become entranced and was delineating character, giving tests, etc., Mr. A. P. B., a prominent Methodist, came into the circle, received a reading and left before I returned to my normal state. I had never met him before. E. V. Wilson, speaking through me, said to him: "Sir, you left home at the age of sixteen years, and remained away until you

were twenty years old. At an early age you joined the church. You tried to be a good Christian and thought you were fairly successful. But of late you have been reading and thinking considerably and the teachings of the church fail to satisfy you. You are doubting." He replied: "The last statement is incorrect, sir. I am a full believer in the Christian religion." "But," said we, "we are prompted by a spirit friend of yours (describing him), and he says: 'What has been said is true.' He also says: 'There are three points in your religion which you have failed to convince yourself are true, namely: 'Total Depravity,' 'A Physical Resurrection,' and 'Eternal Punishment.' We will not ask you to reply to this last statement of the spirit unless you choose to do so voluntarily." He did not reply to it. We gave him many facts, related incidents, told of many experiences which had transpired in his life, and mentioned a financial failure through which he had passed, etc., all of which he voluntarily pronounced correct. The members of our seance were pleased with this reading. The fact of his having failed financially and some of the other tests were facts with which they were acquainted. And some of his friends verified what we had said about his doubting his religion. The above was written in my diary just as it was told to me by Mr. and Mrs. Cole and other members of the seance.

On Sunday, Feb. 3, 1895, we held two meetings in Wilcox Hall, Erie, Pa. At the evening meeting there were 250 people present. The subject discussed was: "The Civilizing Influence of Modern Spiritualism." We were in a deep trance while delivering the lecture, and our friends said it was grand. Our tests, which followed the lecture, were numerous and convincing, every one being given to strangers and skeptics. We gave a number of readings from hearing the voice of the subject without seeing him, turning our back to the audience while the subject arose and spoke a few words. We diagnosed the disease of one man, and he

said he could not have done it better himself. We gave readings from handkerchiefs, gloves, etc.

As we walked down the aisle a lady held up a handkerchief reaching it toward us, and we said: "Hold! Madam we do not want your handkerchief. There are five spirits with you. Your husband, father, his two daughters, and a son. We then described each of these spirits, and the lady said: "My father and husband are dead, and you have described them very well; but I have no children dead." We did not say that they were your children, madam," said we. "We said your husband, father and his two daughters and a son. The two daughters and son are your father's children, your sisters and brother." "Well," said she, "that is right, I have two sisters and a brother dead, and you have described them correctly." "Yes, madam," said we, "and your aunt Eliza is also here and she brings you greetings from her summerland home. Madam, you are a stranger to us, are you not? and you recognize the six spirits that we have described and given their relationship." She replied: "I recognize them all now, they are my own dear friends, and I never saw you before. Please allow me to thank you for what you have given me. It is grand."

Following the above experience we gave several readings, all of which were verified, when our attention was drawn to a lady, Mrs. A. H. F., of Buffalo, N. Y., a woman I had never seen before, who was holding up a handkerchief in the back part of the hall. Many more near us were doing the same, but we pushed by them and got her article. At once there came over us an unpleasant feeling, and we said: "Madam you are surrounded by discordant influences. There is great inharmony in your life. You can take no comfort in such conditions," etc. The lady with eyes snapping, replied: "No, sir! that is not true, my home is lovely." "Well," said we, "that is the influence we get from this handkerchief; but take it, we will try to get no more if we are not right." She

took the handkerchief, and handing us another said: "O sir! take this one, please." "Does the one I just gave you belong to you madam?" we asked. "No, sir," said she. We took the other one and hastened to the rostrum, and facing the audience, said: "Madam, there is a beautiful spirit daughter that comes to you. (We described her fully). She puts her arms around your neck and says: "Mamma, this is the way I passed away, just clinging to your neck. I was afraid to go, mamma, I wanted to stay with you darling mamma. But I am happy now that I have made you know that I live. I love you so much dear mamma and I am with you every day." This spirit continued her message to some length, and when she concluded, we said: "Madam, this, your daughter, passed away with throat trouble, diphtheria I think, judging from the influence she brings. Is this true?" (Lady weeping). "Yes, she died of diphtheria, and every thing you have told me is true. It is my darling child and I am so thankful for this message from her." "Madam," said we, "that this test may be more convincing to others, will you kindly tell the audience if you are acquainted with us." "I will gladly do so. I am a stranger to you. I never saw you before. I am a stranger in this city. I live in Buffalo, N. Y."

We then dismissed the audience, and many came forward to congratulate us on the success of the meeting. And this lady came to me and taking my hand while weeping, said: "I want to thank you sir, for what you have done for me tonight. O sir! I thank you so much, for now I know that it is well with my child and I shall surely meet her when my time comes to go." She then gave me her name, and shaking my hand, said: "God bless you sir. This is the happiest hour I have seen since my darling left me."

The lady went away, but in a few minutes she returned and said: "Please excuse me sir, I must shake your hand and say good-bye once more before I go, for I may never see you again." She shook my hand

again and turned away weeping. I have never seen the dear woman since, but I know we shall meet sometime. This is a demonstration of one way in which Spiritualism is blessing mankind. Experiences like this one constitute the real compensation that a medium receives; and one such should compensate for all the scoffs, misrepresentations, false accusations, and unjust criticisms. The angels are the true medium's friends.

CHAPTER XVI.

Mrs. Sprague's First Camp-meeting Lecture, and Platform Tests—A Prophecy and Its Fulfillment—Our First Visit to Chesterfield Camp-meeting—Meeting at Tidioute, Pa.—Dr. Acomb Loses Fifty Thousand Dollars. Spirit Right, Dr. Wrong—Tests at Sugar Grove—Lottoville Meeting and Seance—Spiritualist and Methodist Discuss Spiritualism and The Bible.

Mrs. Sprague's First Camp-Meeting Lecture.

In a former chapter we related what E. V. Wilson prophesied regarding our future work. The reader will remember that he said they—the spirits—would develop me and I should go over the whole land teaching and preaching Spiritualism and demonstrating its truth; and when Mrs. Sprague asked what would become of her, he said they would heal her physically, making her well and strong and would develop her mediumship so that she should heal the sick, give private readings, and give public lectures and platform tests. The reader will also remember that when Mrs. Sprague asked how long it would be before she would be able to lecture and give messages from the platform,

friend Wilson said: "Inside of ten years lady." All of this had been fulfilled, though she had never before been advertised to give a lecture. It was nearly ten years before she began speaking in public and giving tests from the platform.

July 21 to 25, 1894, we served the Maple Dell Camp-meeting Association at Mantua, Ohio. We supposed that I was to lecture and give platform tests and messages, which I did, and that Mrs. Sprague was to give private readings and seances. But when we received the programs we were surprised to learn that Mrs. Sprague's name was on the list of speakers for two lectures and she was to follow them with platform tests. She would hardly have consented to this if she had been consulted, but through my encouragement and the earnest request of the spirit friends, and their promise to sustain her, she was persuaded to fill the place as best she could. She took for her subject, "The Fallen Woman," reading a poem with that title. Her effort was well received as the applause of the audience attested. Her message work was excellent, and at the close of the meeting she received many congratulations. My diary records it as "A very fine meeting."

Since that day Mrs. Sprague has been speaking and giving messages and tests from the rostrum side by side with me. She has in this way, and in her private sittings, in circles, and in healing the sick, converted many people to the truths of Modern Spiritualism.

The reader may appreciate the great test in this prophecy better when I say neither of us had ever spoken in public, much less given a platform test or private reading at the time this prophecy was made. We were not capable, and we had no more idea of doing so than we had of visiting the moon. I trust this may serve as a help and encouragement to mediums who are developing, that they may have patience, perseverance and confidence to carry them forward to a successive unfoldment.

Our First Visit to Chesterfield Camp-Meeting.

Sunday, July 29, 1904, at the Chesterfield, Indiana, Spiritualists Camp-meeting, Mrs. Amelia Colby-Luther occupied the platform in the morning giving one of her masterly discourses.

Mr. J. Clegg Wright was the speaker of the afternoon and gave one of his splendid lectures. His meeting closed at 3:45 and at 5 o'clock we made our "debut" appearing before a Chesterfield audience for the first time.

After the meeting was opened, I was controlled by E. V. Wilson and gave a large number of messages and tests, among which were the following: To a lady (Mrs. R.) who arose and asked for a reading, we said: "Madam, you are not well. You have much pain in your side and back, which affects your spine and the cords and muscles of the neck. You have much pain at the base of the brain, a dull pain over the eyes, etc. We were quite particular in describing in detail the symptoms of her disease, and when we closed the lady said: "The diagnosis is correct in every particular."

To a gentleman (Mr. B.) we said: "Your mother is with you. She brings a little boy with her, and she tells me that you have a little girl in your home who is a medium. She says: "Be careful not to break the circle when she is personating. You did that once and it hurt her very much." The gentleman verified our statements.

We then said: "If there is a skeptic present who wants a reading, we would be pleased to have him rise in his seat, and we will read for him."

A half dozen men arose at once. We asked them to be seated and tried again; this time with better success. A gentleman, (Mr. H. C.), arose and we said: "Sir, your brother is with you and—" "I have no dead brother sir," said he interrupting us. "But," said we, "this spirit calls you brother;" (we then described the spirit). "I have no brother dead," said he. "Never

mind, sir," said we, Your spirit brother tells me that in the year 1872 you were financially embarrassed, and that he came to your assistance and tided you over the trouble; that if it had not been for his timely assistance you would have been financially ruined." "It's all wrong," said he, "it's all wrong, sir."

"It is not all wrong, sir," said we. "This spirit says it is true." We then gave a more minute description of the spirit and left the matter. When the meeting closed several persons came to me and said that the test was correct; that the spirit whom we described perfectly was the brother-in-law of Mr. H. C.; that in 1872 as we had said Mr. H. C. had come near failing financially, and that this brother-in-law (not brother as we had stated) then in the mortal form, had furnished the means to tide him over the difficulty, otherwise, he would have been ruined financially; that this fact was well known in the community and that they were personally acquainted with the affair.

This man came to me at the close of the meeting and said: "I am no Methodist, Presbyterian, Spiritualist, nor anything else. I never had a brother die. I have three living brothers. I never failed in business, and you are all wrong." We replied: "We did not say that you had failed. We said your brother saved you from failure." But we did not care to discuss the matter; we believed his spirit-friends told the truth and we would let the matter rest there. But some of his neighbors were not so kind, and faced him with the statement that the only mistake we had made was in calling the spirit his brother when it was his brother-in-law. The spirit came calling him brother at the first, and this was why I said that he was his brother. This was not such a terrible mistake as to cause an honest investigator to discard the grand fact that his "dead" brother-in-law had returned from beyond the grave and stated truths that had identified him and who had been described by us so perfectly that his old neighbors could not help recognizing him. Some wil-

ful skeptics are impervious to truth, but they cannot hinder the onward march of this grand movement.

We gave many fine tests at this meeting and received congratulations on every hand. Old Spiritualists greeted us enthusiastically, several saying that they were personally acquainted with E. V. Wilson and that he was certainly with us that day. Among the number who congratulated us was Mrs. O. K. Smith, a fine inspirational singer who once traveled with Mr. Wilson on his lecture tours through the south. She was free in her praise of him and his good work and congratulated me on my success and good fortune in having him for a helper and teacher.

Tuesday, July 31st, at two o'clock, p. m., we gave a lecture based upon subjects and questions presented by members of the audience which was well received. Following this Mr. Wilson again controlled me; going to the back of the platform and taking Mrs. Amelia Colby-Luther by the hand, he said: "Sister Luther, I greet you from my summerland home. I am happy to clasp hands with you from across the border land. I am still with you in the good work, as I was before leaving the mortal form. O, how my memory carries me back to the days when we traversed the country up and down. What enjoyment it was to battle old theology. Together dear sister we labored and fought for the right. Long years we fought side by side winning many a victory. We met many opponents in our just warfare and have driven many a theological buzzard from his dismal roost." "Sister, I bring you greetings and blessings today. Go on joyfully to the end. I am still with you." He then shook the hand of Mrs. O. K. Smith, the inspirational singer who used to travel with him and Mrs. Luther, said a few words of greeting, and then turned to the audience and began giving tests and messages.

First to Mr. E. R. S., of Waterloo, Ind., he said: "I see behind you a gentleman with a drawn sword, clothed in a soldier's uniform and holding a horse by

the bit. The horse is dapple gray; the soldier was a cavalryman and an officer in the Union army of the war of the Rebellion." "I do not recognize him," said Mr. S., and we continued by saying: "He was in Hooker's command, and you will be able to recognize him before you leave these grounds." After the meeting closed Mr. S. came to me and said that he could verify the test; that he could not think at the time it was given who it could be, but that he recognized the spirit and we had described him perfectly.

After giving readings to eight other persons we asked if there was a person in the audience who was not well and would like to have us diagnose his disease clairvoyantly, if so to rise and we would do so. Upon two ladies arising we selected one of them, giving a detailed description of her ailments, and closed by saying: "You have bronchial trouble, but you have no seated disease. Your spirit friends are very anxious to have you cease working so hard as your mediumship and hard work are too much for your health. You are sleeping with an old person who absorbs your life forces. It would be much better for your health if you would sleep alone. In doing so you would retain your strength." This test was verified and freely acknowledged, as all of the others had been, and we sat down mid great applause.

Mrs. Colby Luther arose and said: "I recognize our dear friend and brother E. V. Wilson. He uses this medium very well indeed. I should have recognized him by his voice, or by his actions and gestures. It is a remarkable personation. I am glad to recognize him, and am greatly pleased to receive his encouraging message."

Mrs. O. K. Smith said to me: "It is E. V. right over. Surely you are blessed for you have him with you. Yes you surely have him with you." Many others congratulated us in like manner, and we were grateful for their words of appreciation and encouragement.

I felt better after this meeting, for I had some misgivings at first when I thought of going on the rostrum to work beside such old veteran workers as J. Klegg Wright and Mrs. Colby-Luther. Since that day we have labored beside most of the great and good workers of this country, with no inharmony and free from misgivings. I have perfect confidence in the dear ones who led me to the restrum, and who have sustained me so faithfully through all the years of our work for humanity.

**Meeting at Tidioute, Pa.—Doctor Loses Fifty
Thousand Dollars—Spirit Right, Doctor
Wrong.**

We were called to Tidioute, Pa., a small town of 1,500 inhabitants, where we held a meeting on the evening of March 23, 1894. Previously we mailed our friends some posters to use in advertising the meeting. No Spiritualist meeting had ever been held in that town, and some of its people were greatly prejudiced against it. They seemed to think it was their duty to prevent our holding it. When the notices of the meeting had been posted around the town, it was discovered that about all of them had been torn down. Then another lot was put up; this time paste was used to hold them fast. Many of these our orthodox friends (?) defaced so that they could not be read at all. This good Christian (?) spirit did not subside even after the posters were destroyed, as a story was industriously circulated that the admission to be charged at our meeting would be one dollar. This caused considerable annoyance to the four Spiritualists of the village, and Justice Waltz, Mr. W. E. McIntosh and Mr. J. A. Stillman were besieged by people who wanted to know regarding the truth of the stories that had been circulated. When the people had been informed that this statement was false, our religious friends (?) continued the warfare waged against us by circulating the story that the meeting had been postponed for one

week. The town being small, it took but a little time to circulate a falsehood, or to refute it. Justice Waltz's office was again besieged. Mr. Waltz was a Spiritualist and the only one of the four that could be easily reached. When the people learned that the meeting would be held as advertised, these "saved" people invented one more falsehood and circulated it over the town. They said we had missed our train; had got left and there would be no meeting that night. This story was current when we arrived.

It would not be just to lay this contemptible work to the large body of Christians at Tidioute, for it was undoubtedly the work of but a few ignorant and fanatical ones such as attach themselves to every good cause, to its detriment. It is unfortunate that every religious sect or denomination must be judged by its ignorant, fanatical and fraudulent adherents, but such is usually the case. Spiritualists are often judged by the acts of montebanks, fakirs, frauds and villains who, self-appointed, masquerade as exponents of Spiritualism. Therefore it is but fair to say that the unprincipled persons who circulated these falsehoods in Tidioute, were not representatives of the good Christians of that village. They belong to that same class that have always proved a curse to Spiritualism.

We held our meeting in Tidioute as advertised. There were but twelve people in the hall when the hour for its opening arrived, but soon after they began to arrive, and though a fifteen-cent admission was charged to defray the expenses of the meeting, one hundred and seventy-five people gathered, including a Methodist minister who was holding revival meetings every evening, but who closed his meeting for lack of an audience and came to listen to our discourse upon the subject: "What is Modern Spiritualism." I am sure we did him, and the rest of the congregation some good, for we showed that Spiritualism teaches "Eternal Progression" instead of "Eternal Punishment," the Infinite Principle of Love, instead of a God

who "is angry with the wicked every day." Cause and Effect in place of "Miracles," and knowledge of the future life, instead of "Belief" in it.

Our lecture was listened to attentively and the interest increased when we began proving our claims. Our tests were numerous and pointed. I will record but one of them here. We invited any skeptic who wanted a reading to come forward and take the chair by us and said we would see what we could get for him. No one volunteered to come. After a pause some one called for Dr. Acomb. No one responded until the name was called several times, when he came and took the chair. On our asking if he was a skeptic, he said: "I certainly am not a Spiritualist." We then read his character, related a number of incidents in his life, described his mother, giving the date of her death, etc. We said further that he had led a very active life, that he had been interested in large ventures, and at one time was very successful. "I see you when your financial atmosphere is greatly disturbed. You have business interests in different localities. You are operating in different large cities. You have agents doing business for you at the time and seven years ago the eleventh day of last August you lost a fortune in one day." When asked to verify our statements the doctor said: "I can say, a part of it is correct."

After the meeting the doctor told me that he thought I was mistaken in the date of his loss, but that the rest of the reading was mainly correct. The next morning as I was passing Dr. Acomb's drug store, he stood at the door and asked me to come in while we settled the question regarding the date of his financial loss. He took some old ledgers and day books from the top of his desk, and on investigation found that I was correct in my statement; that his loss occurred the day and year that I had given. He told me that at that time he was carrying on a large business, that through his agents he had invested heavily in oil, and that on that

very day as his books showed he had lost fifty thousand dollars. This doctor's spirit mother had made her presence known. She had told him a truth, and had given it under such circumstances and in such a remarkable way that he was forced to accept it as an evidence of a continued life after the dissolution of the body. And thus is "A Future Life Demonstrated."

We answer Questions and Give Tests at Sugar Grove, Pa.

At Sugar Grove, Pa., March 9th, 1894, after answering twenty-seven questions which were handed in by the members of our audience, we gave many readings. Under the control of Mr. Wilson we said to a Mr. R.: "There stands behind you a lady. She has dark hair and eyes, is under medium height, has oval face, a clear complexion, etc. She gives me the name of Mary and speaks the word mother." "Is your mother in the spirit world? Is her name Mary? and have I described her? Answer. "I must say that neither statement is correct. My mother is living, her name is not Mary, and you have not described her." We then said: "This lady stands right behind you and in front of the gentleman (Mr. W.) sitting just behind you." To him we said: "Do you recognize this lady as your mother?" Mr. W. replied: "You have described my mother perfectly; her name was Mary and she is dead."

We then invited anyone who desired a reading, to come forward and be seated in the chair in front of us. No one moved. We then asked the audience to select some one to come and have a reading. A name was called out and a man came and took the chair. We said: "Sir, you are not looked upon with favor in the community where you live. You are a strangely organized individual. The people know but little of what is passing through your mind. Perhaps it is well that they do not read your thoughts." Suddenly he sprang from the chair; whether angry or frightened

we could not tell. His features wore a strange look as he seated himself at one side of the hall and watched us attentively. We were told that our reading was correct as far as it went, and that the man was undoubtedly frightened for fear that we would tell something that he would not wish to have told. If such was the case his fears were not well founded, for our spirit friends have ever sought to lift mortals to a higher plane of living and a better life, by appealing to the good in them rather than exposing their weaknesses or errors. We believe that if the man had remained until we were through the reading, he would have received encouragement and advice that would have been good for him to hear.

Lottsville Meeting and Seance.

On March 20th, 1894, we were advertised to lecture in the Wesleyan Methodist Church of Lottsville, Pa. At 7 o'clock, the hour set for the meeting, there was not a person in the church. At 7:30 less than a dozen had arrived. The outlook was not encouraging to the friends of our cause. The owners of the church through courtesy to Mrs. Harriet D. Smith and her husband, recently deceased, good Spiritualists who had by a liberal contribution, made it possible for them to build this church, allowed us to hold a Spiritualist meeting in it. But to counteract its "awful" influence these good Wesleyan Methodists held a rousing prayer meeting a few doors below the church where they kept up a lively and loud praying match until after the close of our meeting.

Soon after 7:30 that evening, the people of the town began to come in, and continued to come, until there were seventy people present. This was a large audience for this little village. Many came from a distance.

Our subject was "Modern Spiritualism vs. Modern Christianity." We quoted liberally from the Bible both to prove that modern Spiritualism is true, and to

prove that modern Christianity is not true from that standpoint of the Christian. The lecture was well received and several times we were heartily applauded. At its close we gave readings to five people. All of our statements were verified excepting one name that we gave. I will record one reading here. To Dr. F. M. we said: "There is a name written above your head. It is Charles." He said he did not recall any spirit friend of that name, and we passed on to others. After giving several readings we turned our back to the audience inviting anyone wishing to do so, to rise and speak a few words and resume his seat. Dr. M. arose. He was a stranger to us, and we did not know who had risen. We said: "Sir, seventeen years ago was a marked period in your young life. You were aspiring and laboring to accomplish a given purpose. You had a well defined object in view. You had a hard struggle, but after a period of struggle and delay you accomplished your desire. That which you accomplished at that time has been of great benefit to you, as it has to many others. That struggle brought you into your life work."

We then said: "There is a spirit with you who was a professional man in this life." We then described him thoroughly and said: "He gives us the name of Charles. He is the same spirit whose name we gave at the opening of this seance. He was your true friend—a sort of godfather to you. Do you recognize him? "I do, sir," said he; "it is my old friend—— who helped me when I was struggling to get my education. I studied medicine with him. I had lost my property and could not have gone on with my studies if it had not been for his help. His first name was Charles as you have stated. We then described the characteristics of this spirit gentleman, giving many of his peculiarities, etc., all of which Dr. M. pronounced correct. This test created a great deal of interest with Dr. M. and his friends. Many other tests were given, and our meeting was a grand success.

The next evening we held a large seance at Mrs. Smith's home. It was also a success. A few of the Wesleyan Methodists were present and witnessed the actual demonstration of the possibility of the truth of the statement that "The spirits of the prophets are subject to the prophets," and "There are divers gifts but the same spirit."

Spiritualist and Methodist Discuss Spiritualism.

One day in the month of August, 1894, while we were holding meetings in Dowagiac, Mich., we met Mr. ———, on the street. We had met him once some years before. After the courtesies of the day the following conversation occurred:

Methodist—"Are you in the jewelry busines now, Mr. Sprague?"

Spiritualist—"No, sir, I am preaching now."

M.—"Are you a minister?"

S.—"Yes sir, preaching and teaching the true gospel is my only occupation."

M.—(Apparently much pleased) "What denomination do you belong to Mr. Sprague?"

S.—"I am a Spiritualist minister."

M.—"Oh!—ah!—ahem! A Spiritualist minister? Do you believe in Spiritualism?"

S.—"I certainly do sir. If I did not I would not be preaching it. Come up to the Universalist Church this evening and hear us preach on this all-important subject."

M.—(With a sickly smile of incredulity and an expression of pity)—"I don't believe in Spiritualism. Dead people never come back after they leave this world. How can you be so credulous?"

S.—"Are you not a Christian? Mr. —."

M.—"Yes, sir, I am a Methodist."

S.—"Then you believe the Bible do you not?"

M.—"I certainly do believe it is God's true word, and that is the reason why I am not a Spiritualist. Spiritualism is from the devil as the Holy Scriptures

teach us. Only evil spirits come back and they come to lead us astray and cause us to loose our souls."

S.—"Kindly allow me to quote from your bible to prove to you that good spirits also return and communicate."

M.—"But you cannot do it. The bible opposes Spiritualism. It condemns it sir."

S.—"Please listen and we will see. 'And the spirits of the prophets are subject to the prophets.' That is New Testament scripture."

M.—"Well that teaches that those who were prophets can return to those who are prophets. I believe in the 'communion of saints.'"

S.—"So do I, and of sinners, too. One law governs all. But you just said that only evil spirits return, and now you say you believe that the saints and prophets return and communicate. How can you harmonize such contradictory statements?"

M.—"Easy enough, sir. God allows the spirits of the prophets and saints to communicate with the prophets and saints of this world, and sends evil spirits and delusions to the wicked."

S.—"Then you do acknowledge that good and evil spirits can communicate with mortals?"

M.—"Yes, whenever God decrees it, good spirits come to the prophets of God and evil spirits are sent to evil doers."

S.—"Well sir, now that you have acknowledged the truth of spirit communion, you are in a fair way to become a Spiritualist. Come out to our meeting to-night and perhaps you may learn how to discriminate between the good and the evil spirits."

M.—"No sir, I will not attend your meeting; I have no faith in Spiritualism; I don't believe in your spirits at all."

S.—"But your religion teaches that your Bible is an infallible guide; why do you not follow its teachings?"

M.—“I do try to follow its teachings. It is and shall ever be my safe and unerring guide in life.”

S.—“But, since you take the bible for your guide you should be guided by its teachings. It says: ‘Add to your faith virtue and to virtue knowledge.’ You have faith in a future life; now sir, come up to our meeting and see if you may not add the knowledge of a future life to the faith you now possess.” (See 2nd Peter I, 5.)

M.—“I tell you I will not attend your meetings sir, and that is settled. I will have nothing to do with your spirits.”

S.—“Then sir, you positively refuse to obey the commands of your ‘infallible’ bible, for it gives you this command, ‘Beloved believe not every spirit, but try the spirits whether they are of God, because many false prophets have gone out into the world.’ (1st John IV, 1.) It is plainly evident that you have not obeyed the command of your bible, as you have not ‘tried the spirits’; and that you are determined not to obey, as you refuse to try them and declare that you will have nothing to do with them. Let me inform you that there is no way to fulfill this Bible command except by investigating Spiritualism. Even if you were to hold a seance in your Methodist church and the spirit of John Wesley should communicate with you, then that would be Spiritualism. There is no way to try the spirits without coming to Spiritualism, so you may content yourself with the fact that to fulfill the scripture, you Christians will be obliged to come to Spiritualism.” All of the people of the world must do the same. Spirit communion is a part of Spiritualism.” We then separated—I to meditate upon the bigotry and prejudice of men, and he, perhaps, to cogitate upon why God allows the devil’s work in Spiritualism to continue. “Neither will they (he) be persuaded though one rose from the dead.” (Luke xvi-31.)

Our meetings in Dowagiac were a decided success. We got along quite well without this good Methodist brother, though we would have been pleased if he had been present to witness some of the phenomena of which he had been reading in his Bible for years.

CHAPTER XVII.

Cause of Disease Discovered by Clairvoyance and Patient Cured—A Double Test at Allegheny, Pa.—Meetings and Seances in Erie, Pa.—“It Is All Done by Phrenology.”—More Good Work in Erie—Eagle Lake, Mich., Grove Meeting—Many Proofs of a Future Life.

Clairvoyance Discovers Cause of Disease.

On Thursday, Sept. 24th, 1894, while we were in Indianapolis, Ind., a stranger, Mr. Frank McAllister, a young man, called and asked to see Mrs. Sprague. I told him she was giving a reading but would soon be at liberty to see him. When she was ready we entered the room, and she was soon under control of her Indian girl “Mendota,” who began by describing the symptoms of the young man’s trouble. Suddenly she exclaimed: “Oh Chief! you got big snake! Me see it! Snake make you sick chief! Me get snake. You do what me tell you chief, we get snake quick.” “You know you got snake chief?” she asked. “Yes, indeed I do!” said he. “You are right! I have a tape worm. I succeeded at one time in getting forty-seven feet of it, but did not get its head and I have suffered greatly with it. I came here today to see if you would discover it, and could tell me what to do to get rid of it.” Mendota gave him a prescription and instruc-

tions what to do, and told him to return the next Sunday morning at nine o'clock.

On Sunday morning he returned before the hour of his appointment. He excused himself for coming so early, by saying that he could not wait to tell us the good news. "I am rid of the snake. I got the head and all this morning. It measured thirty-four feet and ten inches. I am sure I am rid of it now. I feel like a new man. I felt so light and happy that I could not wait until nine o'clock to come and tell you." He could not find language to express his great gratitude to Mrs. Sprague and "Mendota."

That very evening he received a letter from his wife, who was at his home in Kansas, saying that she had just visited a medium there, and the spirits told her that he would soon get rid of the tape worm; that they would help him to do so. This experience is another link in the chain of evidence I am giving to prove the existence of spirits and their ability to reach us.

"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Jesus. See Luke x, 21.)

Double Test at Allegheny, Pa.

On Tuesday, Jan. 8, 1895, Mrs. Sprague held a seance in Dr. Bell's parlors in Allegheny, Pa. There were twenty-five people present, every one of whom excepting the mediums received messages and tests, some of which were very remarkable. I will record one which is a double test.

While Mrs. Sprague was giving messages to the sitters on the opposite side of the circle from that on which I was sitting, I saw a little spirit boy climb into the lap of the lady beside me. I told her what I saw in a whisper, and that the little fellow called her "Mamma," and said his name was "Willie." The lady in a low whisper said: "That is my darling's name."

I then told her what the little boy said, and she received it with eyes brimming with tears.

Later, as the seance progressed, Mrs. Sprague, under the control of "Mendota" turned to a gentleman sitting opposite me and told him of a little spirit boy that came to him calling him "Papa" and said his name is "Willie." She then delivered a sweet and comforting message from the little spirit boy and turning around and coming over to our side of the circle, took the hand of the lady beside me and said: "Willie says this is his Mamma." She then proceeded to give a message for this spirit child to his mamma.

This was a beautiful and touching test, being perfectly understood and verified. The joy of these bereaved parents on receiving this message from their dear child was apparent, and the sympathy of the circle was plain to be seen in the moistened eyes and the tender expressions of countenance of its members.

Experiences such as these are of almost daily occurrence with us, and in this we are indeed favored with the knowledge of their truth and reality. This was a double test, as I had given it to the lady while Mrs. Sprague's back was turned to us and she, giving tests to others, did not hear my whispers or know that I had given the lady anything at all. And she had connected the gentleman and lady as "Willie" had shown her that they were his parents. Neither of us knew that they were husband and wife until the spirit revealed it through Mrs. Sprague.

These people introduced themselves at the close of the seance and thanked us with deep feelings of gratitude for the messages. Their names were Ryan. It is often said that Spiritualism is beautiful if it is true. The most beautiful thing about it is that it is absolutely true, and that such occurrences as the one recorded above are every day experiences among mediums and investigators.

Meetings and Seances in Erie, Pa.

At Erie, Pa., April 1st, 1895, we gave a reading to Mr. G. H. His spirit friends controlled me and talked to him telling of his great trials and troubles, and that he had contemplated suicide. They begged him not to allow himself to think of such a thing for a moment, and explained the terrible condition in which it places one after reaching spirit life. While tears were flowing from the medium's eyes as well as from his own he promised his spirit friends that he would never allow himself to contemplate it again.

This gentleman had never consulted a medium nor ever attended a Spiritualist meeting until the evening before. On leaving me he said he could not find words to express his thankfulness for the reading we had given him; that it was all true and that he knew I could not have known of the things I had told him. Said he: "I am satisfied that Spiritualism must be true."

On April 7th, at 2:30 o'clock p. m., we delivered a lecture in Jerecki Hall, State street. We had a fine audience and the subject was: "Spirit and Matter—Their Relations." I was conscious through nearly all the lecture. Though I had a fine inspiration, it was becoming evident that I was outgrowing the trance condition, and becoming more conscious while under control.

Then came our seance. To a lady, Mrs. E., to whom a spirit directed us, we said: "There is a spirit comes to you. It is your daughter. She says: 'Mamma I passed away when a little babe. I was but a little bud. I have now grown to womanhood.'" She holds in her hand a large bunch of violets and presents them to you as a symbol. She says you will understand. This spirit then gave a short description of her spirit home and a message of love to her mother. The lady said she had lost a babe by death many years before.

To a gentleman, Mr. N., we gave something on

matters pertaining to his business, naming the date on which he came near a financial failure and telling of two people who came to the rescue and saved him. We said that he had been tempted, and if he had been dishonest he might have been wealthy. We gave the date that he was tempted and said the temptation was great but his better judgment had prevailed, he resisted and was saved. After giving him many other dates and incidents, we said: "Your mother who is a spirit tells us what we have told you. She has been many years in spirit life, but has been your guardian spirit always. She is very proud of you and is thankful that you resisted that great temptation."

"Now sir, we are in your hands. Kindly tell the audience whether your mother is in spirit life and if we have told the truth." The gentleman said: "It is all true, and I never saw you before."

At the close of the meeting he came forward and thanked me feelingly, his large blue eyes filled with tears, his voice became husky, he pressed my hand and struggling with his emotions walked away. I will write no more of the strong tests and lovely messages given at this seance, but they were numerous and every one was verified by those receiving them. This seance furnished ample proof of the presence of the spirit friends and that they are conscious of our acts and are grieved or pleased at what we do. Their love for us and their interest in us continues beyond the grave.

At 7:30 in the evening we held another meeting in this hall. There were two hundred people present. After the lecture we spent an hour in giving tests of spirit presence and messages. All were good. I will record one of them here. We asked that any stranger come to the rostrum and take the chair while we give him a reading. A gentleman, Mr. I. L., did so and we said: "Sir, you have been a hard working man all of your life, earning your bread by manual labor. You have not accumulated money. You were

a soldier in the war of the Rebellion. We see you in the midst of battle, the bullets are flying around you like hailstones; you are wounded; and now we see you in a prison pen. You were a prisoner of war in that horrible place. You were often close to death during the war. When the war was declared you were young. Your home was not a pleasant one, and you stole away and enlisted without the knowledge of your people. Following this we read his character making several positive statements and in response to our request he said that he had never seen me until I came upon the platform that night; that everything I had told him was true; that he had always worked hard for his living; that he ran away from home and became a soldier; that his home was not a home to him, and that he was wounded in battle and was taken prisoner, thus verifying everything we had told him.

All of the other readings were also recognized, and they were all given to strangers, as the president, Mr. Clark M. Cole, at the beginning of the seance requested that only strangers and skeptics rise for readings.

At the close of this hard day's work we were very much exhausted and on our arrival at the home of Mr. and Mrs. Cole where we were domiciled, Mr. Cole gave me a fine magnetic treatment; I drank a glass of hot lemonade and retired to rest.

It Is All Done by Phrenology.

At Erie, Pa., May 5, 1895, after the lecture we gave readings to eight persons. The first one was pronounced a failure. The second one, we were told, was incorrect, due undoubtedly to our getting enrapport with others instead of these subjects. These failures pleased the skeptics and they indulged in a quiet laugh which we encouraged by saying: "Laugh and enjoy yourselves while you may. It is the skeptics' turn to laugh. You so seldom get the chance to

make sport of our failures that you should improve this opportunity. But wait for the sequel."

Our next subject was a pronounced success; the fourth one was correct in every particular, as were all but one of the readings that followed.

We gave a reading to a young man, describing two spirits, giving incidents and dates in his life-history, and several pointed tests, all of which, he said, were true; "but," he added, "it is easy to see how it is done. It is all done by phrenology." This was said with a sneer and in a tone of derision. We then said: "You are very quick tempered, quite arbitrary and exacting. You want all to do with you as they agree to do. If a man makes an appointment with you and fails to fill it, you get angry and are not easily satisfied." The young man became excited at once; he was angry, as every symptom showed, and he said: "You are all wrong. You have made many mistakes. Why sir, I can read you in the same way. It is all done by phrenology." We replied that it mattered not how it was done and asked him whether our last statement was true. "Are you quick tempered and irritable as we stated?" "No sir, I am not," said he, while every gesture, every expression of his countenance and the tone of his voice showed plainly that he was very angry.

We then said: "Well, sir, you have stated that the reading was all correct excepting the last statement, and we will leave that to any person who may be acquainted with you, or to the people who are present and have witnessed your ill temper in this matter."

"No sir!" he shouted. "It is not true; besides I am a stranger here and no one knows me, and you are wrong sir. I can do this as well as you can. It is all done by phrenology;" and the young man was greatly excited as he took his seat.

"Now, Mr. Chairman," said we, "to prove that we do not tell these things by phrenology, as our late friend declares, I will turn my back to the audience

and ask that any middle aged man rise in his seat and speak a few words in a clear, natural voice and we will demonstrate that we do not do it by phrenology."

I then turned my back and a gentleman arose, spoke a few words and resumed his seat before we turned our face to the audience. Then we proceeded to give him a life reading, pointing out his characteristics, peculiarities, etc., mentioning incidents and giving dates of experiences in his life that we saw, making more than a dozen positive tests, all of which the gentleman declared were correct. On being questioned the gentleman stated that he was a stranger to me, that he was not a Spiritualist and that this was his first experience at one of their meetings. We then asked the audience if we had not vindicated ourselves and proved that our young friend was mistaken in his statement that it is all done by phrenology. The applause that followed showed clearly that we had, and thus, aided by our spirit friends, we added one more to the thousands of victories over our unfair and bigoted opponents.

Our last reading was given to a lady. We touched her hand to connect the battery and then said: "Your mother, now a spirit, is here." We gave a minute description of this spirit and continued as follows: "Your spirit daughter is also with you. She passed away many years ago when a little child. She says, 'Mamma, I have grown to womanhood in spirit life. Everything is beautiful where I live and I am so happy to come and tell you of my heavenly home.'" After giving a short description of her spirit home and stating that she had been in grandma's care all these years, this beautiful angel left us to make way for a large, fine looking man, dressed in the uniform of a Federal soldier, whom we described and stated was the brother of the lady. Then followed a life reading of the lady herself and a description of her home surroundings, as well as the stating of other facts which are not discerned by the mortal sight, and at the close of the

reading the lady told the audience that all that we had told her was true. She said: "My little girl passed away many years ago. Both of the names he has given me are correct." (The report in our diary does not give the names.) "He has described my dear mother perfectly. My brother was a soldier, and the life reading he gave me is correct. It is all true." "Then madam," said we, "it is proved that we have seen your spirit friends and they are here with you to-night; and phrenology does not explain it."

Mid great applause we retired to our seat. My beloved spirit helper, E. V. Wilson, left me, and the meeting was dismissed.

The following brief account of our work was published in the "Erie News" of May 2, 1895:

"ERIE SPIRITUALISTS.

"A Boom in the Belief of Ghostly Visitations through Mediums.

"The First Society of Spiritualists are having a revival. E. W. Sprague, trance speaker and platform test medium, has been with them the last five Sundays, giving twelve lectures and two senaces. His lectures have been followed with tests, reading the characters, diagnosing the diseases of persons, describing clairvoyantly the spirits of departed friends, giving incidents and accidents in the lives of individuals, etc.

A number have been converted and the newly organized society is in perfect harmony. Mr. Sprague has been engaged for another month and will hold services in Jarecki Hall each Sunday at 3 and 7:30 p. m. His tests are not of the Baldwin kind. Everybody invited."

The following report of our work in Erie, Pa., was published in the Progressive Thinker of May 22, 1895:

"Thomas R. Watson of Erie, Pa., writes as follows of the veteran worker, E. W. Sprague: "I want to tell your readers of a remarkable seance held at my house on Wednesday evening, May 8th.

E. W. Sprague was the medium. There were twenty-seven persons present, the most of whom were skeptics. Mr. Sprague opened the meeting with a few remarks. Congregational singing followed, during which Mr. Sprague was controlled by that well known spirit, E. V. Wilson, who gave tests in the form of character readings, clairvoyant descriptions and communications, for two full hours. Fathers, mothers, wives, husbands, children and friends, some of whom were almost forgotten, were recognized. Others constantly remembered, put in an appearance through the aid of Spirit Wilson, giving incidents and accidents in the lives of those present, with dates and names. Some of the communications were given in poetry, and altogether it was a wonderful seance. I kept account of the number of positive tests given, and they numbered 114, out of which 102 were recognized on the spot and some of the others were called to mind by the recipients later on.

Mr. Sprague has been the speaker for the First Spiritual Society of this city for the past six weeks and will remain until the close of this month. Through the aid of his guides our society has grown stronger, new members are joining us, perfect harmony prevails and all are encouraged. Your valuable paper is thoroughly enjoyed and looked forward to each week by a large number of people."

More Tests at Erie, Pa.

May 22, 1895. We held a seance at the home of Mr. and Mrs. Clark M. Cole in Erie, Pa., at which we gave a dozen readings and one hundred tests. Mrs. Sprague followed me under deep control of "The Student" and gave four readings which were simply

grand. She described several spirits, personated others, giving the names of some of them, and under personal control of others gave loving and consoling messages; one of which was given to Mrs. D.—a stranger to us—which brought tears to the eyes of several. The lady receiving it gave way to her feelings and wept aloud, leaving her chair while her spirit husband was giving his message, but returning as soon as she could compose herself, when the spirit continued and she received a long and encouraging message.

Mrs. Sprague gave more than forty tests everyone of which was recognized and the spirit messages brought comfort and consolation to those receiving them. This was an interesting and remarkable seance. We all felt that it was good to be there and went away happy. Blessed spirit communion! thou art “altogether lovely.”

Note from My Diary: “Sunday, May 26, 1895. Held two meetings in Jirecki Hall, Erie, Pa. At a business meeting it was unanimously decided to apply for a charter with the N. S. A. This is one of the results of our two months’ work in Erie. Our theme for the afternoon lecture was ‘The Needs of the Hour.’ It was a glorious meeting and the spirits were with us in full power.”

“The tests and messages that followed were given by Mrs. Sprague. They were strong, right to the point, unmistakably true, and beautiful. I was proud of her and thankful to her inspirers. It is now proven true that she has a mission to fulfill in the way of platform work, and the prophecy made by E. V. Wilson so long ago regarding it is now fulfilled.”

Meetings at Eagle Lake, Mich.

On the 4th day of August, 1895, we held two meetings under the auspices of the Paw Paw Valley Spiritualist Association at Lake Side Park, Eagle Lake,

Mich., Dr. B. O'Dell, president of the Association, presiding.

At the morning meeting we delivered a lecture and followed it with tests. Two gentlemen arose for readings; we selected one and said: "You met with an accident some years ago, in which you were injured here" (indicating the right side and back). "We see you lying prostrated but do not see what caused the accident. You suffered intensely from the straining of the muscles and you are suffering from that accident at this moment." We then described a spirit, said it was his mother, and asked him to verify our statements. He said he had no such trouble and never met with such an accident. "Then this is a failure," said we. "No! no! it is not a failure. The spirit says the reading belongs to the gentleman who arose at the same time that you arose. Ask him." We did so and he replied as follows: "Well, yes. My back and side pain me now. Some years ago I was thrown by a horse while shoeing him and was badly hurt and terribly strained as you have described. I have never recovered from it." We then gave a description of the spirit who had given us the information and said: "This is your mother, is it not" and he replied: "That is a good description of my mother and she is dead."

The investigator may ask how we came to make the mistake and first give this reading to the wrong man. We will answer briefly: The psychic laws and forces are very subtle and in dealing with them the medium should exercise great care, and even then is liable to mistake. The reflection of the image before the photographer's camera is always inverted upon the lens. The lens of the clairvoyant is much finer and may be deceiving as to distance, etc. Then the magnetic aura surrounding each person being of different density, shade, color, influence, etc., from every other person, also has its effect. Clairvoyance is one of the finest, most subtle faculties, and the medium, who is the instrument, through whom it is produced, must of neces-

sity be one who is finely attuned in order for the spirit to play upon his organism with success. And the finer the instrument, the easier it is influenced by its surroundings. Knowing so little about conditions, as the ordinary public audiences do, the getting of good mediumistic results from the platform is almost entering the shadow of the land of miracle.

One more test we will record here. We said: "The name of Cora is given to us. It is a spirit, and comes to some one in this part of the house" (pointing). A lady raised her hand and we said: "Yes mamma, I am your own little Cora." Then followed a message of greeting from this little angel to her mamma and papa. The spirit told them that she was attending school in spirit life, that grandma was taking care of her and that she was growing there the same as she did here, and closed by saying: "Dear mamma and papa do not grieve for me, I am happy only for your grief." We then described the spirit of "Grandma," saying: "Madam, this is your mother. Do you recognize her from the description?" "Indeed I do," said she, "it is perfect."

After the meeting these good people came and feelingly thanked me for this perfect proof of the return of their little darling. They were deeply affected. This unexpected message was a solace to their sorrowing hearts.

There were four hundred people present in the afternoon and our service lasted two hours. One lady remarked that not many ministers preaching the Christian religion could command such close attention and hold an audience like that sitting on those rough board seats with no backs, for that length of time.

The people were much pleased with our work of the day. We received many congratulations. One dear old lady came to Mrs. Sprague and said: "I want to touch the hem of his garment"—meaning mine. Mrs. Sprague asked if her garment would not do just as well. "No, no," said she, "I want to come in contact

with that good man." Mrs. Sprague brought her to me, and introducing her told me of her request. I know I blushed. I was embarrassed, though I fully realized the great compliment she paid me. She was a sweet and motherly old lady with white hair, blue eyes, comely features, and a bright mind. Every feature told the story of her goodness. I never saw her sweet face before nor have I since. She has probably gone to her spiritual home ere this. O, how beautiful is heaven! It must be so, for it is peopled with lovely and harmonious souls such as this dear old lady. Heaven is a condition of harmony. Whoever is in harmony with himself and his surroundings, whatever world he may occupy, is in heaven. It pays to be good.

Many Proofs of a Future Life.

At Indianapolis, Ind., Sept. 8, 1895, we held a meeting in Grand Army Hall, No. 30 Delaware St. "The World Invisible, The World Real," was the theme upon which we based our discourse. "All real energies are invisible. Spirit, mind, reason, force, and all powers that act are invisible. Men think, but who ever saw the thinker? We never see the man, we only see the clothing—the flesh—he wears. Worlds move, but no eye has seen the force that moves them. We are spirits to-day as much as we will be in a thousand years, and as spirits acting on our physical bodies, using the hands, eyes, tongue, etc., we are invisible to each other. The eye, the foot or the head is not the man. The man is the real energy that acts and is invisible. The spirit man survives death, manifests through matter, and is still invisible. There are no miracles. Spiritualism has analyzed the so-called miracles and has discovered that they are not miracles at all, but are natural phenomena, no more wonderful than the simplest manifestation of the visible man—so-called. I speak, I see, I think, but I know not how I do it. I act upon matter, and matter is seen to be acted upon, but I am invisible." We spoke for one hour along these lines and closed with great applause.

Then followed the usual seance. Three spirits announced themselves giving their names as follows: Henry Arnold, Henry Andrews and William Johnson. Each one gave a message and was recognized. All their statements were verified by their friends who were present.

We gave readings to six persons, and in all gave sixty-four tests, sixty-two of which were verified. I will record one of the readings: We gave anyone who wished for a reading, permission to rise and make it known. An elderly gentleman was the first to respond, and we said: "Sir, we see you at the age of seventeen years. You were overwhelmed with the duties that fell upon you. From that time until the age of twenty-six you had more than your own family to care for. At the age of forty-four you entered into a business transaction which proved to be a failure, and you lost nearly all that you had accumulated by years of hard labor and economy. Two years later you were prostrated by an accident. Six years ago last August you made a change which gave you more liberty than you had previously enjoyed for years." Ans. "That is true, sir."

"You have acquired a competence and for the last twelve years you have felt perfectly at ease upon the question of finance. During your life you have changed your location five times, selling out, leaving friends and moving into new and strange surroundings. A small amount of money fell to you by inheritance, but it did you little good. You have earned all you possess. Your spirit mother is with you here to-day." Here we described her and asked if he recognized the description. Ans. "The description is correct." "You inherited your mother's disposition. Your eyes are like hers, the upper part of your face resembles hers very much." We then told of his mother's life on earth, naming incidents and experiences that were hers, all of which he verified.

We continued by saying: "Your wife who sits beside you thinks you are just right, with one exception: you are not quick enough to take advantage of opportunities. She thinks you are in that respect a little slow." Wife nods her head. "You have lost money by listening to others." Wife, speaking quickly: "That's true! that's true, sir!" "Now," said we, "can you verify every one of the more than twenty statements that we have made regarding yourself and your spirit mother?" Ans. "Every word is the truth." "Are you a stranger to this medium?" Ans. "I am. I never saw you before. I was never in this hall before. It is very remarkable, sir."

The audience applauded, the meeting was dismissed, and we went to our rooms happy in the knowledge that we are instruments in the hands of the spirit friends doing good.

CHAPTER XVIII.

Our Twenty-Eighth Wedding Anniversary—Letter from Leonidas, Mich.—Our First Engagement at Grand Ledge Camp Meeting—Spirit Messages at Elwood, Ind.—Excellent Demonstrations of Spirit Power at Indianapolis, Ind.

Our Twenty-Eighth Wedding Anniversary.

"Love knows no change but this,
Ever to grow in bliss
As years go rolling by;
And when its flowers have fled,
The ripe grain waves instead,
Food for souls on high.

“And love is never free,
But e'er in unity
With highest laws it moves;
Quenched are unholy fires,
And dead are gross desires,
In him who truly loves.

“And love can never die
In-linking the ‘You and I’
Through all the bright To Come,
Its sacred altars shine
Among the stars, divine,
Making our soul's true home.”

—ELIZABETH LOWE WATSON.

Tuesday, August 13, 1895, was the twenty-eighth anniversary of our wedding. At this time we were filling an engagement at the Vicksburg (Mich.) Spiritualist camp meeting. The bell calling the people to the morning conference did not ring until a late hour, and when we entered the auditorium we were much surprised. The rostrum had been beautifully decorated with vines, evergreens and flowers in great variety. In the background, printed artistically upon white cloth was the following: “May This Day Oft Return to Bless the Friends in the Visible.” “August 13, 1867, to August 13, 1895.” This was bordered by vines, with here and there a beautiful water lily, making a very pretty frame for the inscription. There were two chairs on the platform decorated with vines and water lilies, and the Wedding March was played while the bride and groom were escorted to the rostrum and seated in these chairs. Mrs. Sprague and I had received no hint of what was being done and were completely surprised.

A solo, entitled “One Heart's Enough For Me, O Who Could Wish For More,” was beautifully rendered by Mrs. Hursen. Following this Mrs. Woodruff, the presiding officer of the camp meeting, explained the

purpose of this gathering, saying that it was the twenty-eighth anniversary day of the marriage of Mr. and Mrs. Sprague. She explained that as it was not possible for the friends to be their guests on this day of festivity, it was decided to make this young married couple the guests of the campers. It was a very appropriate and happy little speech and was greeted with rounds of applause. Mrs. Woodruff then introduced Miss Cora Fuller, who recited "The Story of Some Bells." She was greeted with prolonged applause, and returning to the rostrum she recited "Our Railroads," a very comical recitation which was also greatly enjoyed and applauded.

After a season of short speeches by different ones, each expressing his or her love and good will for the young bride and groom, Mrs. Sprague responded with a very earnest and touching speech, relating some of the experiences these twenty-eight years had brought to them, mentioning their conversion to Spiritualism and not forgetting their two loving children, who had contributed so much to their more than a quarter of a century of happy partnership along life's journey. She closed by thanking the friends for this expression of their kindness and good will.

Mrs. Hursen then sang the beautiful song, "Life's Journey," after which Mr. Sprague spoke for a few minutes, when his "familiar spirit," "Payn," came and controlled him. He said he had been with him since his birth, accompanying him through storm and sunshine, through valley and on hill top in his life experiences; that he had labored long years to bring him out into the work of Spiritualism; that the spirit world had brought this couple together for this very purpose, etc. (Are matches not sometimes made in heaven?) He prophesied a great work for them in the future, and closed with an improvised poem touching upon their experiences, their work in life and in the great work of Modern Spiritualism, predicting greater things still to be accomplished through them in the future.

Following this Mrs. Hursen improvised, played and sang a song that was full of tenderness and good will, and the chairman dismissed the meeting with a few kindly words.

This was to us a beautiful and helpful meeting, and we shall always feel to bless the dear friends who contributed to the pleasure of the day. It is a joy to work with kindred souls, especially in a movement that unites heaven and earth, bringing comfort and consolation to the sorrowing, and brightening the way of those who are groping in darkness regarding the future life, or entering the shadow of death. Heaven bless our friends.

A Letter Which Explains Itself.

“Leonidas, Mich., Sept. 10, 1895.”

“Mr. E. W. Sprague, Jamestown, N. Y.

“Dear Brother:—Although we are strangers, I know you, as I had the pleasure of listening to your lecture August 11, 1895, at Vicksburg, Mich., at the camp meeting.

“The reason why I write you is to tell you what has happened since that time. You gave a lady a test that day and told her of seeing some of her friends around her. You paused for a moment and then told her that she was going to move out of her old house and move into a new one. I was well acquainted with that lady; her name was Mrs. Sarah Cleveland, of this place. We have lived neighbor to her a great while. Well, the next day, August 12th, about 2 p. m., she was taken suddenly sick and died August 23rd. Now if it is a fair question, did your control see anything to impress him that the lady was near her journey's end? I would be glad to hear from you.

“Wishing you pleasure and success, I will close.

“From a friend,

“J. R. LOWTHER,
“Leonidas, Mich.”

The lady was taken sick the next day after the prophecy was made, and in eleven days more she moved out of the "old house" of clay and entered her new dwelling house, the spirit body. Was it a prophecy and its fulfillment, or only a coincidence? If it was the only experience of the kind it might be relegated to the realm of coincidence, but as it is a common occurrence among Spiritualists, it can hardly be explained satisfactorily from that standpoint. If it was not a coincidence, then it was a prophecy fulfilled.

Grand Ledge Spiritualist Camp Meeting.

From July 30th to August 2nd, 1895, inclusive, we served the Grand Ledge Spiritualist Association for the first time, Mrs. Sprague and I both giving lectures and tests each day. Here we met several of the good co-workers for the first time, among whom may be mentioned Mrs. Abbie E. Sheets, Mrs. Martha E. Root, "Farmer" Riley, all of the officers of the camp, and several others. It is always a pleasure to us to meet and become acquainted with those who are laborers in the great field of reform, and it has been our privilege to meet most of the Spiritualist speakers and public mediums of the United States, as well as many of the officers and working members of societies, camp meetings, State Associations, and of the National Association. We enjoyed the camp work at Grand Ledge very much, and had the satisfaction of knowing that it was well appreciated, as the following resolutions which were adopted and signed by the officers and campers and published in the "Banner of Light," shows:

"Grand Ledge, Mich., August 2, 1895.

"We, the undersigned Spiritualists in camp at Grand Ledge, Mich., desire herewith to give testimony in support of the ability of Mr. and Mrs. Sprague, and express it as our opinion that Spiritualism has as earnest, convincing advocates in them as upon the platform at the present time. Their lectures and tests

will long remain as of great assistance to the cause at large and to Grand Ledge in particular. We wish them every success possible to be attained in this world, and a beautiful home in the spirit realms."

Elwood, Indiana.

At a meeting held in Elwood, Ind., October 13, 1895, we gave the following reading to Mr. H., a stranger to us. We said: "At seventeen years of age you went out into the world caring for yourself. From that time until you were twenty-one you had a hard struggle. At the age of forty-four you were in deep sorrow over the loss of a dear friend. Seven years ago you made a change in your life. You are in new surroundings. It is like a new house; everything is neat and clean. There is a spirit with you (describing him). He is your grandfather. You were a soldier. At twenty-four years of age we see you in battle. It is the War of the Rebellion." The gentleman verified our statements and we passed to the next.

A gentleman arose. We said: "Please speak to us, sir. We want to catch your voice." He did not speak, so we asked: "What are your politics?" He replied: "I am a Prohibitionist"; then turning to his companion he said in a low tone: "When I am alone." Then we said: "Sir, twice you came near losing your life by accident." "That's naught," said he, sneeringly. "That will do, sir," said we, "you may sit down. You have offered an insult and we will not read for you." Reader, can you realize the meaning of such conditions as this poor, ignorant man made for his loved ones to communicate? If not, read on a little further.

A lady arose and said: "Will you tell me something, please?" "Yes, madam we will," we replied. "There is a dear little girl with you. She is your little daughter." Here we were lead to personate, gasping for breath and between the gasps crying out, "Oh, Mamma! Oh, Mamma!" This so affected the lady

that she cried out in distress and fell over into the arms of the lady sitting beside her. She soon rallied, however, and her spirit child gave her a message in verse which was beautiful. The lady verified the test and said that her little one when passing away breathed just as I did, and her last words were, "Oh Mamma, Oh Mamma." "Now," said we, speaking to the audience, "contrast this reading with that of the man for whom we just refused to read and note the conditions made by each and the results obtained.

Excellent Demonstrations of Spirit-Power Given at Indianapolis, Ind.

On Sunday, September 15, 1895, we held two meetings in G. A. R. hall, No. 30 North Delaware avenue, Indianapolis, Ind. The morning discourse was based upon the subject of "prayer." The lecture was followed with demonstrations, and under the influence of E. V. Wilson we gave many remarkable and comforting tests and messages, every one of which was verified.

To a lady—Mrs. L. J. B., of Bloomington, Ind., who was a total stranger to us and a stranger in the city—we said: "Six weeks ago yesterday there was an accident in your life which caused much excitement. Everything around you was excitement. You came very near losing your life. After the accident you were in doubt as to what you had better do, but on the following Monday you received word that brightened up the matter. It was two or three days before it was settled, but it was then settled to your satisfaction. Madam, can you verify these statements?"

She replied: "Yes, sir. It is all true. But how did you know it?" "We will tell you, madam. Your Spirit grandmother on your father's side told us of this and she says that she and Uncle John and William Hardy (all spirits) were there and saved you from death."

Lady speaking: "This is wonderful. You have made one mistake, however. The accident occurred six weeks ago day before yesterday, instead of six weeks ago yesterday, as you stated. I was driving out in my surrey; a lady friend was with me, when a runaway team with a loaded wagon ran into ours, smashing it all to pieces and throwing us to the ground. We were taken home, where we found we were not seriously injured. We suffered only a few bruises, but received a terrible nervous shock, from which we did not recover for several days. On the following Monday, while I was still in bed, word came to us that the owner of the team that caused the accident would pay us for the surrey, and two or three days later we received a check for the same." We inquired if she recognized the grandmother and the names of the spirits that we had given, and she replied: "I certainly do, and everything you have told me is true." "Are we strangers to each other?" we asked. She replied as follows: "We are strangers. I never met you before. I live sixty-five miles from here, and I came into the hall after you began speaking."

Recapitulation:

Test No. 1—An accident happened to the lady.

Test No. 2—Accident hapened six weeks ago yesterday. (Undoubtedly I misunderstood the spirit as mortals misunderstand each other, thus making the mistake of one day.

Test No. 3—There was great excitement.

Test No. 4—The following Monday word came that brightened up the affair.

Test No. 5—Two or three days later the matter was settled satisfactorily.

Test No. 6—Grandmother on father's side the informant.

Test No. 7—Name of Uncle John, a spirit.

Test No. 8—Name of William Hardy, a spirit.

We stated that these three spirits saved them from great injury or death; the lady said afterward that everybody thought it a miracle that they were not killed. Here are eight positive tests given without knowledge of the facts on our part. If this is not proof, what would be proof of any truth?

On Wednesday, September 25, 1895, after a short lecture, we gave a few readings, among which were the following: At our request a lady came forward, we touched her hand, she returned to her seat and we read as follows: "There is a little girl who follows you down the aisle." We described her carefully and the lady said: "Yes, that is my little niece; the description is unmistakable." We described a gentleman also whom she recognized. Then we said: "Just nineteen minutes ago you were criticizing our lecture and our language." The lady seemed much confused and embarrassed and we asked if this statement was not true. After gaining her self control she said: "Yes, it is true, but my criticism was very favorable to you." (Laughter.)

Continuing, we said: "A spirit tells me that you are greatly disturbed mentally; that you are not satisfied with the results of your hard labor. Justice has not been meted out to you. You have made no complaint, nor have you mentioned this excepting to one lady, though you have suffered much. We hear a voice saying 'Mother' and 'brother.' It is your spirit mother and brother." We described the mother and said: "Her eyes were weak in this life and she had a habit of shading them with her hand when she looked at you." I have no mother in spirit life," said she. "Madam," said we, "you have a mother and a grandmother in spirit life, and both are here." The mother is your mother-in-law, but she is a mother-in-love." "That is true," said she, speaking with earnestness. "She was a dear mother to me." We also described her brother and she verified the description. We then said: "You are a stranger to us and a skeptic, and all we have told

you is true, is it not?" "It is all perfectly true," said she. "I am a stranger to you, and I am not a Spiritualist."

I then turned my back to the audience and gave permission for any one who wished for a reading to rise and speak that the audience might know who we were reading for. A gentleman arose and said: "Can you see anything for me?" With back still turned to the audience we answered: "Yes, sir, we can see a scar on your left knee which was caused by an accident when you were fifteen years of age." "That's the truth!" said he, and the audience laughed.

Continuing, we said: "The spirit of a little lady comes to you. She has dark brown hair, blue eyes, full forehead and high cheek bones. She has a sweet face, though it is thin. Her transition was caused by what may be termed lingering consumption. She was sick a long time and became very much emaciated. She now places her hand upon your shoulder, looks into your face and speaks, but only a whisper. Before she passed away she was so weak she could not speak aloud. We catch these whispered words: 'God bless you my darling husband. You were so good to me; so kind and tender throughout that long and terrible trial. You were so patient, so loving. I did not want to leave you, but I feel better now. Forgive me darling for the trouble I caused you. It was my weak and nervous condition that caused my lack of patience. I am so glad to come. I will come again when I can.' And bidding him good bye the spirit left us. We then asked the gentleman to tell the audience how much of the reading he recognized, and whether we were acquainted or not, so the people would be able to judge of the value of this manifestation." His answer was as follows: "I never saw you until to-night. All you have said is true. It was my wife." And overcome with emotion he sat down weeping.

CHAPTER XIX.

Meetings Held in Fort Wayne, Ind.—Mrs. Sprague Holds an Interesting Seance. Women's Curiosity Leads to Knowledge of Great Truth—Trumpet Seance, Medium Sewed in a Sack—Good Methodist Receives and Verifies Many Tests.

Fort Wayne, Indiana.

On Sunday, Nov. 10, 1895, at one of a series of meetings held at Ft. Wayne, Ind., we gave thirteen readings and one hundred tests to an audience of sixty-five persons. Our lecture, based on the subject: "What Has Modern Spiritualism Accomplished in Forty Seven years?" was well received and at its close we asked for a subject for an improvised poem. Four words were given us, namely: "babe," "life," "soul," and "sorrow." Each word was given by a skeptic and the four were woven into a poem which was highly appreciated judging from the applause that followed. Then came the tests.

1st. To a gentleman we said: "You, sir, are a natural skeptic. You possess great presence of mind, and know just what to do in case of excitement or emergency. In case of a fire you would not drag or carry a log-chain clear across the street, or throw a mirror through the window to save them from destruction by fire. You have not been on your knees in prayer since you came to maturity." The gentleman stated that he was a stranger to me, and that our statements were all correct excepting the one regarding his praying.

2nd. To Dr. H. V. Sweringen we described a dissecting table with a delicately formed lady lying upon it. We gave a name, described three professors with

him standing around the table and told of a conversation that was held between one of them and the doctor in which it was said that there was an unnatural growth causing a misplacement of the organs, one professor saying it was a very uncommon case, etc. We then said: "In connection with this matter we hear the name of Dr. Woodworth." The doctor recognized the test and later stated that Dr. Woodworth was one of the old and prominent physicians of Ft. Wayne who had passed to the higher life some years before our first visit to Ft. Wayne, and that he used to meet him with other physicians and professors of the Medical College there, in many consultations, post mortem examinations, etc.

3rd. To a lady we said: "There are five spirits with you. The first is your mother," whom we described. "There are also two gentlemen," whom we described. One of them we said passed away suddenly, his death being caused by an injury. We told her of her two children—a boy and a girl—that we saw, and said that the girl passed away while suffering greatly. We saw her as she lay tossing and rolling from side to side and moaning. We closed this reading by giving a message from this spirit to her grieving mother, and she gratefully acknowledged the message and verified the tests.

4th. The spirit of William Johnson reported but no one responding we passed it by. After giving our attention to other influences a lady arose and said: "I recognize the spirit of Wm. Johnson." We told her that she had delayed so long in responding that the influence had left us and we had no power over him to bring him back, but if he again reported we would tell her.

5th. To a gentleman: "We see the spirit of an old gentleman with gray hair of large size, with full forehead and deep set eyes. He is your grandfather on your father's side, and his name is William. He tells us that six weeks ago you made a change in your busi-

ness, and though you now feel a little disturbed about it, the results of that change will be excellent." We then asked the gentleman if he had changed his business six weeks before, if we had described his father's father correctly, if his name was William as we had stated. He replied as follows: "You are right in every particular. I don't know how you get it, but it is all correct." "Are we strangers?" we asked. "Yes, sir, we are," said he, "I never saw you before."

6th. "The name of Alice is given to us. It is Alice T. or Alice P. The letter not being clear." A lady in the audience said: "I wonder if that is for me?" We replied: "Yes, Alice is your spirit daughter and she comes to bring you her love and blessing from her summerland home. Four times have you looked upon the faces of your loved dead and prayed for light regarding the awful mystery of death. That light comes to you to-day. Your four loved ones are here to bless and comfort you. Each one would gladly give you a message but only one must suffice as there are others to communicate. Your spirit daughter with tears in her eyes pleadingly asks to give you her message, and we will grant her request." The spirit then gave this sorrowing mother a sweet and comforting message in verse, which our scribe was unable to record. Following this we described a tall man who passed away from the effects of a disease of the lungs, gave other facts, dates, etc., and the lady verified every statement.

7th. We gave the name of Henry Winer. No one responded to it and we passed it by.

8th. We invited any person who wished for a reading to signify it by rising. Two persons arose; we selected one and said: "Since you were a boy you have had to earn your own living." "No, sir, you are mistaken," said he. We then asked the other gentleman to rise again, and we give him a careful description of a spirit gentleman whom we saw, and said: "It is your father, and he tells us that you had to care for yourself when a boy." "Not so," said he. "Is your father

in spirit life as we have stated?" "Yes, sir," said he. "Have we not given a correct description of him?" "You have," he replied. We then said: "Your spirit father tells us that you were thrown upon your own resources when you were a boy and you were obliged to take the whole care of yourself instead of remaining at home until you were twenty-one years of age. Now, sir, does not your spirit father tell the truth?" "Yes, that is true," said he. "I was thrown upon my own resources and made my own living before I was of age, but not when a little child." "We did not say it happened when you were a little child," said we. "We said you were thrown upon your own resources when you were a boy, and this is what your spirit father tells us. The test is correct and you have acknowledged it. You would have received a much more valuable message from your spirit father, sir, if you had given him a more cordial welcome and had not been quite so technical and exacting."

Note.—The public is very much in need of education regarding the necessary conditions for spirit messages, and spirit manifestations.

9th. To Mr. K. we described a man dressed in the garb of a clergyman. We also described a lady saying: "This lady is your mother. She was a religious woman. She has been your guardian spirit since she passed to spirit life fifteen years ago. She has warned you of danger many times. She now shows me railroad tracks and a child. You saved the life of that child and were led to the place where this occurred by the impression of your spirit mother. She is your constant companion and spirit mentor. The promises that have been made to you, great though they are, will be fulfilled if you follow your present intentions. These statements were all verified by Mr. K.

10th. Turning to a gentleman, we said: "Sir, four years ago you made a change in your business. Two years ago you made another one, and two weeks ago you made still another change. The forces around

you are disturbed. You are in an unsettled state of mind at this time; you are in doubt how to proceed. You need not worry, but let things take their course and it will be all right with you in a little time, as soon as you get settled." "There is a young man that comes to you." We described him and continuing, said: "He brings a jolly, happy influence. You were boys together and were chums." "There comes also an old gentleman to you." We gave a detailed description of this spirit and said: "In earth life he walked with a cane," which we described. "There are five letters in his name." "We described a lady who, we said, was his grandmother, and then asked him to kindly testify to the truth of our statements. The gentleman stated that we were strangers never having met before, and said: "Every statement you have made is correct, and there is more meaning to me in some things that you have said than others can understand. I am not a Spiritualist, and this is the first meeting of the kind that I ever attended."

11th. To a gentleman we said: "You are a person of a peculiar nature and temperament. You have strong likes and dislikes. Order is a leading characteristic in your make up. You have an excellent memory of events but not of dates and names. There is a spirit of a foreigner with you—a German. Your ancestors were German. You have been in business for yourself since you were fifteen years of age. Six years ago you enlarged your business, taking in more territory and reaching more customers. With your cautious and painstaking methods coupled with your energy and perseverance you will be successful. You are pleasant and obliging, but are most too serious to be pleasing. You are trying to cultivate a more affable and attractive manner and you are succeeding in the effort. This will prove of great value to you in the line of business you are engaged in, and will be a source of pleasure to yourself and to your friends.

The spirit of the German whom we described gave us all that we have given you."

The gentleman arose and said: "I recognize perfectly the spirit you have described. You have set forth my characteristics as well as I could do it myself. Your statements regarding my business are correct. In fact everything you have said is true. I thank you."

12th. To a lady who arose in the extreme back part of the house and asked for a reading, we said: "Madam, there is a spirit who comes to you giving the name of Willie. Your uncle also comes wearing a soldier's uniform, and he says you are a medium; that you sometimes have visions, and that some of your dreams come true. Unfortunately for you and for your friends, you inherited from your mother a despondent nature. You become much depressed at times. You have had some terrible experiences of which we will not speak at present."

After being interrogated the lady said that she recognized the soldier uncle, and also the name "Willie;" that we were correct about her having inherited a despondent nature from her mother; that the reading was all correct and that she was a stranger to us.

13th. To a lady we said: "You have over-wrought your nervous system. You are of a nervous temperament, every nerve responding to the slightest thought. Yours has been an active life causing your nervous system to be drawn to the tightest tension. On awakening in the morning you feel depressed and it is hard for you to get the mastery of conditions so as to be able to go through the day. Your great will power has been your savior. You need a season of quiet and perfect rest from care and labor.

There is a spirit of a lady here who comes to you bringing a little babe. They both went to spirit life together. There is also a young man here who passed to spirit life in a railroad wreck. He is your brother-in-law, who was crushed, and brings a frightened feel-

ing. His last words were: "Oh God! it is all over now." He wants to send a communication home but is not able to do so because I am becoming so much exhausted. The forces are becoming too weak and we can do no more."

We gave many tests that are not recorded in these thirteen readings. Mrs. Sprague could not note them all because we talked so rapidly. There were more than one hundred tests of spirit life, spirit presence and spirit identity given in this seance, including those given in describing spirits and others not here recorded, and only two of them that were not verified. Eleven of the thirteen persons receiving tests acknowledged that they were strangers to us. We were acquainted with two of them, namely: Dr. Sweringen and Mr. Kilpatrick.

In this as in other similar cases, the public constitute the jury which decides the case. We bring the evidence before that jury; the evidence consists of statements given by witnesses well known to individual members of the audience. Though the witnesses that testify in each case are as the world terms it "dead," yet if the testimony is of such kind as proves its truth and the instrument through which it is transmitted is proven to be entirely ignorant of the facts so stated, then it should be accepted as valid or at least as of as much value as an affidavit taken by some officer in another State, of witnesses whom the jury know nothing, whom they never saw and of whose truthfulness they are ignorant. The affidavit of the stranger is accepted by the jury, and it may send a prisoner to his death though the witness may have perjured himself. So long as the witness is not convicted of the crime of perjury, the jury must accept the testimony supposed to have been sworn to in the affidavit. Such juror cannot positively swear that the witness named in the affidavit ever say the officer or made affidavit to the statements recorded in it. It might possibly be a forgery. Yet with all this, he is expected to decide the

case in accordance with the testimony, even though it, the testimony, is not self evident truth. With spirit messages and spirit manifestations it is different; the messages, communications and physical phenomena carry with them the evidence of their truth.

In all reason and with calm, careful judgment there is enough proof of the truth of the claim that departed spirits return and communicate with mortals, given in the seance recorded above, to win any case in an unbiased court of honest, critical judgment. Our witnesses are numerous; the amount of evidence is overwhelming; and the jury hearing the testimony, and receiving the evidence, grants a verdict in our favor. We win the case and can proclaim with Jesus: "For there is nothing covered that shall not be revealed; neither hid that shall not be known." (Luke XII, 2.)

Mrs. Sprague Holds an Interesting Seance.

On Monday, Nov. 11, 1895, while serving The Occult Science Society of Ft. Wayne, Ind., Mrs. Sprague held a seance in the parlors of Brown's Hotel. There were twenty-five persons present and each one received messages and tests. Among those present were three ladies who were in a state of reticence and having the appearance of novices in attending seances. They evidently came out of curiosity. We subsequently learned that they were the wives of prominent business men of the city.

"Mendota" entranced Mrs. Sprague and gave a number of readings before reaching these three ladies. When she came to them another spirit took control of her and taking the hands of one she called her mother and talked to her, weeping while she talked. There were tears in the eyes of other members of the circle while this beautiful spirit was giving her message to that sadly bereaved mother. When the spirit ceased speaking the poor mother cried out: "O my child! my darling child! My own dear one!" "Dearest mother,"

said the spirit, "you do know me, don't you?" "O, yes, darling one," she replied, "you have proved to me that it is certainly you. O, this is beautiful!"

These three ladies received separate messages from their loved ones and were made happy thereby. We subsequently learned that they never attended a seance before; that they stole away not wanting anyone to know that they would attend such a place. The lady who received the message said that Mrs. Sprague acted exactly as her little girl did before she died; that she never called her "mamma" but always called her "mother" as she had to-night, etc.

These three ladies will never forget the experience of that evening, though that unfeeling tyrant named "Modern Society" holds them in its iron grasp and they never attend another seance. It was to them the experience of their life time. It is quite probable that their husbands, like many other people, are too busy making money to spend any time in the investigation of the all important question of what the future has in store for them and their loved ones, so they leave the matter wholly to their priest or minister, and know no more until death overtakes them.

A Trumpet Seance, Medium Sewed in a Sack.

On Thursday evening, Nov. 14, 1895, at the close of our meeting held in A. O. U. W. Hall, Ft. Wayne, Ind. Mr. A. A. Finney then of Ft. Wayne, held a test seance in the hall. The following report of that seance taken from "The Light Of Truth" of Nov. 30, 1905, tells the story:

"Mr. Finney's hands were tied behind him; then he was placed in a sack made of canton flannel; the draw-string was drawn tightly about the neck and tied at the back. He was seated in a chair inside of the circle. Two holes were made in the back of the sack, a string was put through them and tied around his wrists and the ends of the strong cords brought out and tied to the rungs of the back of the chair. Then the sitters

were tied; the right wrist of one sitter to the left wrist of the one next to him until the whole circle was tied together, thereby putting the members of the circle under test conditions as well as the medium.

When all were securely tied and the medium "sacked" and tied, and a guitar, trumpet, and bell placed upon the table in the center of the circle, a gentleman (Mr. Studor), who was selected for the purpose, extinguished the light, then struck a match, and by its light stepped over the hands of two of the sitters, opened the door of the hall, passed through and closed it behind him. There was no one left in the room that was not tied.

After singing, the trumpet was moved, and the usual trumpet speaking was heard. At one time the guitar was played, the bell rang, and a voice was heard singing through the trumpet, while the instruments were all floating around the room. At another time a voice spoke to me, which purported to be that of E. V. Wilson, thanking me for the interest I had taken in his good wife, and for my assistance in helping her to get out a new edition of his book, etc.; and at the same time there were three other voices, independent of the trumpet, speaking in the room, each giving a message to friends. After this Mr. Studor lighted a match, opened the door, came into the room and sat down outside of the circle and the manifestations continued.

When the light was turned on every member was still tied in his place, as was also Mr. Finney, the medium. There were twenty-five persons present, many of whom were skeptics; and all were much pleased and well satisfied with the results."

(Signed E. W. Sprague.)

A Good Methodist Receives and Verifies Many Tests.

At Ft. Wayne, Ind., Nov. 14, 1895, our lecture was followed with tests and messages as usual, and much good was accomplished by the meeting. I will record one reading: To a gentleman—Mr. J. O.—who arose in his seat and asked for a reading, we said: "We see you when you were a little boy coming west with your father, who is moving his family into this country from your home in the East. It was all new here at that time. He comes with a team, a wagon upon which is loaded all the family possessions excepting the cow, which is tied to the wagon and being led behind. You were but nine years old at the time, sir." "That's true," said Mr. O., with energy. "We now see you when conditions have changed. You are a young man; your father has prospered; he is the possessor of a great luxury; it is a buggy or carriage. It is a new one and about the only one in the neighborhood. Your father lets you take it; you go riding with a young lady. Now our vision changes; it is night and you are driving home in the dark. It is so very dark that you cannot see the road. Suddenly there is a collision; a wagon crashes into your new buggy and takes off a wheel. Both you and the girl are thrown out of the carriage, but you do not let the horse get away."

"This little trouble came very near causing you and your father to dissolve partnership. Your father, who is now a spirit, has given me these facts. He also shows me a whip and indicates to me that he used it quite severely as an argument calculated to convince you that you deserved punishment for this accident." Mr. O. with great earnestness said: "That is every word true. I was out with my girl when it happened, just as you have told it, sir. It is all correct."

This man was a Methodist, and he was astonished and a little excited over the test. And thus the evi-

dence of a future life increases, and thus are the doubters convinced.

Some people form an opinion and then try to force everything to conform to that opinion. It is far better to get the facts first, and then the opinion will be formed from conviction. Conviction is a better and much safer foundation upon which to base a reliable conclusion or a religious belief, than is prejudice or bigotry.

Christian Ministers Wish to Enter the Spiritualist Ministry.

During the two months of December, 1896, and January, 1897, while serving the Fort Wayne Spiritualist Society that we had previously chartered with the N. S. A., I was approached by three Christian ministers, who told me that they were Spiritualists, who wanted my advice regarding resigning their charges and entering the field of Spiritualism. One was a Baptist, one was a Unitarian and one was a Presbyterian. I will record the experience with one of them.

One evening after the meeting closed this minister came forward, introduced himself and asked to see me privately. I took him aside and he told me that he was a married man, had daughters just entering society, that he had a charge and was drawing a living salary. He said he was a Spiritualist and wanted to know what would be the opportunities for him to enter the Spiritualist ranks as one of its ministers.

I explained to him that the pay would be small, that he would have to become an itinerant preacher going from place to place and would probably oftentimes find himself without employment. I also told him that many of his best and most intimate friends in the church would turn against him, that he would be ostracised, misrepresented and condemned. That his wife and daughters would probably be cast out from social and private favor. In fact that many of his

friends in the church would condemn and harass both him and his family, and I would advise him to remain in the church until the National Spiritualist Association, which was then being organized, became stronger, meanwhile giving his congregation Spiritualism in small doses and without labeling it.

With an expression of great earnestness and with tears in his eyes, he said: "Mr. Sprague, I have been a Spiritualist for six years and have been doing just what you suggest, but it is hard to keep the blessed truths of Spiritualism under cover. I feel it is wrong when the inspiration is upon me to hide its source." "Oh," said he, "I would give the world if I were as free as you are."

In this case soul met soul in sweetest sympathy and my heart went out to this dear man who by the very nature of his environment, was a slave of the very worst type, a slave to unjust public opinion to religious prejudice to consummate ignorance.

I am certain that many ministers of the Christian religion are unjustly censured because they do not stand up for their honest convictions in the face of their ignorant followers. We may say we would not be deprived of the right of free speech if we were in their places, but we cannot tell how much some honest men suffer because of the mental bondage and ignorance of some of their followers.

We have had several experiences similar to the one recorded above. If Spiritualism were popular, and paying large salaries, an army of present-day orthodox ministers would quickly enter our ranks.

12

CHAPTER XX.

Angered Christian Leaves Hall, Reads Scripture, Returns with Family—"Do Spiritualists have a Paper Too?"—United Brethren Explains "Trick" of Test Giving—Readings and Tests—Closing Meeting and Remarkable Tests at Huntington, Ind.

Angered Christian Leaves Hall.

On November 12, 1895, while we were holding meetings in Huntington, Ind., Mr. —, a United Brethren Christian, could not endure to hear us quote scripture and so the poor fellow walked out of the hall. There were many intelligent church people present and they remained until the close of the meeting and were in attendance at the following meetings until the course of lectures closed. As this Christian man walked out of the meeting, a good Spiritualist at the door, who had made a note of some of the passages of scripture that I had quoted, told me he gave him a list of them and that the man replied he would have his people read them as soon as he reached home, as he could not read or write. This gentleman must have heard the passages of scripture referred to read, because he returned to hear us the next evening bringing his wife and daughter, and they did not miss one of our lectures afterward.

Another peculiar incident was this: A lady who said she had been a Spiritualist for many years, was given a "Progressive Thinker," when she exclaimed, "And have they got a paper too?" Surely, "It takes all kinds of people to make the world."

The "Trick" Explained.

At a meeting held in the same place the following evening we were told that a good Christian of the United Brethren Church had discovered and told his neighbors the secret method used by Mr. Sprague in giving his tests and communications to the strangers in his audiences. It was that Mr. Sprague was a telegraph operator; that he wrote to the telegraph operator at Huntington telling him when he would be here, and arranged with him to put in a wire leading to the hall where he was to speak; then this wire was laid from the platform to some place in the audience, and when Mr. Sprague gives anyone in the audience the privilege of rising for a reading, the telegraph operator sitting there at the wire, sees who rises and telegraphs a message to Mr. Sprague by manipulating the wire with his foot, telling him what to say.

O, United Brethren Christian! to you belongs the honor of solving the mighty problem that has baffled the great scientists, philosophers and theologians of the world for more than half a century. The marvelous mind that reasoned out that wonderful, scientific (?) explanation of these phenomena is capable of explaining the great(?) and wonderful Christian doctrines of "A Physical Ressurrection," "Total Depravity," "Special Creation," "Eternal Punishment," "Infallible Bible," including its awe inspiring stories. Among these are the story of Joshua stopping the sun; Samson catching three hundred foxes and turning them "tail to tail" putting "a firebrand in the midst between two tails" setting the brands on fire, and letting the foxes go into the standing corn of the Philistines, burning up both the shocks and also the standing corn with the vineyards and olives; thus causing a famine; Jacob wrestling with God all night, getting his hip broken in the fracas and then refusing to let the Almighty go, holding him fast until he blessed him. Abraham having one wife and two con-

cubines; King David with seven wives and ten concubines, and King Solomon, the greatest of them all, living happily with seven hundred wives and three hundred concubines. This good man of Huntington who has discovered the "trick" and virtually accuses me and the telegraph operator of Huntington of the vile crime of fraud and deceit, doubtless will be able to explain all the above mentioned miracles and wonders and satisfy (?) intelligent men and women how it is that Abraham, David, Solomon, and the many other "Holy men of God," could have so many wives and not be polygamists, nor interfere with the moral law of Jehovah, as it is interpreted by the United Brethren Church.

None but a fanatical Christian could conjure up such a masterly (?) explanation of the "trick" by which the natural spirit phenomena of today is produced and at the same time accept as infallible truth such unreasonable, immoral, and impossible scripture stories as referred to above, and hundreds of others equally as absurd and immoral, which are recorded in "the infallible word of God."

Readings and Tests.

At Huntington, Indiana, Nov. 20, 1895, after delivering a lecture on the subject of "Heredity, from the Stand Point of Modern Spiritualism," we gave many fine tests and messages among which were the following:

To a lady who asked for a reading, we said: "We see you when you were a girl. You are riding out with a young man, the horse becomes unmanageable and runs away. The buggy strikes the fence, is torn to pieces and left in the fence corner. You are not injured but the young man's leg is badly hurt. You walk on a little further to a farm-house; an old lady with an apron over her head, crying and laughing almost at the same time, comes down to the gate to meet you."

"Your spirit mother is here. It is she who tells us this and she tells us more." We then read the lady giving her leading characteristics, detailing incidents, naming dates, etc., in her life. The lady wept when we told her of her mother's presence and proved its truth by describing her, giving her leading characteristics, temperament, disposition, etc. We gave this lady more than twenty tests, every one of which she verified.

These remarkable tests, the mother's message and the daughter's tears made an impressive and beautiful closing to this spiritualist meeting. At its close we were surrounded by a large number of the members of our Congregation who complimented, congratulated and thanked us. One lady taking my hand, her eyes brimming with tears, said: "O, Mr. Sprague, I cannot tell you how thankful I am to you for this meeting, for now I know that life continues after death and our loved ones still live." O, how beautiful, how blessed is mediumship! it is priceless as it is sacred.

A gentleman, Mr. R., who was a railroad superintendent, by his own request, was introduced to me by Mr. Johnson, and he said: "Mr. Sprague, I never saw anything in the line of Spiritualism before, but I must say that what you do is above suspicion, and I wish to add that I believe you are an honest man." I thanked him for this highest of compliments and expressed my gratification in having favorably impressed him with the truth of our beautiful religion.

One family drove eight miles to the meeting and drove home at its close. One man walked from Andrews, a little place six miles away, and walked home after the meeting. He did this every time we held a meeting in Huntington and said he should be glad to continue to do so. The people over the whole country are starving for Spiritualism, and some Spiritualists are gladly responding to their needs.

Just before closing our meeting at Huntington on the evening of Nov. 25, 1895, while giving tests, we saw, clarivoyantly, and described a railroad accident. We saw a man, described him, said he was killed by the cars, and that his name was Martin. Mr. W. W. Johnson, with whom we were stopping, was a railroad man and was away on the road at the time this test was given. When he returned he informed us that such an accident had occurred on his road that day, the man we had described was killed, and his name was Martin. No one in the meeting knew of the accident, and I certainly knew nothing of it. I did not receive this knowledge from mortals. It may have reached me by telepathy. I am quite certain that it did; but, the mental vibrations that reached our receiving instrument (the brain) were produced by the minds of members of our spirit band. This I know to be the fact. My long experience and familiarity with my spirit helpers have demonstrated it to me beyond a single doubt.

Closing Meeting and Remarkable Tests at Huntington.

On Wednesday, Nov. 27, 1895, we held the last of a series of eight meetings in Huntington, two having been held each week—Tuesday and Wednesday evenings. During this time we organized a fine society, and chartered it with the N. S. A. Our good friend, Mr. John Bippus, one of Huntington's leading citizens, was made its president.

At 7:30 p. m. we were at the G. A. R. Hall, where 175 people had assembled to listen to our last lecture of the course. Eleven written questions and subjects for discussion were presented by the audience for our consideration, namely: "Temperance," "Honest Thought," "Woman Suffrage," "Superstition," "Spiritualism," "What about Future Punishment?" "Hell and How to Avoid It," "What Will Be the Outcome of this Movement in this City?" "The Social Prob-

lems, How Shall They Be Solved?" "What are Your Views Regarding Spirit Obsession?" "The Spiritualistic Powers of Christ."

These are enough subjects for one lecture we feel assured. After the usual preliminaries, music and an invocation, these eleven questions and themes were each considered as briefly as possible, but some of them were of such importance that our discourse occupied over one hour. The audience was very attentive and seemed well pleased with the lecture. In those days we always fulfilled that passage of scripture which reads as follows: "Take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (Mark XIII, 11).

The term "Holy Ghost" means spirit power. No other intelligent definition can be given and reasonably explain its meaning wherever found in the Bible.

At the close of our discourse we gave nine readings. To one man we said: "Day before yesterday you were approached by a lady who was angry; she reproached you because of your religious belief, and attacked it with seemingly perfect assurance that she would be able to annihilate it. She sputtered and fumed, scolded and condemned, but you were the embodiment of complacency. You seemed to enjoy it so well that it added to her fury, and she finally subsided for want of satisfaction, apparently feeling that her herculean effort was not appreciated."

"The spirit who tells me this is a lady." Here we described her and continuing said: "She was very weak at the time of passing away. You were holding her in your arms when her spirit left the body. She is often with you and has wakened you from sleep by calling your name. We now see a barn; it stands well back from the road. On approaching it we notice a gulf or ravine on the right hand side of it and you standing between the barn and an old straw stack.

You are only a boy at this time. There is trouble in the home and you are contemplating leaving it. A lady, your mother, comes to you and persuades you to remain at home."

"Now, sir, we are in your hands and we ask you to tell this audience whether we are correct in our statements." The gentleman arose and said: "Everything is correct excepting the description of my mother. Your description of her is not correct."

"Do you recognize the old barn, the ravine, etc., as we have described them?"

"Yes, sir, the description is perfect."

"Did you contemplate leaving home, as we stated?"

"Yes, sir, that is correct. I remember the whole thing as though it were but yesterday."

"Did your mother persuade you not to go?"

"She did, but you did not describe her appearance correctly."

"Are you sometimes awakened by a voice calling you?"

"I have been awakened in that manner."

"Were you approached by a lady day before yesterday who angrily denounced you because of your non-belief in the Church, and who derided you for attending these meetings?"

"I was, sir."

"Do you recognize the fact that the lady we saw died in your arms?"

"My mother died in my arms."

"Are you a stranger to us?"

"I am. I never spoke to you before."

"Is the reading all correct?"

"No sir, not all. You did not describe my mother correctly."

"Is it all correct but that one thing?"

"Yes sir, and it is remarkably so, but why did you make that mistake when you say my mother told you all you have told me?"

To this question we answered as follows: "We do not know, but think we mistook another spirit for the one who gave us the communication. This is sometimes the case. These laws and forces are too subtle for us to grasp all the facts relating to them at once. We are very liable to err, and probably have made a mistake in this one point. However, we make no mistake in this: We saw the lady we described, and we received the message as given."

Turning to the audience we said: "We have given the gentleman at least seven positive tests which he declares are correct. Now, if we have made one mistake and some skeptic wishes to reject the other seven facts because of the one mistake, it is his privilege to do so. One thing is certain: We can show how the one error chanced to occur, much easier than the skeptic can explain how we learned the seven facts which we have given and our stranger friend has verified. There is but one true explanation, and that is that the spirit friends of the gentleman, who are acquainted with these facts, have given them to us."

A gentleman, Mr. W., whom the audience selected for a reading, came forward and was seated in a chair facing the audience. After giving him several tests, we said: "We see you at the age of eleven years in the water with two other boys. One of the boys is taken with cramps and goes down. The other two boys rescue him and bring him to shore." Mr. W. said he did not recognize it, and we closed the meeting. Before leaving the hall Mr. W. came to me and said that the test was correct with one exception: "It was not I who caught the cramps and went down. It was my brother. My two brothers and I were in swimming and one of them," naming him, "was seized with cramps and went down. My other brother and I went to him, pulled him out and saved him. You described the creek all right, and I was eleven years old at the time, as you stated."

I explained to him that he was mistaken about my

saying that he was the one who had the cramps; that we said one of the boys was taken with the cramps, went down, and the other two boys rescued him and brought him to the shore. I also told him that I thought he had not dealt fairly with us; that he told the audience he did not recognize it when he did recognize it all but one point, and in that he was mistaken; it left the people thinking that we had made a mistake when we had not; but that I was glad he came and told me, for now he, at least, knew that this good test was all correct.

Mrs. Sprague gave a goodly number of private readings and treatments at Huntington, all of which added to the sum total of good work that we accomplished there. We left these good people for other fields of labor feeling well satisfied with our success at Huntington.

This society began its work with much enthusiasm and fine prospects. It held regular meetings with home talent, and employed at least one speaker—Hon. L. V. Moulton. In February, 1896, we were again called to serve them, giving eight more lectures on the Tuesday and Wednesday evenings of the month, and we found our new society struggling to sustain itself against a strong and united effort of the churches to destroy it. One Henry Silvers, whom we were told had never attended but two or three seances, gave in the Opera House a “FREE” exposition of the phenomena produced through the mediumship of Mr. Charles Barnes, who had been holding seances in Huntington. All of the town attended the simple slight of hand performance and those who had not attended the Barnes’ seances thought it really was exposing Spiritualism. I cannot say from my own knowledge, but I have been informed that the churches after a hard fight succeeded in breaking up the society. We volunteered our services at the last two meetings to help the society, but it finally, after a hard struggle, “gave up the ghost.” There were some good and loyal Spiritualists in Huntington who struggled to the bitter

end, but the odds were against them and they failed. I consider that any Spiritualist who will pay his money, or lend his influence to assist the orthodox, or any other church that is using its influence and power to kill Spiritualism, is at least entitled to the sincere pity of every self-respecting person. I do not know of one single Spiritualist of Huntington who became a backslider after this affair, but I do know of a good many of the tried and true who afterwards came to Ft. Wayne, Rochester, Plymouth, Ind., Lima, Ohio, and other places to attend our meetings. "Once a Spiritualist always a Spiritualist," is a true saying.

CHAPTER XXI.

Attacked but Not Vanquished by a Christian—Meetings and Seances at Cincinnati—By Invitation of the President We Deliver a Lecture on Spiritualism before the Students in the Meadville Theological College at Meadville, Pa.—Rev. Covert the self-styled "Medium Slayer" at Pennville, Ind.—Bold Attack of a Methodist Minister who Fortifies Himself in the Stronghold of His Pulpit, but Dare Not Meet His Opponent in Defense of His Slanderous Utterances—Alex. Nichols' Beautiful Transition and the Spiritualist Services Held at the Home—Grove Meeting at Rustic Park, Montpelier, Ind.—A Remarkable Reading at Rochester, Ind.—A Threefold Test Which Brought to Light the Facts of "Grandpa" White's Death and Permitted the Settling of the Estate.

Attacked by a Christian.

Nov. 29, 1895, we were holding meetings in Muncie, Ind., and called on one of our friends, Mr. Thompson, at his store. A gentleman came in and at once en-

gaged Mr. Thompson in a discussion on the subject of temperance and religion. Mr. Thompson had introduced me as a Spiritualist Minister and this Christian man becoming somewhat excited in his discussion suddenly turned to me and made a sneering remark about Spiritualism. This of course brought a reply from me and I entered into the discussion which wound up in a very few minutes as follows, as near as I could recall the language a half hour later when I made a note of the affair in my diary.

Christian.—“You Spiritualists don’t believe in God; some of your people take his name in vain, and drink whiskey; and I know one who kept a saloon and sold whiskey.”

Spiritualist.—“I presume that is true. I have found several Christians in my travels that did the same thing. But you are a Christian, a temperance man and a republican, as I perceive from your argument with Mr. Thompson, and you condemn the saloon keeper for selling whiskey and despise the men who drink it. You go to your prayer meetings and ask God to do away with the awful curse of intemperance, then, sir, you go to the polls and vote to give the saloon keeper license to sell whiskey so the drinking man can buy it and ruin his health, his morals, and lose his soul. Are you not somewhat inconsistent in this matter?”

Christian (defiantly).—“No sir, I am not.”

Spiritualist.—“I think you are sir. And, furthermore, your minister gives intoxicating wine to the members of his congregation, and you sir, if you are a good orthodox Christian, patronize the wine-maker when you partake of the ‘Holy Sacrament,’ which is not a good example for a temperance man to place before the young. Am I not right, sir?”

Christian.—“Well, b—b—but, but, ah—ah—ah—you—do——do not understand?”

Spiritualist.—“Oh, yes I do. I understand perfectly my friend. Your Savior taught and practiced intemperance. Why should you, his followers, object to

others who are not Christians, as well as those of your own church, doing as Paul ordered Timothy to do? He said: 'Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.' " (See 1st Timothy v-23.)

Christian.—"Our Savior did not teach intemperance, sir, and you ought to know better than to accuse him of such a thing."

Spiritualist.—"Was it not upholding intemperance on his part when, in performing his first miracle, he turned ninety gallons and more of water into wine and then gave it to the revelers after they had 'well drunk?' as is recorded in the Scriptures that he did at the marriage feast in Cana of Galilee." (John ii-1st to 11th.)

Christian (angrily).—"Jesus did no such thing, sir."

Spiritualist.—"Wait a minute and I will show you. Wait, sir, we will read the Scriptures and let them decide the question." Just at this time Mr. Thompson handed me a Bible and we urged him to wait and hear the passage read, but he cried out: "No! no! it is no use;" and our Christian friend disappeared through the doorway muttering something about those "horrible Spiritualists."

Meetings and Seances in Cincinnati.

On December 1, 1895, we began filling a one month engagement with the First Christian Society of Spiritualists of Cincinnati, Ohio.

The subject of our discourse was: "The Phenomena of Spiritualism the Foundation of All Religions." It was well received, and following it came our usual seance. All persons to whom we gave readings were entire strangers to us.

First. To a lady, Mrs. Fowler, we said: "There is the spirit of a gentleman with you. He is a large man with light hair, blue eyes and brown beard. He gives me the name of William. He is your Uncle William. Your spirit sister is also here with you. She

is a small lady and appears to me dressed in black. Her transition was caused by that dreadful disease tuberculosis of the lungs." We then gave a further description of the spirit, and the lady said she had a sister who died with consumption, and the description was correct.

We then described the spirit of a young man who came to her and said he was led into unfortunate conditions in this life which were very detrimental to his welfare and finally caused his death, which occurred but a short time before. The lady verified our statements, declaring that they were all correct.

Second. To a gentleman we said: "There is a man standing by you who is clothed in a soldier's uniform. He appears as in the act of playing a fife." We described him fully and the gentleman recognized the spirit.

We then said: "There is the spirit of a little boy with you who passed away at the age of twelve years." We described him and said: "He is your son." "That is the description of a son I lost many years ago," said he, "and he died when he was twelve years old. That, too, is correct."

Third. To a lady we said: "Two spirits come to you. One is a little girl whose name is Alice, the other is Billy Brown, a stout man who smoked a pipe when in earth life." The lady did not recognize these spirits. There were eight other persons who arose for a reading at the same time that this lady did and we may have unconsciously become enrapport with some one of them instead of this lady; or she might call to mind later who they were, as is so often the case. However, it now stands recorded as a failure.

Fourth. We said: "I hear the name of William Morris. No! it is Norris; William Norris. This spirit brings an influence which would cause me to personate and fall if I would give way to his control. His neck is drawn around to one side and he suffered greatly before passing to spirit life. He is crying out to me

now, saying: 'O God! let me come, let me come.' " A lady arose and said: "I recognize that man. The name is right and his death was caused by cramps in his neck and shoulders as you have described."

Continuing we said: "Madam, there is a spirit gentleman with you who has not been in spirit life long. He loved you dearly and his passing away left a dark shadow over your life. A little girl also comes to you and calls you Mamma." We described her and said: "She comes with grandma, your mother." We then described this mother and told how she used to sit by the window in the little rocking chair and was always knitting. All of this was recognized, and continuing we said: "We hear the name of Charles. We see you in a room sitting on the couch looking at the picture of a man which is hanging in a frame across the room. Your eyes are filled with tears and you cry out: 'Alone! alone! O dear! I am so lonely.' Then a strange feeling comes over you; you have a vision. You see the spirit of this loved one and many others who were around you. That vision is what brought you here. This spirit tells me that you have been promised something and he says you shall have it. The promise will be fulfilled."

We then inquired if she recognized the five spirits, and if she could verify all of our statements. The lady said: "Yes, sir, I recognize them all and all you have told me is true. I thank you very much."

Fifth. To a lady we said: "You have laid away the precious forms of four of your darlings. I see you when you are in great distress of mind. You are entering a room with another lady where there is a casket. You two ladies approach it together, weeping. The lady with you appears to be much the larger of the two and is your sister. She loses self-control and cries and sobs in great distress, while you with arm around her try to sustain and comfort her. It is a great struggle for you because your own poor heart is nearly breaking. Your mother has gone to

live with the angels and you and your sister are looking upon the beloved face that mother used to wear. That mother, now an angel, comes here and shows us this vision and tells us this to-day; bringing it as proof of her presence and a reminder of the fact that she can see you; that she was present at the scene mentioned, and that her love is undying. Madam, can you verify our statements?" "Yes indeed," said she. "It is all true, perfectly true, and I am so thankful for this message from mother." And the people were visibly affected by this touching message.

Sixth. To a gentleman we said: "Seven years ago last August you entered into a business transaction which caused you much trouble. Others were involved with you. Matters were finally adjusted, and later there came a change which made it better for you. Since that time business has run smoothly and you have been successful. You have been a very active man all your life. You can do much more work now than you could seven years ago because your health is better, and you have learned to handle your business better. Is this true sir?" "It is all true," said he.

Seventh. To a lady we said: "You are very mediumistic and you ought to arrange for your development. We see the name of Jennie written over your head, and we hear the name of Al., Uncle Al., spoken as well as that of Grandpa David, who has seven letters in his last name. Your mother comes to you also. She passed away with a condition which makes me dizzy as she brings it upon me." The lady recognized these spirits and the statements made.

Eighth. To a gentleman: "At the age of forty-one you laid away a treasure, and I see the grave. I see you as a boy on a farm. Your father, now a spirit, is here, and he shows me a new farm partly cleared to which you moved. I hear trees falling; the farm is being cleared and you are helping in the work. At twenty-seven years of age you started out with great determination to accomplish something for yourself.

The vision changes. We see a horse and buggy standing in front of a house in the country. Hogs appear on the scene and the horse becomes frightened, breaks loose, runs away and smashes the buggy. You are running after the horse. This happened when you were sixteen years of age. What say you to it all?"

His reply follows: "At the age of forty-one I did lay away the dearest friend I had on earth. I was raised on a farm. Our farm was new and clearing was done on it, but I never helped to clear it. I went into business myself before I was twenty-seven years old. I do not recall the incident of the horse running away."

To this candid statement we replied: "Our tests in the main are correct. Your spirit father has given us what we have given to you, and we have given it as we understand it. We did not say that you first entered business for yourself at twenty-seven years of age. We said that you then started out with the determination to accomplish something for yourself, meaning that you put more energy and determination into your business at that time. We now say that you had accumulated but little prior to that time, but that you then commenced in earnest putting your whole energies into business and that you were successful from that time." "That is all right," said he. The incident of the horse running away may or may not be true. He simply could not recall it. We evidently made a mistake in regard to his helping to clear the land, which mistake can be easily explained. All of the other statements were verified as correct.

Ninth. To an elderly gentleman, who was selected by the audience for a reading and who came to the rostrum and took a chair, we said: "You are very positive; have marked characteristics and strong individuality. Your great perseverance has won for you what the world calls success. You were never very reverential toward things the world calls sacred." (Laughter.) "You were never satisfied with the

church and its teachings. You are strong in your convictions and extreme in your likes and dislikes. When a young man you were bitterly opposed to old theology, and you delight in opposing the ministers still. Only last week you had a short discussion with a minister which terminated rather abruptly because he could not answer your questions. I see you a long distance from here." (Date given but not taken down.) "You were in business and a partner came near ruining you financially. Your spirit mother who was a Christian tells us this and that as a boy, you were the pride of her life and the joy of the household. You may now tell the audience whether these statements are correct or not."

Gentleman speaking deliberately: "Everything you have said is true, but I don't see how you do it. I never saw you before."

Replying we said: "Your spirit mother has told us all of this and she knows all about her son, though she is counted among the dead."

This closed the seance, and after counting the tests herein recorded we find that about one hundred positive statements were made by us, each one of which is a test and was verified by the strangers who received them. Besides these, many more tests were given in the descriptions that we gave of the spirits which we have not recorded. Of all the tests given in this seance there were less than a half dozen that were not verified. Thus the evidence is about ninety-five per cent in favor of "A Future Life Demonstrated."

"So come these silent unseen powers
To guide, to warn, to bless and cheer;
Their tender thoughts like fadeless flowers,
Filling with sweets life's atmosphere."

We Speak to Meadville Theological Students.

On Jan. 30, 1896, by invitation of Prof. Cary, the president, I gave an address in the chapel of the Meadville Theological College (Unitarian) upon the

subject of Modern Spiritualism, for the benefit of its students. There was a full attendance and close attention was given to our discourse. Several of the town's people were present, among them Mrs. Huidekoper, the wife of the founder of the College; Mrs. Maxwell, and others.

We gave the students permission to ask questions at the close of the discourse and they came prepared. It appeared in evidence that they thought their questions unanswerable. They were mostly question that nothing but Spiritualism can answer. Some of these novices seemed surprised and somewhat nonplussed at the readiness and ease with which their "Knotty" questions were answered.

When the meeting was dismissed the students gathered around me, and after congratulating me asked many more questions. The members of the faculty expressed themselves well pleased and thanked us for our effort. We felt that perhaps we had left some thoughts with those who were preparing to be teachers that would bear fruit in years to come.

Rev. Covert "The Medium Slayer."

The following report of our work, published in the "Progressive Thinker," of February 22, 1896, may give the reader something of an idea of some of the various experiences with which our workers come in contact.

"TO THE EDITOR:—We are back at Ft. Wayne again, after two months of hard work in Cincinnati, O., and Allegheny, Pa. We have held nineteen meetings in the past three weeks in the following places: Allegheny, Pa., Meadville, Pa., Pennville, Balbeck, Huntington and Ft. Wayne, Ind.

"We followed all of these lectures but two with tests, and Mrs. Sprague has given many private readings, and assisted occasionally in the public meetings. Thus we are teaching and demonstrating the truths of our divine philosophy to the hungry souls who are to be found everywhere.

"Rev. Covert, of Anderson, Ind., who boastingly signs himself the 'Medium Slayer,' I believe is doing us much good. While we despise his methods, and believe he deserves to be granted a vacation, yet we are satisfied that his abuse of mediums and his tirades against Spiritualism counts for our side more than for the other.

"The boasted 'Medium Slayer' had been in Pennville previous to our going there, having been employed, I am told, by the acting pastor of the Methodist church, and with his insults and foul slanders had created a terrible neighborhood quarrel, causing some of the people of the church to wish they had never seen this unfortunate man. The Spiritualists greeted us most cordially. They had secured the Opera House and it was packed. Every seat was taken, and many were obliged to stand during the long service of two hours. Many church people were present, and from the strict attention and applause it was plain to see that they were interested, and that both the lecture and the tests were highly appreciated.

"The Spiritualists were jubilant, and are still rejoicing at the victory they have won over old dogmatic theology and some of its advocates who are now resorting to such disreputable methods to save it from going to pieces.

"O ye boasted 'Medium Slayers' who claim to be the followers of the meek and lowly medium Jesus; put our mediums in prison; make it a crime to be a Spiritualist; tear from our mothers, our daughters and our sisters their fair names; blacken the name and defame the character of every earnest, true soul that dares advocate or believe in the glorious truths of Spiritualism; poison the pure air of heaven with your malicious and foul invectives; pour out your slanderous falsehoods upon the defenseless women and children of our land if you must, but our cause will live and thrive in spite of you, for the angels have come to answer the agonized prayers of the millions who look upon death

and cry to heaven: 'Where, Oh where, have my darlings gone?'

"We are happy in the glorious work. Long live the grand old Progressive Thinker and its founder."

(Signed E. W. S.)

Attacked by a Methodist Minister.

We were told that the trouble caused by Rev. Covert coming to Pennville to destroy Spiritualism came near breaking up the Methodist society. Between the time of his going there and the time of our going, the minister in charge left for other fields and the Rev. W. E. Grose was installed in his place to minister to the spiritual needs of the remaining church members.

Report said that when the new minister came he made the statement that he should say nothing against Spiritualism or any other religion but simply preach Jesus, and him crucified. He undoubtedly intended to do what he could to "pour oil on the troubled waters," but when we arrived and the people left off attending the Methodist church and throngs came to listen to the teachings of Spiritualism, this gentleman's ire was evidently aroused, and he thought something must be done. In order not to break his agreement not to preach against Spiritualism, he announced that he would preach on the subject of "Infidels."

The Spiritualists sent a reporter to take his sermon. The report showed plainly that he used the term "Infidel" with which to whip the Spiritualists. Among other very uncomplimentary things he is reported as saying are the following: "There is a society in Pennville which has imported a platform speaker to lie about the Bible." "When we get God in the constitution we will have them." Of course this reference was to the Spiritualist society and to me as its speaker.

The next morning we sent a challenge to the Rev. W. E. Grose inviting him to meet us in open debate. This challenge was published in the "Pennville Gazette" of May 20, 1896, and read as follows:

"To the Rev. W. E. Grose, Pastor of the M. E. Church, Pennville, Ind.:

"Dear Sir—Having been informed that in your sermon Sunday evening last you made an attack upon 'Infidels' and said: 'There is a society in Pennville' which has imported a platform speaker to lie about the Bible,' and believing that your reference was to the Spiritualist Society of this place, and myself in particular, I therefore make this proposition: I will meet you in open debate and discuss the following questions:

"1st. Are the teachings of modern Christianity superior to the teachings of Modern Spiritualism? You affirm and I deny.

"2nd. Does the Christian Bible teach Spiritualism? I affirm and you deny.

"3rd. There shall be two meetings. The speeches shall last half an hour each, alternating, and the one affirming shall open the debate and the one denying shall close it. Each debate shall last two hours. Each disputant shall have a chairman, and the two chairmen shall select an umpire.

"Should you accept this proposition, arrangements can be made with the officers of the Pennville Spiritualist Society and myself. Yours truly,

"E. W. SPRAGUE."

Rev. Grose did not respond to the challenge; he was as silent as the grave thereafter. We never heard of his preaching against "Infidels" or Spiritualists, or saying one word about them after that time, while our work continued successfully. Spiritualism grows if the preachers let it alone, but if they attack it, it usually grows the faster. The reason for this is because it is the truth. "And ye shall know the truth, and the truth shall make you free." (John viii-32). We have been attacked by Christian ministers of various denominations who seemed to think it their religious duty to destroy the influence of our work in their communities,

but their efforts usually proved a great benefit to our cause.

Alex. Nichols' Beautiful Transition.

A short time before his transition, Alexander Nichols, of Ft. Wayne, Ind., sent me an invitation to visit him. I went to see him, and though we were strangers the visit did us both good. He was stricken with "the great white plague," tuberculosis, and it was an effort for him to talk.

After explaining that he had sent for me because he wanted me to officiate at his funeral, he told me that he was a Spiritualist, that he had studied hard to get an education, that he was a medium, and had hoped to become a public worker in the good cause of Spiritualism. He asked me to tell the people at his funeral that he was a Spiritualist, that he saw and conversed with the spirit friends daily, and that they came to his bedside when he was suffering pain and ministered to him, relieving his distress. He said his spirit brother was with him often and had told him he would have to pass over; that the conditions were such that they could not overcome them; that the good spirits encouraged him by telling him that there was a still wider field in the spirit world in which he would find opportunity to work for the cause of Spiritualism, etc.

He said that his brother William, who had passed away seven or eight months before, was one of his spirit helpers and was with him almost constantly, doing all he could to help him to bear his affliction. He was particular in instructing me to tell his friends, who would be at the funeral, all about this that they might know why he was a Spiritualist.

This dear young man, bright, intelligent, cultured and spiritual, talked of his passing away and of his prospects in the future, with the confidence and unconcern of one who has the knowledge of what he is to meet. This is one of the blessings of being a medium and knowing for one's self. I felt that all the

people of the world needed to witness what I was witnessing; and I especially felt that they who fear death, oppose Spiritualism and condemn mediumship, should have been privileged to hear this dear young Englishman as he talked to me of his fast approaching transition.

After promising to fulfill his wishes and officiate at his transition services, if I was in that vicinity, and it was in my power to do so, I bade him good bye, never to see him in the physical body again. I shall never forget the look of sweet, spiritual resignation that illuminated the face of that dear young man when I clasped his hand. It was simply angelic.

On the 27th day of February, 1896, he passed away, and on March 1st I was called to officiate at his funeral. On arriving at the Nichols home, Mrs. Nichols, Alexander's mother, told me that Alex. had selected his own pall bearers on the preceding Christmas day, and had made all of the other arrangements for the funeral himself. She also said that on the night before he passed away he had "sinking spells," from which he would occasionally rally and ask if it was not near morning. Once he said: "Tomorrow, Willie is coming after me, mother." When morning came he rallied occasionally to say, "Why doesn't Willie come after me, mother," and "It is about time for Willie to come for me isn't it, mother?" He told his mother that he wanted her to sing while he was passing away, and I believe she did so. Finally he told his mother of a little girl spirit that he saw, and said: "She says Willie has come for me mother." A moment later he raised himself in bed and reaching up his hand exclaimed: "O Willie!" and turning to his mother said: "Willie has come for me mother. I am going now." Then kissing her and with his right hand in his earthly mother's hand and his left hand apparently in the hand of his heavenly brother, he fell back on his pillows and was soon gone. Beautiful death scene! The "ministering spirits" were present

to take dear Alex. home. What a blessing and comfort to this dear mother and all of the other loved ones who experienced it! Is not Spiritualism the true comforter in time of sorrow? This and many other similar experiences prove it is.

Dr. A. J. Raush had charge of the services and made a few consoling remarks at the home, and also conducted the services at the grave. We gave the discourse and did our best to fulfill the requests of our arisen brother.

Dr. and Mrs. Sweringen attended the funeral, and Mrs. Sweringen wrote a report of the services for the Spiritualist press. I will quote a few words from that report: "It was the privilege of the writer to see the young man's spirit enter the room, look at his body in the casket, examine the flowers which covered the casket, and then go to his father and mother who were near me and say: 'Father, mother, weep no more. I am not far away and now I am free.'" Further on in this report, in speaking of herself, the writer says: "From all the evidence I have read about and seen, backed by the knowledge, absolute knowledge, I have, I will die by Spiritualism instead of orthodoxy. I have had more real happiness, satisfaction and comfort since I came into the knowledge of this great truth than in all the years I formerly spent in the church."

In this single experience of the transition of a Spiritualist and a medium we have the testimony in favor of Modern Spiritualism coming from the living, the dying and the "dead" so-called; each testifying to its glorious truth. It all helps to make sure our claims of "A Future Life Demonstrated."

Grove Meeting at Montpelier, Ind.

At a Spiritualist grove meeting held at Rustic Park, Montpelier, Ind., we closed the afternoon services by giving readings to seven persons, every statement but two being verified at once. I will record but one of them.

Just before closing the meeting, at our request, a gentleman was selected by the audience to take the chair for a reading. I asked him to state whether he was a stranger to me or not and he replied by saying: "I never saw you before."

1st statement. "You have always been a hard-working man." Ans. "Yes, I have."

2nd. "Your father was a hard task-master. He overworked you when you were a boy, and was very exacting." Ans. "You could not have made a better guess sir."

3rd. "He made you work out your full legal time until you were twenty-one years old?" Ans. "That's correct."

4th. "When you became your own master you left home with only a little bundle hung on a stick and thrown over your shoulder." Ans. "That's true."

5th. "That bundle and the clothes on your back constituted your only earthly possessions." Ans. "That's a fact too, but I don't know how you could know it. "We will explain later," said we.

6th. "You have always been a man of regular habits, retiring and rising early." Ans. "Correct."

7th. "You work nearly every working day of the year and have done so all of your life." Ans. "I have, sir."

8th. "You have lived economically as well as labored industriously all of your life saving every cent you now possess." Ans. "That is the truth."

9th. "In 1863 you lost three hundred dollars of your hard earned money receiving not one cent or any benefit in return for it." Ans. "Correct again."

10th. "It was the signing of your name to a paper that caused this loss." Ans. "Yes, it was."

11th. "You have made three important changes in your life, each one of which affected you locally, socially and financially." Ans. "Right again."

12th. "At the age of 23 years you changed your

location moving many miles to the west." Ans. "My first move."

13th. "You were born on a farm." Ans. "I was."

14th. "Your whole life has been spent on a farm." Ans. "It has."

15th. "You are still living on a farm." Ans. "I am, sir."

16th. "By industry and economy you have earned, saved and now possess a competency." Ans. "You are right again."

17th. "You still continue to work as hard and faithful as a hired hand. This comes from the influence of habit; not from necessity." Ans. "Well, I guess that is all right, too."

18th. "Your father has been many years in spirit life." Ans. "Yes, he has been dead a good while."

19th. "He tells me that you are not a church member, and that you never did believe in the Christian religion." Ans. "Whether it is he that tells you or not, that is the truth."

20th. "He also tells me that you are not a Spiritualist." Ans. "Well, he's right. I am no Spiritualist."

"Now sir," said we, "you have stated that each one of the twenty tests we have given you in this reading are true. We promised you a short time ago that we would explain how we came in possession of so much information regarding you, and the facts we have given about your father. We are free to admit that we have been informed of these facts by one who is acquainted with them. Your father, whom the world calls dead, but whose spirit lives and is present today, has given us the facts that we have given to you."

"Well," said he, "I don't know how you tell these things for I never saw you before. But I don't believe in Spiritualism."

The reader will please take notice of the fact that the gentleman to whom we gave this reading was not

chosen by us, but was selected by the audience; and that he stated that we were strangers to each other."

"Wherefore we are compassed about with a great cloud of witnesses, let us lay aside every weight (doubt) and the sin which doth so easily beset us, and let us run with patience the race as set before us." (Hebrews xii-1.)

Remarkable Tests at Rochester, Ind.

Sunday, Nov. 15th, 1896, at Rochester, Ind., we gave the following reading and tests; we said: "We hear the name of John Fish. It is repeated several times. If anyone recognizes the name we would be pleased if he would acknowledge it. A gentleman said he recognized the name. Immediately my vision was open. I saw a spirit, and he showed me a large old-fashioned pocketbook with a leather strap around it tucked through two loops, and after describing it, we said: "This pocketbook was well filled when it came into your hands. It is in your possession now, and this spirit who shows it to me does so that you may know who he is. He comes to thank you for what you have done for him. You have done much for him. What say you sir. Do you recognize it?"

The gentleman replied as follows: "Yes, sir, I do recognize it. My name is John Fish. I have just completed the settlement of an estate left by a gentleman who died. The leather pocketbook you have described came into my possession well filled as you have stated. I have disbursed its contents among his legal heirs, and when I had completed the work of settling up the estate, I was presented with the pocketbook and now have it in my possession as you have stated." At the close of the meeting this gentleman came and thanked me for this test, and said it was a remarkable reading, and that he would very much like to hear from the spirit again, "for," said he, "I am convinced that he was here tonight. It is all so strange, marvelously strange."

This test led Mr. Fish to study, investigate and finally accept Spiritualism as a truth.

These things are marvelously strange to people who are not familiar with them. So are the ten thousand other things with which we are surrounded. The telegraph, telephone, wireless telegraphy, X-ray, phonograph, etc., are marvelously strange discoveries to the novice, though when they are in constant use they cease to impress us so strongly as being marvelously strange. The world is progressing. The ark may have done well enough for Noah of old, but it would hardly do for a passenger boat for modern times. It would not look well lined up with our great warships or vessels of commerce of today. The discoveries of the last three-fourths of a century are many of them marvelously strange; and the discovery of the fact that spirits can communicate through natural law to the people of earth is one of them.

A Threefold Test.

On the 9th day of August, 1896, while giving tests from the platform to a congregation of one thousand people at Vicksburg, (Mich.) Spiritualist Camp-meeting, I had the following experience: I was giving a message to a lady when a spirit interrupted me, saying: "Tell them grandpa White is here." The spirit repeated the request, and turning to the audience said: "A spirit tells me to say that Grandpa White is here." We then saw and described the spirit and saw him go down the aisle and stand by Mrs. Jessie Powers. This lady we had met for the first time that morning. We said: "This spirit is your Grandpa White, and he brings you his love and blessing. He is much pleased because now he has accomplished his desire and has fulfilled your wishes." We gave many details regarding the characteristics, etc., of this man, and then passed on to others of the many who were anxiously hoping that their loved ones would come to them.

The following extract from a letter dated March 14, 1907, which I received from Rev. Jessie Powers, pastor of the Unitarian Church at Sioux City, Iowa, who is the husband of Mrs. Powers to whom we gave the test, tells the story and gives the sequel of this threefold test.

The letter says: "This Grandpa William White, had been lost to us for a good many years, and it became necessary to find some trace of him in order to settle up some property in New Jersey. When we met you that morning in Vicksburg you were a total stranger to us and no one there knew a thing about us, and much less about grandpa. You will remember that Dr. Mansfield came from Cleveland that morning a few minutes after I was introduced to you, and after talking with you a few minutes I slipped away and went and had a sitting with him. I wrote four questions on tissue paper, rolled them up in little pellets and put them in my pocket and he has never seen them. I wrote one question to each of three persons whom I knew were dead, and one to this grandpa whom I did not know about. I fixed my own slates and laid them on the floor and put my feet on them and the writing came on them almost as soon as I laid them down. All of the questions were answered and the one from Grandpa White read as follows: 'I cannot tell you all I want to through this medium, but you will get more before you leave the grounds.' And more came through you after your lecture when you were giving your public tests. After you had read for a number you stopped in the midst of one and said that 'Grandpa White is here.' You gave a perfect description of him and described him as he went down the aisle and stopped by the side of Mrs. Powers. If you had given only his full name we should have said that it was a son of the same name who had died some years before in Philadelphia, but instead, you gave his pet name and described him. But still we had no evidence to settle the case in court, and that came to me

after we had been back in Meadville in school for about two months.

I had come home and we had eaten dinner when something seemed to tell me to put on my coat and go at once to the Court House and that there I would get the information I desired about grandpa. I obeyed although I did not know a soul there, nor even did I know that Court was in session.

When I got there I found scores of men walking about in the corridors and as I walked along something seemed to tell me again: 'There is the man.' I stopped him, told him what I wanted, and asked him if he had ever known a man by the name of William White. He hesitated a moment and said: 'Why, yes, I buried him about fifteen miles from here three years ago. This place we had never heard of before. This man proved to be the undertaker and had come up there for the day and had finished his business and was just starting for home. If I had been five minutes later I would have missed him. In two days he sent me written affidavits from his records as to the grandfather's death and also one from the doctor who attended him; and with these affidavits we settled up the estate. The question is, what sent me to the Court House to meet a man I never heard of? What was it that directed my attention to the stranger and said: 'There is the man,' selecting him from among scores of other men all of whom were strangers? It cannot be accounted for by mind-reading for that was out of the question.'

This triple test has some extraordinary facts to be considered. In the first place there was an estate to be settled, and it became necessary to prove that William White was dead before proceeding with its settlement. None of his relatives knew whether he was dead or alive; or where he lived if alive, or where he had lived if dead. Mr. and Mrs. Powers were very anxious to learn of the whereabouts of Grandpa White.

The slate writing given through Dr. Mansfield, under

the strictest test conditions, showed that Grandpa White was in the spirit world.

His coming to us on the platform and interrupting the reading we were giving to a lady shows that the spirit was anxious to fulfill his statement written a few minutes before between two slates at Mr. Powers' sitting with Dr. Mansfield, which reads: "I cannot tell you all I want to through this medium, but you will get more before you leave the grounds."

After writing this between the slates he came at once to us, before Mr. Powers had left the seance room and gave a communication to Mrs. Powers. This was a fulfillment of the promise made by the spirit in the writing between the slates. This was another link in the chain of evidence that Grandpa White had passed to spirit life.

Then, months after, in another part of the country, hundreds of miles from Vicksburg, Mr. Powers was impressed to go, at a certain time (no other time would have secured the desired information as the only man who possessed it would have been gone if Mr. Powers had been five minutes later), to the Court House, a place he never visited, not knowing that court was in session, or that he would find anyone there, and certainly not knowing that any man in that country knew anything about Grandpa White, or if any man did know about it Mr. Powers had no possible way of knowing which man it was.

When he arrived, there were scores of men walking around, going in and out, and the spirit said to Mr. Powers: "There is the man." What man did he mean? Why, the man who knows that William White had passed away, and that can give you the information that will permit the settlement of the estate. This was the crowning act of the spirit in his effort to assist his mortal friends to accomplish a much desired object, as well as to prove that his spirit survived the tragedy of the grave. Three mediums were used to bring this knowledge from the spirit world, viz.: Dr.

W. F. Mansfield, Rev. Jessie Powers and E. W. Sprague. Who knows of the mighty effort put forth by the spirit of William White in leading Mr. and Mrs. Powers to find the facts of his death and the proof thereof?

Strange as this will appear to the novice the results prove it true, and it becomes one more of the innumerable facts and experiences that demonstrate a future life for our race.

"For thou bringest certain strange things to our ears; we would know therefore what these things mean." (Acts xvii, 20.)

Modern Spiritualism explains what these things mean. It gives the only explanation that does explain.

CHAPTER XXII.

Evidence of a Future Life Given at Different Times and in Various places, etc.—Good Tests at Cincinnati—A Jilted Lover—Remarkable Reading at Huntington, Ind.—Widow of General Tom Thumb Receives a Message—Minister Asks for a Reading—Reading Given to the Commander-in-Chief of the Union Veteran League of America—Fine Tests at Balbeck, Ind.—Work in New York City—Meetings in Philadelphia, Pa.—Our Work in Organizing the New York State Spiritualist Association—An Unpleasant Experience with a Minister of the Gospel—Another Beautiful Spirit Message Given at Rochester, Ind.

Tests at Cincinnati.

On Dec. 22, 1895, at Cincinnati, Ohio, we gave the following reading: To Mr. S., of Lawrenceburg, Ind., a respected citizen of that place, having filled several important official positions of the county in which

he resides, we gave the following: "Your spirit mother is with you—(describing her). She tells me that in the year 1872 you were in a very peculiar condition financially. Three persons had it in their power to ruin you. Two of them proved to be your friends, and saved you from financial ruin, though one proved to be unfaithful. After you had passed the crisis he tried to get into your good graces again, but you have held him at a distance. This financial difficulty and its trials lasted from 1872 to 1875."

"You are a medium and a peculiar one. The stand will move for you and little snappings or concussions occur in the air when you are sitting in the seances. You are making the best conditions possible under the circumstances, and sitting in your own home for development. But there is a little woman that gets very tired of the sittings. What say you, sir. Are we correct in our statements?"

Rising, the gentleman said: "I am a total stranger to you, sir, as I am to all of the people in this hall. I live at Lawrenceburg, Ind. All that you have told me is gospel truth. I lost eleven thousand dollars in the financial affair of which you speak. The reading is correct."

After the meeting he came forward and introducing his daughter said: "This is the little woman you mentioned who gets so tired of sitting in the circles. She is leading me into Spiritualism. I know there is something in it. You have given me something to think of tonight."

Spiritualists who are isolated, become starved for this bread of life. Mr. August Schaffer, of Marysville, Ky., came sixty-four miles to attend our meetings. He came twice, and said he was well paid for coming.

A Jilted Lover.

While giving tests at Allegheny, Pa., on the evening of Jan. 12, 1896, after giving five readings we closed with the following to a lady whom we had

given a reading, and who in acknowledging it said: "I understand it all excepting the trouble I had when I was seventeen years of age. I cannot recall that." "Well, madam, will you consent for us to explain here just what that trouble was?" we asked. "If you think best I will," said she. We then said: "It was a long time ago, and I don't think you will object, so I will tell it all. At that time there was a young gentleman with dark hair and eyes, tall, slight in form, affable in manner, of whom you thought a great deal until he jilted you. You know the rest, and we will not ask you to state whether we have given the true cause of your trouble at the age of seventeen. You may do as you see fit, reply or not." "I prefer to reply," said she. "You have described the young man perfectly, and have made but one mistake, but that is a serious one. The jilting was on the other side. It was not he that jilted me, but I who jilted him." This brought forth applause from the audience, and we said: "We have faithfully delivered the message of this young man in spirit life, and we will not attempt to decide the case here, but will leave it to be settled between the lady and the spirit. Mid laughter and applause the meeting closed.

Tests at Huntington, Indiana.

On Feb. 8, 1896, while giving tests and messages at Huntington, Ind., a large man arose and asked for a reading. We responded by saying: "The years 1861, 1863 and 1865 were trying times in your life, sir. You came near losing your life on several occasions. You were in the hottest and thickest of a political fight and were at times in great bodily danger. There was a conspiracy in which you were implicated and both factions were desperate. Plans were laid to take your life because of your political opinions and actions. You escaped with your life, but it was a hair's-breadth escape." "That is true, sir," said the big man.

"In 1865 you began the work of retrieving your financial losses. (Date given but not recorded in my diary). "You lost considerable money by signing your name to a certain document." "You are right again," said he. "Twenty years after this trouble you again entered the political arena, and with marked success." "That is also true," said he.

We subsequently learned this man's name, and were told something of the history of the time and experiences of which we had told this stranger. Our informants said that when the War of the Rebellion began, this man was living in Indiana; that he was a great politician; that his sympathies were with the Confederacy; that his northern brethren tried to hang him, and at the close of the war there was other trouble in the matter.

It is plain that our spirit friend Wilson was acquainted with these facts, as his statements through my mediumship were all verified by the gentleman whose life we were reading.

General Tom Thumb Communicates.

While holding meetings at Fort Wayne, Ind., on March 8, 1896, we were honored by the presence of Mrs. Tom Thumb—Magri, her husband and their troupe, in our meeting, and I was led to give the little lady a message from General Tom Thumb, her spirit husband, which she received with apparent pleasure and appreciation, verifying the tests it contained. It was given in verse and several said it was beautiful. At the close of the meeting, the little lady with her husband and friends came forward to meet us, when we learned that she and her former husband General Tom Thumb had been Spiritualists for years. We had a few minutes very pleasant chat with this little woman and her companions.

Minister Asks For a Reading.

At the above mentioned meeting a man whom we subsequently learned was a retired minister, arose and asked for a reading. The result of his request follows:

"Spiritualist—"You were born of parents from across the water."

Minister—Yes, but you could tell that by my looks."

Spir.—"At nineteen years of age you began preparation for your life work and for five years your compensation was very small. You have been a great student all through life."

Min.—"I never worked in my life."

Spir.—"We did not say that you had labored with your hands, sir, but that you were a student."

Min.—"I never did any work in my life."

Spir.—"You are a minister of the Christian Church and your first call to preach did not prove pleasant or successful. You could not keep harmony with the little congregation so had to give up the position."

Min.—"Anybody could tell that by my personal appearance."

Spir.—"The spirit friends tell me that you are a Lutheran minister. Could we tell that by your personal appearance?"

Min.—"I suppose a good reader of human nature could get that from my personal appearance."

Spir.—"Well, then, if that is the case, your personal appearance tells me that you inherited your mother's disposition and your father's stature; that your mother was very anxious to make a minister of you; that you started out to learn the preacher's trade without a dollar; that you were five years in completing your education; that your first call to preach failed because you could not keep harmony with your congregation. Your personal appearance must be giving you away my friend, (Laughter) if it has all of these facts stamped upon it. However, that is not the source of

my information. Your spirit mother to whom you were always truthful in her earthly life is our informant. You are now in her presence. Tell the truth; are these statements that we have made, facts?"

The minister with apparent embarrassment, nodded assent, and with a grunt resumed his seat. What a grand (?) welcome this "holy man" gave to his returning angel mother! We do not blame him. His ignorance is the cause of his actions. Though his life work was dealing with spiritual problems, he displayed the densest ignorance of spiritual things.

Commander-in-Chief of U. V. L. of America Gets Reading.

At Lima, Ohio, April 19, 1896, a stranger arose and asked for a reading, saying: "I am a Republican." (Laughter.) The gentleman preceding him had as emphatically pronounced himself a Democrat.

We said: "This gentleman has partaken more of the mother than of the father. He resembles his mother in every particular excepting the shape of his forehead, which is like his father's. In disposition and temperament he is a counterpart of his mother.

"He makes friends wherever he goes, and he goes all over the country. We see his friends gathered in groups, companies, or societies. He has many strings on which to pull. He is driving a many horse team, so to speak, but has the reins well in hand and the team well under control. He has business with many people in different parts of the country. He is a man of great resources. His business requires his entire time because he has so much of it. On retiring at night he has a habit of going over his business thoroughly—in his mind—and cannot sleep until he has decided in detail what to do with every affair. He receives many telegraph and telephone messages.

"We inquired if the gentleman could verify our statements, and he said he could; that he was the commander-in-chief of the Union Veteran League of the

United States of America, and the business with many people, of which we had spoken, was the business of the U. V. L. He said he was also in the oil business, having charge of a number of lines leading in different directions, which would fit our description of the many horse team. He verified all of our statements.

Fine Tests at Balbeck, Indiana.

On Friday, May 16, 1896, while holding meetings at West Grove Spiritualist Hall, near Balbeck, Indiana, when permission was given, a lady arose and said: "I would be pleased to have you tell me something." We first described a spirit gentleman whom we saw with the lady, then told of her early life, giving incidents, etc., together with three dates; then we said: "This spirit tells us also that four years ago the 17th day of last August he left you for his home in the spirit world. He is your husband and he passed away a long way from here. You are almost a wanderer at the present time, having no permanent home. What say you to the reading, madam?" Answer: "It is all correct with one exception. My husband passed away four years ago the 17th day of last September; not the 17th day of August as you stated."

We replied that we must have misunderstood the spirit just as we misunderstand mortals, or mortals misunderstand each other at times.

We then gave a description of a young man, heard the report of a pistol and felt a twinge of pain like that of a bullet passing through my body and said: "He was shot and lay unconscious for some time after. It was an accident. He calls you mother. Madam, have you a boy in spirit life that was shot? Tell the audience please. The lady sitting beside her answered saying: "It is my boy! he was shot as you say, and this is my sister beside me." We gave three more descriptions and names, one of which was the arisen friend of the first lady for whom we read and the

other two were for the other lady. The one to whom we gave the first reading was visiting the other lady, who was her sister and living in the neighborhood, and though they were both strangers to me, they verified every statement we made to them excepting one name we had mentioned, and the error of one month in the date of the lady's husband passing away.

Dear reader is this not good evidence that those who die still live and can return and communicate with loved ones left behind? We think it is, and on the tens of thousands of such proofs that we have had we base our more than hope, or faith, or belief. On such as these rests our knowledge of the life we are all yet to live.

Work in New York.

We spent the month of October, 1896, in New York City, speaking in Columbia Hall, No. 127-129 Columbia Avenue.

On Sunday afternoon, October 13th, Mr. O. C. S., a well-known gentleman, to whom we had given a public reading that morning which he could not recall at the time, came to tell me that on reflection it had all come clear to him. The test as recorded in my diary reads as follows: "To Mr. O. C. S. (full name given), who was an entire stranger, we said: "Sir, we see you in the year 1876. You are in a public meeting in a large hall. It is a large gathering. After the meeting is over there is much excitement and enthusiasm, and suddenly you are upon the platform speaking to the people. I hear the words: 'Down in Texas,' and there is something said about 'printing.' I am now told that there is much printing. I see railroad cars. There is much travel, excursions, etc. Much more was given but was not recorded.

In verifying the tests Mr. S. said: "It has all come to me now. The man you described was the speaker that was employed to publicly interest the people in a movement to establish excursions into Texas and en-

courage immigration. It occurred in 1876 as you said, and after the meeting, which was very enthusiastic, I was called upon to take charge of the excursions. I was to become a sort of Information Bureau also. I took the platform and spoke to them as you stated. I was appointed to the position, got up excursions, caused to be printed many thousands of descriptive dodgers, circulars, etc., advertising the excursions, describing the country, its climate, great resources, etc. The test is remarkable and entirely correct."

Meetings in Philadelphia, Pa.

While serving the Philadelphia Spiritualist Society Feb. 14, 1897, Hon. Thomas M. Locke presiding, we gave two lectures. At the afternoon service there were 144 people present. Our subject: "Punishment, Temporal and Eternal." The lecture was well received, and Mrs. Sprague followed as message medium. Her messages and tests were numerous, spiritual and comforting; all but one statement were verified by those receiving them.

At our evening meeting there were 250 people present. Our subject: "What Has the Christian Bible Done for Woman." The lecture appealed to the good judgment of our listeners and many truths regarding the unjust treatment of woman advocated by the Bible and practiced by the saints, patriarchs, and "men of God" in those ancient times were brought forth to the light. The lecture was freely applauded, and at the close of the meeting we received many congratulations and thanks for the fearless manner in which we handled those "sacred teachings."

I followed this lecture with tests and messages. Sixteen people received readings and we gave as many as eighty clear cut tests. We made only one mistake and that was recognized by a gentleman who was sitting directly behind the one to whom the test was given. We will record here but one of these readings.

A fine looking young man of perhaps thirty years

arose and said: "Mr. Sprague, I am an entire stranger to you, will you read for me?" "Yes, sir," said we, "we will." "There is a beautiful spirit lady who comes here to you." We described her in feature, form, size and complexion, gave her age and said: "She passed away recently leaving your household lonely and sad. She brings with her a little girl baby, sweet and pure. Both are dressed in white. The baby has a blue ribbon around its waist and on its arms. These are your darlings—your wife and baby."

I was then controlled and gave a beautiful and touching message from this dear spirit wife to her loving and bereaved husband. At its close the young man arose to acknowledge the reading. It was with evident emotion, and speaking with great effort that he said: "It is every word true. My wife, my baby"—and unable to say more he sank into his seat.

This was a glorious demonstration of the blessings of spirit communion, and proof of a future life. It is such experiences as these that furnish the real compensation and encouragement to mediums for their hard fight, against mighty odds, for our blessed truth. God bless our spirit helpers who bring these love messages to sorrowing mortals. Heaven bless our mediums who stand between the two worlds, receiving both scoffs and blessings on this side of life, but blessings only from the Angel side, helping the seeker, and incidentally the scoffers. I shall go on until the call shall come to me to come up higher, God and angels helping me.

Organizing the N. Y. S. S. A.

I began work in New York State as Missionary of the National Spiritualists' Association on March 1, 1897, with instructions to visit societies and localities where no societies existed providing there were Spiritualists enough to warrant it, interesting them in the proposed State organization and encouraging them to

send delegates to the State Convention to be held in Syracuse April 13, 14 and 15, 1897.

We commenced this work in New York City, speaking for three societies in one day; two of them agreed to send delegates to the State Convention; the other one was favorable, but took no official action.

We issued a circular letter and sent it over the state, which brought many calls for our work. We worked with might and main for the next six weeks, having splendid success. The result was that a large delegation from every part of the state met in Music Hall, Syracuse, N. Y., on the date mentioned above and the New York State Spiritualist Association was organized. It has had a slow but healthy growth since that day, and at this time, Sept., 1908, it is one of the strongest state associations among the twenty-two state associations chartered by the National Spiritualists' Association. Its success is to be attributed to the good management and persistent efforts of its officers and members, all of whom are loyal supporters of our cause and of the organization. Altogether we spent six months and two weeks in New York in this work, visiting every part of the state. It gives us great satisfaction to know of its success.

An Unpleasant Experience With a Minister.

During the month of September, 1897, while we were serving the Moravia, N. Y., Spiritualist Society, the Annual Reunion of the old soldiers of Cayuga County was held in that place. On Saturday evening, Sept. 11th, at the close of their meeting, one of the comrades, Rev. Miner, of Sempronious, N. Y., who had been appointed as a committee on speakers for a soldiers' picnic, which was to be held in a grove at Sempronious the following Wednesday, was telling in the presence of our friend, Mr. Brown, that he had been disappointed in getting a speaker and did not know where he was to find one. Mr. Brown told him that there was a public speaker in town who, he

thought, he could get for that occasion; consequently Mr. Brown, Rev. Miner and Mr. Clark, the commander of Sempronious G. A. R. Post, came to see me, when Rev. Miner engaged me to fill the place. On Wednesday, Sept. 15th, Mr. Brown, Mrs. Jayne, Mrs. Sprague and I drove six miles to the soldiers' picnic.

When we arrived on the grounds Rev. Miner did not come to receive us, though he was not twenty feet from the carriage when we alighted and stood looking at us. I knew something was wrong, and I thought it was the fact that he had learned that I was a Spiritualist. Mr. Brown urged me to go and speak to him, which I finally did. He was as cold as an iceberg and as silent as the Sphinx; after the two words of greeting, and when the situation became unbearably awkward I walked away.

After a little, Commander Clark came to me and introduced himself, though I had met him the evening that I was engaged. He told me he had one request to make, and it was, that I would not let politics enter into my speech; saying that it was not allowed in the Post meetings as it would only create discussion, etc. I told him I was well aware of that fact, and assured him he need not feel disturbed on that score. I told him if he had any other suggestions to make I would like to have him feel perfectly free to make them. This pleased him and he said: "I hope you will not talk much on religion. I am a Baptist myself, but I don't care at all so far as I am concerned, but others might feel disturbed." I said: "You will not object to my telling the audience that I am a Spiritualist, as your minister, Mr. Miner, told the soldiers and friends at Moravia that he was a Baptist, and as the other speakers told them that they were Methodists, etc., will you?"

"No sir, not in the least," said he. I then told him to have no fear for we would say nothing to injure the feelings of anyone.

It was plain to be seen that the fact that I was a Spiritualist had preceded me to the grounds, and that the people were thoroughly aroused and greatly worried because the Rev. Mr. Miner had engaged me. There must have been all kinds of trouble predicted in consequence, judging from the way some people gazed at me, and from the muffled conversations of the little groups of people here and there. The Rev. Mr. Miner did not ask what was my religion when he engaged me, which he evidently looked upon as a fatal mistake on his part.

Just as the meeting was called to order, the Rev. Mr. Miner arose and in a very loud voice said: "If there is a clergyman in the audience I want to request him to come to the platform." None came. I felt certain that he wanted a clergyman to come and take part in the services so as to help undo any terrible thing that I might do.

After Rev. Miner had opened the meeting with prayer, he took a seat near me, and I asked him if I could have a glass of water on the table while I was speaking. He made no reply. He heard my request, for I had to bend over the lap of a gentleman who sat between us and he leaned over, too, so as to hear me. He did not even notice me after I asked for the water. Later I asked the Commander for the water and my wish was immediately gratified. He was a gentleman.

Rev. Mr. Miner gave the welcoming address. It was a very commonplace address, with the exception that he indulged his perverse nature by giving full vent to his malignant hatred, spiteful insolence and malicious contempt for me, simply because I was a Spiritualist and he had made the awful mistake of employing me to speak at this soldiers' picnic. He explained to the comrades and the people that as a committee on speakers he had met with little success; that good speakers were very scarce; that Brother ———, whom he had hoped to secure could not

come on account of other engagements; and then said: "There are plenty of speakers full of words and always ready to talk on all occasions, pushing themselves into prominence at every opportunity, but good speakers are all engaged." He said more along this line, but this is all that I was able to record as he said it.

Following this address of welcome, which was certainly an address of unwelcome to me, I was introduced by Commander Clark and gave the discourse of the day. I made no reference whatever to the rude and insulting manner in which this pretended follower and teacher of the doctrines of the "Meek and Lowly" Nazerene sought to insult me. I was determined that he should not insult me. For that one time, at least, I lived up to the modern maxim: "No one but a gentleman can insult me, and no gentleman will insult me. Therefore, I will not be insulted." I had done nothing to merit the terrible wrath of this reverend gentleman. It was on his part a powerful manifestation of Christian (?) intolerance. My only crime, in the mind of this minister, was that of being a Spiritualist.

At the close of my discourse Rev. Miner again took the platform. His first words were: "I endorse all the speaker has said." In illustrating a point in my discourse I had told of a soldier Phrenologist who became a moral wreck while in the War of the Rebellion, and for whom I had great sympathy, as he was a creature of the terrible influences of war. I had said something good about the women who staid at home and suffered during the terrible struggle, and incidentally threw in a few sentences in favor of woman suffrage. This minister of the gospel of brotherly love (?) referred to it in a sneering manner and turning around on the platform pointed his finger straight at me and said: "Either he, or the powers operating with him must have had a long hard

struggle to have converted him to a belief in woman suffrage, judging from the looks of his head."

These wilfully intended, though unprovoked insults were almost enough to arouse my righteous indignation to a fighting pitch, but I kept as sweet and pleasant as summer sunshine. However, I turned to Commander Clark and asked if he would have any objections to my announcing the Spiritualist meetings I was then holding in Moravia. His answer was given almost in a tone of urgency. He said: "Not in the least, Mr. Sprague. You may announce them and welcome." When the speaker sat down I arose and told the audience that I was serving the Moravia Spiritualist Society Sundays and Wednesdays of that month, giving the name of the hall, with the hour of the meetings, and inviting those who felt interested to attend them, and closed by saying that it was a good plan to hear both sides of a question before deciding it. This announcement had its effect. As I sat down Rev. M. jumped to his feet, evidently in a rage, and shouted: "And I want to anounce that next Sunday morning and evening, at the church in Sempronius, *I will preach the gospel of our Lord and Savior Jesus Christ.*" These words were almost hissed and his manner would indicate his desire to annihilate me. The unkindly spirit displayed by this prejudiced man was deplorable.

While sitting on the platform at the opening of the meeting, I felt that I was alone among strangers, and I was alone excepting the three friends that came with me who were sitting in the audience. There were about twenty of the war veterans on the large platform with me. Nearly all of the people were looking upon me with doubt or with suspicion, some no doubt fearing we might create inharmony and cause unpleasantness in their meeting, and one at least regarded me with absolute hatred.

My feelings were indescribable. I sent out a silent prayer to my noble guides, Wilson and Payn, asking

them to carry me through this trying ordeal. Mrs. Sprague told me later that I was as pale as death at this time. Soon the dear spirit friends responded to my call. I felt a calm though strong, positive sustaining power coming over me and I lost all my feelings of nervousness. Mrs. Sprague said when I arose to speak I appeared as cool and self-possessed as though there was nothing unusual in my surroundings.

Our message to those dear old veterans of that awful war was tender, sweet and spiritual. For a full hour we held that audience of five or six hundred people in perfect sympathy with us, and at the close of the lecture there was great applause.

When the meeting adjourned the Commander of the visiting Moravia Post was the first to shake my hand and thank me for my "splendid discourse." Then one after another of those veterans of war shook my hand and cordially expressed their appreciation and thanks for our lecture. I think every veteran in the meeting did this excepting the reverend gentleman who engaged me to speak.

When Commander Clark came to pay me for my services I told him I made no charge; that I was glad to give my services to those who had given theirs to save my country in its time of need. He said he wished to pay me and finally placed a five dollar bill in my hand, saying: "We shall not feel pleased if you do not at least accept that much. You have done good service today. That was a splendid discourse." Taking my hand he again thanked me and as I entered the carriage for home I felt that our victory was complete.

At Rochester, Indiana.

Many times have we served the First Spiritualist Church of Rochester, Ind., and some of our best friends live there, among them the Bitters family, in whose home we have spent many happy days. They, like many, many of our good friends are true and loyal

Spiritualists. We would love to write much about our many good and true friends throughout the land, and the temptation is to do so, but that is not the purpose of this book and I must postpone this pleasant task for another time which I trust will come in the near future. We have given multitudes of lectures, messages and tests in Rochester in the last thirteen years. On Sunday, Nov. 14, 1897, we held two meetings in the Rochester Spiritualist Church, that noble man and stalwart Spiritualist, Major Bitters, presiding. Dear soul! he has since passed on to join his loved ones in Summerland, though he is active still in the affairs of this life and the cause he loved so dearly.

After the morning meeting Brother Bitters was profuse in his praise of the lecture. Our tests and messages were beautiful, convincing and comforting. I will record one of them here.

To a Mrs. Johnson, from Peru, Ind., who came as she afterwards told me, on purpose to attend the meeting, a beautiful spirit daughter came and gave a communication which was touching in the extreme. She spoke of her papa, her husband her little babe. This dear girl had given her life of earth that her little babe might be born. Mrs. Johnson, her mother, was caring for the babe at the time. This communication brought great comfort to this sorrowing mother and she came to visit us in the afternoon, when she thanked me over and over for this beautiful message from her spirit daughter. We did not know Mrs. Johnson nor her daughter. We had no knowledge of the circumstances reported above until the spirit revealed them through my lips.

Thus lovingly, tenderly the message is given

To comfort, to bless and to teach us of heaven.

Mrs. Sprague followed our evening lecture with many beautiful messages, which closed another day of "A feast of reason and a flow of soul."

CHAPTER XXIII.

Visit to Col. Kase, Lincoln a Spiritualist—Meetings at Malone, N. Y.—Brother E. W. Turner's Beautiful Transition—Test Willfully Denied Proves True—Christian Altruism(?)—At Death's Door, Spirit Prophecy Fulfilled.

Abraham Lincoln a Spiritualist.

On Tuesday, April 12, 1898, Mrs. Sprague and I visited those well-known and loyal Spiritualists, Col. S. P. Kase and wife, of Philadelphia, Pa. The Colonel gave me an account of some of his experiences with our beloved martyred President Abraham Lincoln in the seance rooms with Miss Nettie Maynard, Mrs. Belle Miller and Mr. John Conklin, all three of whom were mediums. Col. Kase had prepared the manuscript for a book upon this subject and I spent two hours reading it and listening to him as he explained some of the incidents occurring at these seances.

The following is taken from my diary: "Col. Kase visited Washington on business pertaining to a railroad he was building, and as he was passing a certain house he saw the name of J. B. Conklin above the door. He had known Conklin two years before. While looking at the name a voice spoke to him out of the air, saying: 'Go see him; he is in the same room you used to occupy.' This startled Mr. Kase; he wondered where the voice came from, and who knew that he had occupied a room in that house. Eleven years had passed since that time, and while contemplating upon the strange phenomenon the words were repeated; so he went up the stairs to the third story and when he passed into the room which

he had occupied in 1850, Conklin was sitting there having just finished a letter to President Lincoln. He was enclosing it in an envelope, and handing it to Mr. Kase, he said: 'You are the man I want to see; I want you to take this letter to President Lincoln, because you can see him and I cannot.' This was another surprise and Col. Kase told him he could not do it. Mr. Conklin replied that he had been sent there for that purpose and urged him to take the letter. He was finally persuaded to do so, and Mr. Conklin went with him.

"On arriving at the White House the servant was told that S. P. Kase wished to see the President. He went with the message to Mr. Lincoln and on returning said that the President was eating dinner but would see him immediately after finishing his meal. In a short time the servant came again and Col. Kase was ushered into the presence of the President. Mr. Lincoln looked astonished and said he thought it was S. P. Chase, the Secretary of the Treasury. After conversing together for a time Col. Kase presented Mr. Conklin's letter to Mr. Lincoln. This letter contained a request that Mr. Lincoln would see Mr. Conklin on matters of vital importance pertaining to the war with the South which was then in progress, and spoke of himself as a medium. After discussing the matter a little with Mr. Kase the President appointed a meeting for the following Sunday morning and it transpired that Mr. Conklin had a two hours' audience with Mr. Lincoln; this was continued every Sunday morning for some time afterwards. Col. Kase also attended seances with President iLncoln. Among others, he has placed on record, are two seances that were held at the home of Mrs. Laurie, in Washington, D. C., in which he states that President Lincoln and wife, Judge Wattles and the two soldiers who usually accompanied the president were present, and that mental and physical spirit manifestations of a remarkable character occurred.

Mr. Kase had the manuscript for a large book giving the details of many seances held in Washington in which leading government officials, including President Lincoln and his estimable wife, participated. Sometime after Col. Kase's transition, while I was in Philadelphia, I called upon his wife, and while there I made inquiry regarding Mr. Kase's proposed book. She brought out a pamphlet and said this was the book he had printed. On examination I discovered that it contained only a small part of what he had prepared for the book, and when I told her so, she said she did not know where the rest of the manuscript was; that someone whom she named had taken charge of the household goods and perhaps he could tell about it. I concluded that it was lost, and am very sorry, as it contained much valuable data as well as corroborative testimony of the facts already published in regard to the claim that President Lincoln and his good wife were Spiritualists. It is well known to the public that Mrs. Lincoln was a Spiritualist, and in justice to our martyred president, and to modern Spiritualism for what it did in helping along the work of emancipation of the negro slaves, the world should know these facts:

"Immediately after the election of the late lamented President Lincoln, an article appeared in the *Cleveland Plaindealer* which the timid feared and the antagonistic hoped would greatly prejudice the cause of the popular Republican leader by associating his name with spiritualism.

In the expectation that he would make a public denial to what some interested parties were pleased to consider 'a most injurious statement,' the article in question was submitted to the president, who quietly glanced over it and in answer to the earnest request that he would furnish a contradiction to the papers, replied: "The only falsehood in the statement is that the half of it has not been told. This article does not begin to tell the wonderful things I have witnessed." "Modern American Spiritualism," by Emma Hardinge. P. 301.

The reader may learn much about the matter by reading the following named books: "Was Lincoln a Spiritualist?" by Nettie Maynard. "Modern American Spiritualism," by Emma Hardinge-Brittain. "The Emancipation Proclamation; How, and by Whom it Was Given to Abraham Lincoln," by Col. Simon P. Kase.

I have in my possession records of interviews held by Hon. Edwin A. Doty, of Albany, N. Y., with a well known woman of Washington, D. C. A Mrs. Best, and General Daniel Sickles, both of whom attended seances with Mr. and Mrs. Lincoln in the White House. These interviews corroborate the statements of the above named authors, and are subscribed and sworn to before a notary public.

Anyone wishing to satisfy himself as to whether Abraham Lincoln was a Spiritualist will do well to read the above named works upon the subject. How unjust it is to cover up such facts because of popular prejudice! How foolish to quote the Bible passage which says: "The truth shall make you free," and then cover it up and hide it from the very ones to whom we teach such scripture! Abraham Lincoln consulted with the spirits regarding the great conflict between the North and the South, and undoubtedly acted on their advice after using his own good judgment and weighing the matters and the advice carefully, just as any other good Spiritualist would do.

Meetings at Malone, N. Y.

On February 18, 19 and 20, 1898, we held three meetings in the beautiful little city of Malone, N. Y. It is situated in the extreme northern part of the state near the Vermont state line, on the east, and the Canadian line on the north. We gave three lectures here which were well received, and gave many tests from spirit life, all of which were recognized and verified as true. Mrs. Sprague also gave many private readings, and we organized a society chartering it with the N.

Y. State Spiritualist Association. The spirit friends did their work well, and we left the good Spiritualists of Malone feeling happy and hopeful. The following report of our meetings published in the *Malone Farmer* of Feb. 23, 1898, shows that our work was well received by the public. It reads as follows:

“THE SPIRITUALISTIC MEETINGS.”

“The Spiritualistic meetings of Mr. and Mrs. E. W. Sprague at the Pangborn Post rooms, Saturday, Sunday and Monday evenings, were attended by large audiences and proved of considerable interest. Mr. Sprague is an inspirational speaker, and Mrs. Sprague is a clairvoyant medium of considerable power. Their object in coming to Malone was to organize a Spiritualist society under the auspices of the state society, by which they are sent out as missionaries. Mr. Sprague is a very fluent and forcible speaker when under the clairvoyant influence, and improvises excellent poetry readily on any subject suggested by anybody in the audience. This he did at Saturday night’s meeting with notable success. Mrs. Sprague looked into the lives of her hearers, and, though all were strangers to her, she was able to so describe events which had transpired in the past in the lives of some of her hearers as to make the facts recognizable to the persons described, who invariably answered that they recognized the description when she asked if anybody understood it. All who wished were given the opportunity of having their lives read by indicating such desire by rising. The tests given by both Mr. and Mrs. Sprague were certainly remarkable in many respects, by whatever mysterious agencies they were accomplished.”

Brother Turner’s Beautiful Transition.

On the 16th day of October, 1899, I was called to officiate at the funeral of Mr. E. W. Turner, of Newton Falls, Ohio. Mr. Turner was for many years the president of The Mahoning Valley Spiritualist Asso-

ciation, an organization that was composed of the spiritualists of one or two counties. He was also an officer and organizer of the State Grange. He was a public speaker, a fine medium and had a host of friends. There was a large number of people present at the funeral, some of them coming many miles to pay their respects to this good friend whom they held in the highest regard.

Mr. Turner's good wife told me that a few hours before he passed away he was controlled by different ones of his spirit guides; that they told her they had done all they could do for him, and that he would have to go. They gave her words of comfort and assurance, promising that he should be near her and that he and they would come and talk to her whenever she made the conditions and gave them the opportunity.

Our dear spirit talked to her a long time encouraging and comforting her, telling of the glorious future that awaited her husband, and that it would be but a few short years until she too would join him in that happy land never more to be parted. Then he bade her good-bye, and another spirit who was one of his band of inspirers, came and added his loving words of comfort and helpfulness, closing with a long improvised poem which was full of sweet pathos, tender references to past experiences, and blessed foregleams of a happy future.

With tearful eyes and sorrowing heart Mrs. Turner told me of this beautiful and sacred experience though her soul was filled with thankfulness for the encouragement that was brought her in this hour of her greatest grief by this beautiful poetic spirit message. She said there was sadness manifested by his spirit helpers because they were losing a splendid and valuable instrument through whom they had been enabled to bring the glad tidings of Spiritualism to a needy world. This manifestation was indeed pathetically beautiful though sad; it was comforting and inspiring.

Kind reader, suppose for a moment that you were in dear Mrs. Turner's place, that your best beloved one had but a half dozen hours to live, and that your dear "dead" friends should come to you through that dying loved one and improvise poetry composed of sweet words of comfort and strength to help you bear your great grief and sore trial, would you not think it beautiful? Beautiful indeed it is, and its blessing is above price. Dear Mrs. Turner was certainly favored by the angels, and her dying husband was strengthened for the transition he was about to make. Beautiful mediumship! beautiful and blessed Spiritualism! thou art the sweetest gift of the Great Giver of all to the children of men. Thou hast transformed the "angel of death" into the angel of life.

Test, Wilfully Denied, Proves True.

On April 12, 1891, while Mrs. Sprague was giving tests and messages at a meeting held in the opera house at Silver Lake, Indiana, she invited anyone who wished for a reading to rise in his seat. An elderly gentleman arose and she proceeded to read for him. After describing his characteristics, and mentioning several occurrences in his life, she said: "There are two spirits with you; one is an elderly lady, (describing her), the other an elderly gentleman," (whom she described), and then said: "I see the name of William written over your head. It is given that you may identify the spirit. Do you recognize these spirits as your parents, sir?" "No, madam," said he, "I do not recognize anything you have said. It is not correct." "All right," replied Mrs. Sprague, "You may call it a failure, but the spirit tells me that I am correct."

She passed on to others, giving many fine tests of spirit presence and at the close of the meeting a gentleman, whom I will call Mr. B., came to us and told us that the old gentleman who sat in the front seat who denied Mrs. Sprague's test was his father, and he came to tell her that every word she had told him

was true, and that his father knew it was true. He said that the old lady who sat beside his father was his mother, and that she would tell Mrs. Sprague, if she asked her, that his father did not tell the truth. He further said that the name William that Mrs. Sprague saw over his father's head was the name of his spirit father, and her description of him and his spirit mother was as perfect as anyone knowing them could give. He added that he could explain his father's action in the matter only by the fact that he was a radical Seventh-day Adventist and hated Spiritualism; that his prejudice must have caused him to misrepresent the facts. He said he did not think much of his father's religion anyway and the reason why he had told Mrs. Sprague was because he felt that it was only justice that she should know the facts in the case.

This dear old Seventh-day Adventist must have been of the same stock of religious fanatics as St. Paul, who says: "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner." (Romans iii, 7.)

Purejudice, bigotry and ignorance form a trinity of evil and often insultingly close the door of heaven in the face of the angels. But truth, justice and love the greatest trinity of all, is gradually taking the place of the former and ridding the world of their hateful presence. The former is ephemeral, the latter is eternal.

Christian Altruism (?)

December 5th and 6th, 1901, while working in the missionary field, we were called to McClure, Ohio. Our friends, we were told, had made all arrangements for our coming and everything was in readiness for the work, when they were notified that they could not have the hall they had engaged. Inquiry brought out the fact that the Christians had called upon the owner of the hall and whatever they said to him we can surmise; at any rate he refused to let us occupy the hall. The Spiritualists rented a second one, and with the

same results. They were not yet entirely discouraged, and they bargained for the third one. It really seemed as if the "influences" had decreed that the Spiritualists should never hold a meeting in that town. When we arrived there we were told that if we were to have a meeting at all we would have to hold it in the home of a Spiritualist. We held one meeting and one seance in the home of Mr. and Mrs. Henry. The meeting was held the first evening after our arrival and crowds of people came. Whether the Altruistic (?) Christians who threatened to boycott the merchant owners of the halls if they allowed the Spiritualists to hold their meetings in them, were present, I am not able to say; but one thing I do know, there were many in that crowd that were as much opposed to Spiritualism, and hated its advocates as much as did those who stayed away.

The house in which we held the meeting was not very large, but it was packed with people to the doors, many not being able to get in. There was a struggling mass trying to gain an entrance, and mid their pushing, crowding and shouting, it became necessary to shut and lock the doors. It was evident that there was a crowd there that meant us no good. After the doors were locked there went up a great howl and there were other sounds on the outside of the house that indicated that they were whipping the house with poles, boards, etc. When the crowd had spent its fury, receiving no response from us, the clatter and howling finally ceased, and we held our meeting.

The meeting was successful notwithstanding the great uproar at the beginning. Mrs. Sprague's tests and messages were excellent, and she succeeded in interesting two of our worst opponents who had worked their way into the house by giving each of them tests and messages. They were so much interested that one of them said if we would come back to McClure again we should have a hall for our meetings if he had to buy one for our use. The spirit messages and

tests are a sure cure for Christian intolerance and bigotry, providing the Christian happens to have reasoning powers or good common sense. We left McClure feeling sure that a few public meetings with lectures and tests would loose the scales from off the eyes of those who knew nothing about Spiritualism other than what they had read in a country newspaper.

At Death's Door—Spirit Prophecy Fulfilled.

Not having received permission from some of those who participated in the following trying experience, I have not used their real names.

In the month of January, 1903, Mr. and Mrs. W. who were sojourning in a little town of V., received a telegram from their son-in-law of the City of R., a few miles distant, which stated that their daughter had given birth to a girl baby; that she was very low and they better come home. One hour later these sad-hearted and anxious parents were speeding away on a railway train for the home of their daughter. On arriving there they were told that their daughter was in a critical condition; that she was having spasms. There were two physicians, a trained nurse and Mr. M. in the room with Mrs. M., but her parents were not allowed to see her. It was a gloomy household. The doctor's words gave little satisfaction or encouragement.

An hour after her babe was born, Mrs. M. began having spasms. She came out of one spasm only to enter another, until she had passed through eight severe ones. The doctors finally succeeded in placing her under the influence of chloroform. Mr. and Mrs. W. were suffering in suspense the mental agony that words cannot express, not knowing what moment they would rap on the door and tell them their daughter was passing away, when, we being present, it was suggested that Mr. W. write a question asking the spirit friends about the case. Mr. W. did this at once. His question read as follows: "Mr. E. V. Wilson, Dear Spirit

Friend, will you tell us whether our daughter is going to live through this terrible sickness and get well? Will she live to care for her babe? Please tell us anything you can regarding the case. You know how we love her."

Knowing what the question contained, I took it in my left hand, and with a pencil in my right, closed my eyes and in a moment the spirit began writing the answer which reads as follows: "Yes my beloved ones of earth, God bless you; I will do anything I can for you. Your daughter is in a precarious condition at present, *but she will recover. Yes, she will get over her present trouble*, and will be happy for many years, doing a great work for humanity. I say she is in a precarious condition. She must have the closest attention and the best of care. The presence of these mediums in the home (meaning Mrs. Sprague and myself) is the lever fulcrum upon which hinges the whole question of her recovery. She is very, very sick, *but will have no more spasms*. She will awaken from her present sleep bewildered, and in a condition like that of dreams. Her mind will not be clear at first, but do not let that frighten you. *She will not have another spasm* if the same treatment is continued that is now being given her. God bless you dear ones; nothing shall be allowed to pass that we can bring to bear upon the case from either your side of life or from ours. The presence of these mediums in this home gives us the battery from which to draw the forces *that will save your child*. Remember what I say and trust me. Tomorrow night at five o'clock you will feel no hesitation in reading this to any member of the household. *Your daughter will get well; all will be right*, and all will be happy. Trust me for this prophecy; I know whereof I speak. Think not of the possibility of her leaving you, *for she will not do so now*. If the mediums feel exhausted at times, never mind for we shall use their forces freely to save her. They

should keep this thought in mind. Your friend and helper, E. V. Wilson."

This message was written at five o'clock p. m. At six thirty, one and one-half hours later, Mrs. M. awoke from the sleep produced by the chloroform. Her memory was gone. Her condition was pitiful. She did not remember that her babe was born, and was greatly surprised when she was told that she was the mother of a sweet girl baby. She could remember but little of the past. The next morning she could not remember a visit she had made to her sister-in-law the Sunday previous to her sickness; all of which corroborates the spirit message which reads as follows: "She will awaken bewildered and in a condition like unto that of dreams. Her mind will not be clear at first; but do not allow that to frighten you." Soon after awakening she suddenly showed symptoms of the return of the spasms. The nurse, Mrs. C., in speaking of the matter later, said: "The spasm so-called amounted to nothing; it was but a shiver and did not last half a minute." The next morning while at breakfast, Dr. T. said: "I said last night when I went home that Mrs. M. would have no more spasms. The symptoms she did have were very slight, lasting less than half a minute."

Mrs. M. improved slowly but surely. On the following day after the message was written at five o'clock the household was cheerful, and all had strong hopes of her recovery; and here was the fulfillment of the prophecy: "Remember what I say, and trust me; tomorrow night at five o'clock you will feel no hesitation in reading this to any member of the household." There were three physicians in attendance at first, and two professional nurses the first week. One nurse remained with her eight weeks, and it was nearly three months before she was well again, but thanks to the dear spirit friends, and the good care she received at the hands of faithful doctors and patient nurses, Mrs. M. was raised to health and happiness once more, and

the truth of Spiritualism and its blessing was once more demonstrated.

All of the prophecies the spirit made in the above written message were fulfilled. Five times the spirit stated that Mrs. M. would get well, and twice he stated emphatically that she would have no more spasms. Once he stated she would awaken bewildered and warned us not to be frightened at that for she would get well, all would be right, and we would all be happy. Every statement made by the spirit came true.

Spiritualism in this case, as in millions of others, demonstrates its helpfulness and blessing in time of sorrow and trouble, and also proves the existence of the "Gift of Prophecy" and the possibility of the truth of certain passages of scripture among which is the following: "And the spirits of the prophets are subject to the prophets." (1st Cor. xiv-32.)

CHAPTER XXIV.

Prophecy Made and Fulfilled—Missionary Work East and West—Spirit Messages and Tests at Ft. Scott, Spring Hill, Kansas, and Sheridan, Wyoming—Spirit Gives Lecture in Verse—Remarkable Seance at Clear Lake, Iowa—Demonstrations of Spirit Power at Girard, Mich.—Prophecy of Wireless Telegraphy—We Give Platform Tests at the N. S. A. Convention in Minneapolis, Minn.

A Prophecy Made and Fulfilled.

At Chesaning, Mich., July 1, 1904, Mrs. Margaret LaGrange, of Detroit, Mich., at the home of Mr. and Mrs. Edward Waldron, while at the dinner table, passed under the control of her spirit guide, "Mocataw," and told Mr. Warren Rouse, a young man who

was present, that the "Spragues" would be in Chesaning, Sept. 7th, and that he must go and have a reading with one of them, and he would get just what he wanted.

Mrs. Sprague and I arrived in Chesaning on Sept. 7th, going there to fill an engagement for three evening meetings. This engagement had not been thought of by anyone at the time Mrs. LaGrange made the prophecy. We were hundreds of miles away working in another state at the time, not knowing whither we would drift. We were as liable to visit the Atlantic or the Pacific coasts as we were to visit Chesaning. At the time this prophecy was made we had never met Mrs. LaGrange or Mr. Rouse.

On our arrival in Chesaning, Mr. Rouse came and had a reading with Mrs. Sprague. He was much pleased and said he had received just what he wanted most. Mrs. LaGrange's spirit-guide knew what no one on earth knew, namely: that we would be in Chesaning on the 7th day of September, two months after the prophecy was made, and more than six weeks before anyone on earth knew that we would be within a thousand miles of Chesaning on that date.

The evidence multiplies; the mystery deepens; though the facts come clearer and clearer as they multiply.

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." (1st Corinthians xiv-1.)

Missionary Work East and West.

During the third week of October, 1904, at the time of the holding of the Louisiana Exposition, The National Spiritualist Association held its annual convention in St. Louis, Missouri. Mrs. Sprague and I were enrolled among the delegates and also filled places on the program as platform test mediums, as in former years.

At the close of the convention we turned our faces westward, visiting St. Joseph and Kansas City, Mis-

souri, Fort Scott, Spring Hill, and many other places in Kansas; Denver, Colorado; Sheridan, Wyoming; Billings, Livingston and Butte, Montana; stopping long enough in the latter place to have the smallpox, Mrs. Sprague spending two weeks of the time in the pest house, and receiving her credentials as a graduate from that institution. Such credentials are supposed to be a guarantee of immunity from the miserable disease until the end of earth life. While she was earning her securities from this overestimated and most fearfully dreaded disease, I was dragging myself two or three times a day to a down-town telephone—having been assured that smallpox was not “catching” over a telephone—to interrogate her nurse regarding the state of her health, or quietly sitting in a rocking chair or lying on a lounge in the home of my friends, Mr. and Mrs. James, and their mother, Mrs. Bradley, sometimes gasping for breath because of the brimstone fumes from the great smelting works, and the high altitude of the mountains upon which the city was built. I supposed at the time I was a victim of just common, every day, old-fashioned la grippe, but at the last, to my utter astonishment it was discovered that I had the “walking smallpox.” I did not get my graduation papers, but we never saw a happier time since our wedding day than when I drove up to the pest house, and Mrs. Sprague left the fumigating room, entered the carriage, waved her handkerchief as a good-bye signal to the dear and faithful nurse as we left for the four-mile drive to town.

We went direct to the home of Mr. and Mrs. A. L. Homes who had kindly volunteered to welcome and shelter the poor smallpox victims. It was lovely of them and we shall never forget these dear people and their great kindness in the matter, as we had no other place to go.

If the hotels and boarding houses had felt disposed to admit us, their occupants would have stampeded, leaving us as the only guests. We had become quite

well known, and very unpopular in the city, through the advertising we had received for bringing the small-pox to town from Billings where it had become a raging epidemic. We were told that 1,000 innocent and helpless school children were vaccinated in one day at one dollar per child, but we never heard of one business man being poisoned with the vaccine virus. Was it because the business men were immune and would not take or impart the dreaded disease? Or was it because they could not spare the time to be made sick by having their blood poisoned? Or was it because they had "influence" as well as physical strength sufficient to ward off any onslaught made upon them by those who make the medical laws or those who enforce them? One thing is clear: the children could not protect themselves against this crime against nature being practiced upon them, therefore they must suffer. The business men could protect themselves against such abortive measures and they were allowed to remain at large without this medical and legislative protection (?) Oh! what a farce is enacted every time a "smallpox scare" appears.

With all of the excitement and with one smallpox patient—myself—at large scattering the germs of this terrible contagious disease broadcast, and with the many that were "exposed" by Mrs. Sprague, some of them by kissing her, others by treating her magnetically, no one, so far as we know, ever took the disease from either of us.

We may look back to this experience at Butte and joke about it or make light of it now that it has passed, but it was one of the most terrible and trying experiences of our lives; not so much because of the disease that overtook us as it was from the treatment we received at the hands of those whose duty it was to fulfill the medical laws of the city and the state, and of some others who, poor souls! were frightened nearly to death.

We harbor no ill will or unkind feelings toward any in consequence of their actions in the above related experience. We realize that we are all creatures of environment and education, and are governed by circumstances. Therefore, we retain only the kindest feelings and best wishes for all who were by force of circumstances connected with this unpleasant affair.

We remained but one night in Butte after Mrs. Sprague was released from the pest house. We left there next morning for Spokane, Washington, where we spent a busy and a happy week with the good workers in our movement, holding meetings every evening. Leaving there, we went to Seattle, Washington, where we spent another week of good work with faithful and kindred souls whose hearts are aflame with the inspiration of our divine philosophy.

We were greatly and agreeably surprised to meet Mr. and Mrs. Charles W. Wiley and their daughter, Mrs. Laura Barry, who was then managing the Colonnade Hotel. We had not then learned that they were living here. Mrs. Wiley is Mrs. Sprague's only sister now living on this side of life, and they had met but once in thirty years. What a happy week these two kindred souls spent together. We all enjoyed it greatly.

We left Seattle, stopping to hold meetings in Tacoma, Washington; Portland, McMinnville, Corvallis, Cottage Grove, Medford and Ashland, Oregon, and Dunsmuir, California, arriving at San Francisco March 5th.

After a week of activity in which several of the leading workers from different local societies joined us in doing excellent work, we moved on down the coast, stopping at San Jose, Cupertino, Santa Cruz, Santa Barbara, Montecito, Summerland, Los Angeles and San Diego, California, and stepped over the national boundary line into Tijuana, Mexico, having traversed the western coast of the the United States and holding meetings from Seattle, Washington, to the Mexican border.

Turning back we passed through the interior of the state of California, visiting Fresno and Sacramento, thence east to Salt Lake City, Utah, the headquarters of the Mormons. From there we traveled east over the Rocky Mountains, stopping to hold meetings and organize societies at Grand Junction, Glenwood Springs, Leadville, Colorado Springs, and Denver, Colorado. We continued our travels towards the east, stopping at Omaha, Nebraska, and different towns in Iowa, Illinois, Wisconsin, Indiana, Michigan, Ohio, Pennsylvania, New York, Connecticut and the Atlantic coast, then making our way back to the Mississippi River and closing the fiscal year of missionary work in Minneapolis, Minnesota, where the Annual Convention of the National Spiritualists Association was held.

During this year of missionary labor we visited 20 different states of our Union; attended one National Spiritualist Convention and two State Spiritualist Conventions, one at Topeka, Kansas, and one at Lansing, Michigan; visited a large number of local societies, adding many new members to their membership list; held 261 meetings; organized nineteen new local societies; wrote nine hundred letters and traveled fourteen thousand miles. I publish this so the reader may have an idea of the scope or extent of a single year of our missionary work. I shall have a word to say a little later regarding the missionary work done by us in the thirteen years of our pilgrimage.

Spirit Messages and Tests at Ft. Scott and Spring Hill, Kansas, and Sheridan, Wyoming.

Ft. Scott, Kansas.—On Friday, Nov. 18, 1904, we held our first meeting at Ft. Scott, Kansas. We arrived there on the afternoon of the day before we held our meeting. There was no person in the hall that we had ever met before. After I had given a lecture Mrs. Sprague gave several pointed tests and then turning her back to the audience she extended an invitation to anyone who wished for a reading to rise and speak a

few words and resume his seat. A gentleman—Mr. W.—arose and said he would like a reading and then sat down. Mrs. Sprague then faced the audience again and proceeded to give him a number of tests, closing with the following: She said, "I see you sir climbing a ladder; it falls and you fall with it. You seem to be all tumbled about and rolled up with it. You are badly bruised. You are hurt all over your body, but you are injured most in your back, just where I place my hand." She placed her hand on her own back and said: "The ribs on this—the right side—were almost torn loose from the backbone. This occurred a long time ago but you feel the effects of it today, especially when you take cold. Now sir, will the gentleman whom I am reading rise that I may know who he is?" The gentleman arose and she asked if he could recognize her statements and would verify them. He replied by saying that everything she had told him was perfectly correct.

After the meeting he told us that it was remarkable how she told things so accurately. He then went on to explain the last test she gave him. He said that twenty-three years before he was working on a local freight train on a nearby railroad. He gave the name of the road and the place but I failed to record them so cannot give them. He said that as the train pulled out from the station he stepped from the platform upon an old wooden ladder on the side of a box car and when he had climbed two or three steps up the ladder the top pulled loose and let him fall, clinging to the ladder, to the platform. The bottom of the ladder still hanging to the car caused him to be dragged and rolled over and over bruising him very badly and injuring his back exactly as she had described it.

Let us see if this was a real test. This man—Mr. W.—was a total stranger to Mrs. Sprague, she never having met him or heard of him before. She did not know which one of the men of that large audience had arisen and asked for the reading. She certainly could

not know which man was going to rise when she invited anyone who wished a reading to do so. It was not possible for her to know which one of all those strangers had arisen and asked for a reading, because the seats all around this man were full of people. Mrs. Sprague at the time of giving the test told the gentleman that the spirit she had described for him was the one that had given her the facts which she had reported to him. He said he recognized her, and that all of the tests were correct. If such facts as these are not proofs of the claims we make, namely, that a future life is positively demonstrated what proof could be given that would demonstrate anything? Could anything in this world be demonstrated? I think not.

Spring Hill, Kansas.

In the month of November, 1904, while giving platform readings at Spring Hill, Kansas, Mrs. Sprague turned to a lady and asked if she would like to have a reading. She replied that she would be pleased to have one, and Mrs. Sprague proceeded as follows: "There is a beautiful spirit here who calls you mother." Here Mrs. Sprague described the spirit carefully and said: "She passed away suddenly. Everything seems so dark around me," etc. Then followed a consoling message from this spirit daughter to her bereaved mother and the lady who sat beside her whom the spirit called sister. I can give the reader no idea of the beauty of this spirit message. The ladies were in tears at its close. When the meeting was dismissed the two ladies came to Mrs. Sprague and with words of deep feeling expressed their thankfulness.

Oh how comforting it is to meet our friends, who have died, face to face and communicate with them! The medium has the eyes to see their faces. If the investigator does not have, then he must see the spirit as the blind man sees his friend in this life, through the eyes of others.

Sheridan, Wyoming.

At Sheridan, Wyoming, Dec. 22, 1904, while Mrs. Sprague was giving public readings she requested that the name of some citizen of that place be given by the audience for her to read from. There was a name given which I will call Mr. B. Mrs. Sprague began by saying: "This man is very secretive. He keeps his business to himself. He makes no confidants. If he has a wife she knows but little of his affairs. He is one who holds people at a distance; he is rather hard to approach. He is civil and polite, but many people do not feel at ease in his presence. This is not saying that he is not a good man. Like all the rest of us, he did not make himself, but was born with these peculiarities. He is a student of nature, not only in the material world, but in the metaphysical and spiritual realms of thought and investigation." She gave a great deal more regarding the gentleman, and much that indicated that he was a highly intellectual and intelligent man. She then inquired if the reading was correct. The gentleman who gave his name replied that the gentleman was present and could speak for himself. No one answered and Mrs. Sprague said she would be pleased to hear from someone who was acquainted with the gentleman, or the gentleman himself might simply state whether the reading was correct or not. There was an awkward silence for a little time, but finally Mr. B. arose and said that he did not wish to be mixed up in this matter, though he did not wish to antagonize it. Said he: "I do not wish to state whether I think the reading is correct or not. I simply do not wish to have anything to say about it. I decline to state whether the lady is right or not." The way he said this was sufficient to convince the strangers who were present that Mrs. Sprague was correct in the statement that his secretiveness was great. Many came to us at the close of the meeting and said that the reading was certainly correct. Mr. B. lived at the same hotel where we were stopping

and he told Mrs. Sprague the same evening that she was correct in his reading, but he thought the public meeting was not the proper place for such work; that it should be done in private. This was our first day in Wyoming and we had never seen Mr. B before.

Spirit Gives Lecture in Verse.

At the Spiritualist camp meeting held in August, 1905, at Ashley, Ohio, our spirit helper and teacher, Andrew Payn, made a forty-five minute speech in which he told the story of his earthly life. I came upon the platform intending to talk a few minutes, as the service was to be a sort of symposium or conference, and without a moment's forethought as to what our subject was to be, I came under the influence and the entire lecture was delivered in rhyme. Beginning with his birth, parentage and childhood, he carried the story on through his school and college days, telling of his education for and development as an Episcopal minister; his teachings called heresy; his trial for heresy; his imprisonment in a dungeon for almost seventeen long and weary years; his awful loneliness; his release that came at last by death when his mother came and took him to her spirit home. He told of his long rest in spirit life, which he said was necessitated because of his weak condition of mind and spirit, caused by his long incarceration. He mentioned his many years in the spirit world spent in the study of laws governing mediumship both in the spiritual and physical world. He spoke of his coming to me when first I made my appearance on this physical plane; how he had been with me through all of my varying experiences; and how he labored until I was thirty-four years of age before he was able to bring about the necessary conditions to control and speak through me. He also spoke of the work that had been accomplished through my mediumship in the last twenty-four years, and prophesied of what would be done in the future.

It was a lovely experience, a fine demonstration of spirit power and a happy surprise to the congregation as it was to me. I had no more thought of what was coming than the audience had. We would have been glad if a reporter had been present to have taken the lecture. We would enjoy reading it.

Do you doubt, my kind friend, as you read?

It is proper to doubt till you know.

Were you taught by a different creed?

Seek knowledge if you wish to grow.

Honest doubt, truth may often relieve,

False theories it will overthrow.

It is well if you truly believe,

But better, much better, to know.

Remarkable Seance at Clear Lake, Iowa.

On November 1, 1905, we held a seance at Sprague's Hall at Clear Lake, Iowa. Every person in the hall was a stranger to us. Mrs. Sprague gave readings to twelve persons; described twenty-two different spirits; gave the names of many of them, sometimes only the first names and sometimes the full names; related many incidents, accidents and experiences in the lives of these twelve persons; personated several spirits and told what caused their transition; diagnosed the disease of two patients in the audience; told two or three of their mediumship, giving them instructions how to develop it, etc. She gave in all more than one hundred and fifty positive tests and proofs of spirit presence and power, and all without making a single mistake or giving a single thing that was not fully recognized. At the close of the seance I requested the twelve persons who had received readings to rise to their feet. They did so, and I said: "If any one of you has received a statement from Mrs. Sprague that you do not recognize as correct, please state that fact now." No one responded. "Do you each one recognize all that Mrs. Sprague has told you

as being correct?" "Yes," "Yes," and "I do," "I do," came from every quarter. In addition to this let it be remembered that each reading was acknowledged and the tests verified as she gave the readings.

This was a real "Pentecostal Feast," similar to the one recorded in Scripture: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii, 4.)

Mrs. Sprague, on this occasion, like the Apostles of old, was filled with the "Holy Ghost" (Spirit power), "and began to speak with other tongues as the Spirit (Guides) gave them (her) utterance."

We held four meetings in Clear Lake, and after leaving there a report of them was published in the "Sunflower," a Spiritualist paper, signed by the President of the Clear Lake Spiritualist Society, Mr. E. H. Vandenburg, which follows:

THE CLEAR LAKE SPIRITUALIST SOCIETY REORGANIZED.

"Mr. and Mrs. Sprague held some very successful meetings in Clear Lake, Ia., November 1st, 2nd, 3rd and 5th. Mr. Sprague certainly ranks among our very best lecturers on Spiritualism. No one could successfully deny his convincing proofs of our beautiful philosophy.

"Mrs. Sprague probably gave over five hundred tests in five evenings, and nearly all were recognized. Our society was reorganized, fifteen new members admitted, new officers elected, and everything started with new vigor and strength.

"(Signed) E. H. Vandenburg, Pres."

Spirits Manifest at Girard, Mich.

Mrs. Sprague, while giving readings at a meeting held at Girard, Mich., designated a man in the audience (Mr. Hinkley) and said: "You appear to be a well man sir, but you are far from being in good

health. When you exercise a little while you become exhausted and have to stop and rest." After giving details of his condition, tracing the cause of his ill-health, etc., she described a spirit lady and said she was the one who gave her the information she had given, and asked him if he could verify the reading. Mr. Hinkley replied that he could not, and said: "It does not hit my case at all." "Well," said Mrs. Sprague, "I have given it just as the spirit gives it to me." "I cannot help it," said Mr. H. "You are the farthest from the truth. I am never sick." Turning to a gentleman (Mr. Rose) who was sitting beside Mr. H., Mrs. Sprague asked: "Is this reading for you, sir?" "Everything you have said applies to me exactly," said he. "Your diagnosis is perfectly correct in its every detail as applied to my case." Mr. Hinkley was sitting on the same seat with Mr. Rose, with his arm on the back of the seat and his hand touching Mr. Rose's shoulder. Such cases are so often met with in our experience that we have learned that the subtle laws governing the magnetic elements should be handled with care, else one is very liable to err in giving readings.

At this same meeting there occurred another peculiar incident in test giving. Mrs. Sprague turned her back to the audience and invited any man who wished for a reading to rise in his seat and whistle and then sit down again. A gentleman—Mr. L. Dean—did so and Mrs. Sprague proceeded to give him a reading. Among other things that she told him was the following: "I feel a strange stinging sensation in my upper lip. It is a peculiar feeling. I do not know how to account for it. Yes, I do; I get it from you. You have this peculiar stinging sensation in your upper lip. Am I not right sir?" Mr. D. replied that he had no stinging sensation in his lip, such as she had described, but that all of her other statements were correct. "But sir," said Mrs. Sprague, "I get this stinging sensation in my lip and I am impressed

strongly that it belongs to you." "Well," said he, "I had my lip cut several years ago but it never has that stinging sensation unless I rub it. It does not sting now."

There are many things connected with every new discovery that seem strange until we become familiar with them. Spiritualism with its vast realm of research and present discovery is no exception to the rule. How a medium may be made to feel another person's physical condition, taking on his disease, or to feel physically what another person has felt at some previous time, I am not able to say; but I do know that mediums often do those things and more than these; they often feel and know the mental, moral and the spiritual condition of those with whom they come in contact; and this applies not only to those who dwell in the mortal flesh but also to those who inhabit the spirit realm. This borders on the marvelous, but it is nevertheless true. Life's mysteries are many and they are not yet all solved. We should be open to conviction, willing to learn and careful not to try to measure all of the physical, mental and spiritual forces of the universe by our own little, insignificant capacity to grasp the mighty truths of the universe.

Prophecy of Wireless Telegraphy.

From the time that E. V. Wilson first came to join our spirit band, which was in the year 1881, at different times he prophesied the near approach of the time when communication between the nations of the earth would be carried on without wires. One of those prophecies was made in Oil City, Pa., on April 15, 1894, while entrancing me and delivering a lecture in "Old Rich Hall."

The following extract from a letter written by Mr. Fred A. Steck, a leading business man and respected citizen of Oil City, Pa., and dated April 22, 1908, mentions one of these prophecies. It says:

"I do remember, vividly, that you, or E. V. Wilson through you, in a lecture delivered in the Old Rich Hall during your first visit here (April 15, 1894), predicted that it would not be many years until we would be telegraphing from one part of this country to another without the use of wires. Has this prediction come true? A number of persons who were there have reminded me of it since the wireless system has been discovered, although my memory needed no prompting.

"(Signed) FRED A. STECK."

Spirit Tests at the N. S. A. Convention.

At the Annual Convention of the National Spiritualist Association held in Minneapolis, Minn., Oct. 16 to 20 inclusive, I was called upon to act as message bearer on the evenings of the 17th and 19th. Among the numerous readings we gave were the following: We gave permission to anyone in the back part of the church who wished for a reading to rise in his seat, speak a few words and resume his seat, when we would read for him. A gentleman at the extreme back part of the house did so and we saw a lady spirit with him. We gave a minute and extended description of the spirit and asked if he recognized her. He hesitated and we told him not to favor us in the least but to tell the truth about it. He said: "I am a little in doubt about the identity of the spirit." "Well sir," said we, "we will remove that doubt. You have a small, old-fashioned album in your home and that album contains the picture of the lady I have described." We described the album in detail and said: "When you go home get the album and you will find the picture of the lady taken in full length. It is on the fourth page of the album."

"I cannot tell about that," said he. "Well sir, will you look in that old album when you go home, and if you find a full length picture of your mother on the fourth page will you bring it here tomorrow

evening and let the congregation see it?" we asked. "I will sir," replied the gentleman and we left him and continued our readings with others.

On the following evening he came to the meeting, stepped upon the platform and sat down beside me, handing me a little old album and saying: "Look it through and see if you can find the picture of the spirit you said you saw with me last evening." I did so, but could not find it, and told him so. He then handed me another old album and said: "See what you can find in that." I turned to the fourth page and the picture I was looking for was not there. I was disappointed, but kept on looking until I reached the last page without finding the picture I was looking for. I then turned back to the first page of the album and at once said: "Here it is! This is the picture of the lady whom I saw with you last evening." "Well," said he, "you said it was my mother you saw." "So I did," said I. "Is not that your mother's picture?" "No," said he. "That is my wife's mother's picture." "Well, did you not call her mother?" said I. "Yes, I did, but she was not my own mother," he replied.

The picture was on the first page, and not on the fourth as we had said when giving the reading. It was one of four pictures on the first page, and it was as we had said, a full length picture; that is, a picture with the lady in a standing position showing her form from head to foot.

There were two defects in this reading, namely: we said it was his mother when it was his mother-in-law, and we said it was on the fourth page of the album when, instead, it was one of four pictures on the first page. These two errors on our part are easily accounted for. We heard the words "fourth" and "page" but did not catch the words "on first." We heard the word "mother" but did not catch the words "in law." It will be a greater task for the skeptic to explain how we could know so much about an entire stranger who chanced to select himself from among

one thousand two hundred people for a reading, than it is for us to explain how these two little differences chanced to occur.

How could I know anything about this stranger whom I had never seen before?

How could I describe the spirit whom I had never seen or heard of?

How did I know how to describe the album? I had never seen it.

How did I know that the picture of the spirit I saw was in the album?

How did I know the man had such an old album?

How could I know that this particular picture was taken in full form pose?

How could I select the right picture from all the others in the two albums?

In short how could I know so much about something that I knew nothing about? In this case I am the one who can answer with authority, for I KNOW. I will answer all of the above questions briefly, but truthfully. My "familiar spirit," the spirit of E. V. Wilson, gave me the information regarding the reading in question. This is the truth, and is the only solution to the problem. Sages, philosophers and scientists can never settle it on any other hypothesis as this is the absolute truth.

The chairman of the convention, Dr. George B. Warne, explained this test to the large audience, and after the meeting closed hundreds came to the platform to see the picture.

The people of this world are hungry for information regarding the next world, and they flock to the Spiritualist meetings for the proof of a future life, as Spiritualism is the only religion that has the proof, or attempts to demonstrate the truth of a life after death.

CHAPTER XXV.

Three Ministers Get Readings at Edgewood, Iowa—
Man Falls to His Death. His Presence Proved by
Personation at Battle Creek, Mich.—Fine Tests
at Delphos, Kansas, Spiritualist Camp-meeting—
Wonderful Table Tipping Seance With J. E.
Rife, of Wichita, Kansas—Mrs. Sprague's Me-
diumship Discovers Great Irrigation Project at
Mountain Park, Oklahoma—Spirit Who Suffers
Hell of Conscience Manifests at N. S. A. Con-
vention in Chicago.

Readings at Edgewood, Iowa.

Edgewood, Iowa, is a village of five hundred inhabitants, and we held the first public Spiritualist meetings ever held in the place. I think everybody in town and a large number from the surrounding country attended the meetings for the opera house was well filled at each service. Much interest was manifested and good work was accomplished.

Mrs. Sprague was usually successful in her message work and the few earnest Spiritualists of that place and surrounding towns who were present were much pleased. She gave many readings, and among her subjects were three ministers of the gospel. I will refrain from giving their names as it might be embarrassing to them to have them mentioned as among those who voluntarily arose and asked for readings. The first one to rise for a reading was Rev. S., a Latter Day Saint. Mrs. Sprague gave him a good reading, describing spirits of his loved ones, mentioning incidents in his life, etc., as is her custom, and the gentleman acknowledged everything she told him and seemed pleased with the reading.

Rev. H., an Adventist, arose for his reading, but was rather reluctant in acknowledging the tests, but when urged to state whether they were correct or not, said they were partly right.

Rev. T., a Congregationalist, seemed pleased when his request for a reading was granted and was alert to catch every word she said, evidently accepting what she said as being true, but when asked by Mrs. Sprague if her statements were true, he said: "You ought to know." Mrs. Sprague explained that she only asked that the courtesy be granted her that the audience might know whether she was giving real tests or not. He again replied: "Well, you ought to know." "I do know, and they are true, and you ought to be willing to affirm or deny their truth since you had the courage to stand up for a reading." Even this did not reach his sense of justice and she passed on to others who were not afraid to acknowledge their spirit friends.

I will record one of the many readings she gave in Edgewood. To a lady she described the spirits of two ladies who came, one of them bringing a babe; she gave the name of the other. She told the lady of a severe sickness she had passed through; giving many facts in relation thereto and then described the spirit of a gentleman who came to her and she said: "He passed out suddenly. Why! he was snuffed out as one would snuff out a candle, it was done so quickly. This spirit gave a communication through Mrs. Sprague, describing his condition in spirit life and then said: "I heard your prayers dear one, when you prayed so earnestly to be led aright. Your pleading prayer reached me and O! how I longed to make you know it. I am doing all in my power to help you. I know your struggles and trials. I did not do as I ought to have done, as you well know; but I am trying to right the wrongs and correct the mistakes I made so far as I can. You can help me with your good thoughts and I will help you." He said more, but this was all I could get of it, she talked so fast.

When the spirit ceased to control, Mrs. Sprague told the lady that her spirit mother was present. She described her appearance and then said she brought a little girl with her who said she wanted her mamma. She gave more regarding the child and closed by giving a description of it. She then asked the lady if she could verify all of her statements in the reading. Apparently with deep feelings of emotion the lady said: "I recognize it all. Everything you have told me is true."

For nearly one hour each evening, for the two meetings we held at Edgewood, Mrs. Sprague gave readings to these good people, all of whom were strangers to us. Our lectures were highly appreciated, and we were complimented by many. This was no extraordinary experience in our work with the exception of having three preachers participating in the exercises. This was a little unusual.

Man Who Falls to His Death Manifests.

At Battle Creek, Mich., on March 25, 1906, in one of our meetings the spirit of a young man came to Mrs. Sprague. She described him, gave his name, and said he was killed. She then personated him by taking on the condition through which he passed to spirit life. She cried out: "Oh! I am falling, falling, falling," then recovering self possession she said: "Oh! what a terrible sensation this spirit brings to me! The sensation of falling and of fright mingled together is terrible. "He goes to you, (pointing to a nice looking couple in the audience) and you are his parents."

This spirit gave his sorrowing parents a message which was clothed in words of tenderness and assurance, showing that he still lived, retained his love for them and his other dear ones, and that he was still conscious of what was transpiring in the home. It was a very affecting experience. The audience was visibly affected, and the joy of these dear sorrowing parents shone through their tears. They acknowl-

edged the message and tests. The young man was killed by a fall as described. These people were strangers to Mrs. Sprague, but we were introduced to them at the close of the meeting. I believe they lived in some place near Battle Creek, and their names were Mr. and Mrs. — Huckstraw.

Fine Tests at Delphos, Kansas, Camp-meeting.

While we were serving the Delphos, (Kans.), Spiritualist Camp-meeting Association, in the month of August, 1906, we gave a test to Mrs. G. W. Skinner, of Cawker City, Kans. After having described Mrs. Skinner's spirit mother and given her name, we gave the spirits' message, all of which was satisfactory and pleasing to Mrs. Skinner. Then to make the proof already given doubly sure, the spirit showed us an old leather covered Bible with corners worn and otherwise the worse for wear, and we said: "This old Bible was your mother's, and contained the family record." I then read the family names recorded therein, and the lady recognized them all and pronounced them correct. We then said: "Your mother's name does not appear with the others as part of the leaves are torn out." Mrs. Skinner verified our statements, and the next day Mr. and Mrs. Skinner told me that the test was remarkably true; that our description of the spirit and of the Bible was perfect; that we gave her mother's name correctly, and that our seeing the leaf torn out of the Bible was the crowning test.

They said this mother did not acknowledge how old she was, because of her pride; that she declared she was but sixty-five years old when she was seventy-two; and when told that she was seventy-two, and this Bible family record shown to prove it, she tore the leaf out of the book that the true record of her age was written upon, and went on claiming that she was but sixty-five years old.

My dear reader, if this is not proof that the "dead" live and return to communicate knowledge which they possess, what evidence could be given to prove it, or any other fact, true? If you doubt spirit communication, why, just study and investigate it until you know its truth.

The following day Mrs. Sprague acted as message medium at Delphos, and among others she gave a reading to a man in the audience, giving incidents and dates, relating experiences, describing spirits, etc., all of which was acknowledged and verified by the gentleman. She then proceeded by saying: "I see a ladder; I see you fall from it. Your arm is injured. I take the condition upon myself. My arm feels as though it was broken or badly injured. It seems to be twisted around." Then crooking her arm to show how it seemed to her, she said: "This is the way my arm is drawn. It feels smaller than the other one. The gentleman did not recognize this last test, and it was passed by as a failure."

The next morning another gentleman, Mr. W. J. Finch, of Jamestown, Kans., a stranger to us, came to our tent and told us that he was sitting just in front of the man who could not recognize the test about the ladder and the injured arm, and said: "That part of your reading belonged to me. I had the fall from a ladder injuring my arm as you described; and the date you mentioned was correct. My arm has never been strong since." He then showed us his arm. It was not as large as the other one and was crooked just as Mrs. Sprague had stated. He was taking treatments of Dr. Carson, of Kansas City, in the hope of getting help for it. Mrs. Sprague was "switched off," or turned aside from the gentleman she was reading for and read for Mr. Finch, though she was unconscious of the fact. The laws and forces governing mediumship are very fine and subtle and we are almost blind and dumb to their delicate action.

Wonderful Table-Tipping Seance.

While attending the Winfield, Kans., Spiritualist Camp-meeting the latter part of August, 1906, we met Mr. J. E. Rife, of Wichita, Kans., who invited us to visit him in his tent and witness the phenomena produced through his mediumship. Mr. Rife was a nice looking man of perhaps sixty years, unassuming and sincere. He had been a soldier in the War of the Rebellion.

On my arrival at his tent he told me that his phase of mediumship was not of the popular class; that it did not attract the attention of the public as other phases did and consequently was not sufficiently in demand to call him into the field of active work. He must earn his living therefore at other occupations which retarded him in the good work for the cause of Spiritualism that he would like to do. "However," said he, "I appreciate my mediumship and love the cause just as well, for through my mediumship I have convinced many of the truth of a future life and I have learned for myself that it is true; besides this it is the greatest comfort to me to communicate with my dear friends in the spirit world."

We sat down to a plain four-legged stand with a top about two feet wide and two feet six inches in length. Mr. Rife was sitting at one side of the stand and I at the other facing him. No one else sat at the stand or touched it at all, though several persons were standing behind me around the entrance to the tent. It was in the middle of the day and the entrance to the tent was open wide. There were no curtains, no darkness, no paraphernalia; everything was simple and plain, and the manifestations proved their own genuineness.

We placed our hands on the stand and sat a few minutes in silence, when the stand began to move. One side rose and went down slowly a few times, then the other side was operated in the same way. Mr. Rife, addressing the force that was moving it, said:

"Is this some one of Mr. Sprague's friends that is moving the stand?" One side of the stand was raised and the leg struck the ground three times which signified "yes." I then asked: "Is this my father who is tipping the stand?" The stand tipped once for "no." "Is it my brother?" One tip, indicating "no." "Is it my sister?" Three tips followed, indicating "yes." "If you are my sister will you spell your name for me if I repeat the alphabet?" The stand tipped three times for "yes." I then began at the letter "A" and repeated slowly the alphabet. When I came to the letter "C" the stand tipped three times rapidly, and when I asked if the first letter of her name was "C," the stand answered "yes" with energy. I began repeating the alphabet again and as soon as I spoke the letter "A" the stand tipped and when I asked if the letter "A" was the second letter of her name the stand answered "yes." So I wrote down the letters "C" and "A." I continued to repeat the alphabet and the stand continued to respond until it had spelled out the name "Calista," which was the name of my sister who had passed to the higher life some forty-five years before.

It may be suggested that possibly I unconsciously moved the stand. I will say that in order to avoid any suspicion of such a thing, as there were several skeptics present, I raised my hands until only the tips of my fingers touched the stand, and still it moved as before.

Other friends communicated in the same way. That no one may say there might have been something in the tone of my voice that indicated to the medium the right letter in spelling the name of the spirits, I will state that the medium called the alphabet for the next two names and that his head was bowed down on his side of the stand so that he could not see my face a greater part of the time that the alphabet was being called. Four names of my spirit friends were spelled

correctly and they were not ordinary names such as John, William, etc.

In one case the table commenced to tip with energy and when I asked if it was my mother, the answer was "No." When I asked if it was my mother-in-law, the answer was "Yes." I asked if she would spell her full name for me and the stand answered "Yes." Mr. Rife began calling the alphabet and the stand responded to the letter "E." I then asked Mr. Rife to wait a moment as I wanted to have the skeptics behind me know if there was a test given. I then took a piece of paper and wrote my spirit mother-in-law's name on the paper holding it so the medium could not see it, and letting the skeptics read it. Mr. Rife continued calling the alphabet and the table responding to certain letters which I wrote on a piece of paper and spelled the name of my beloved mother-in-law "Emily Pray," just as I had written it on the paper. This was a convincing test to some of the skeptics, though one of them suggested that it might, after all, be "mind reading." Spiritualism has the evidence to dethrone every skeptic's theory that may be presented, and Mr. Rife asked me if I had any silver coin. I said I had a quantity of it. "All right," said he. "We will see if we cannot prove that it is not mind reading. Select any piece of silver, do not look at it but hold it in your hand tightly and we will see what the spirits may do." I put my hand in my pocket and selected a piece, then laid my hand on the top of the table, holding it tightly closed, and Mr. Rife asked the spirit friends if they would tell us the date of the coin. The table signaled "Yes." Then it began by tipping once and stopped. Mr. Rife told me to write down the figure one. I did so and the table then tipped eight times and I wrote down the figure eight. It then tipped four times and I wrote the figure four beside the others. Then the table tipped three times and I wrote the figure three with the others. This made the figures 1843. Up to this time not a person among

us knew or had the least idea what was the date of the half dollar that I held in my hand. It might have contained any one of the dates of the last three-quarters of a century. No one in mortal flesh could tell the date of that coin. But the intelligence that moved the stand had given the date of the half dollar correctly as was proved when I opened my hand. With this test the "mind reading" theory vanishes. There being no mind in mortal form that possessed the knowledge of the date stamped upon that silver half dollar, Mr. Rife, the medium, could not read it in some one's mind that did not contain it.

This one test conclusively overthrows the theory that "mind reading" explains all of the phenomena of Spiritualism, and the opposing theorists, scientists though they may be, will have to guess again.

But let us continue: This experiment we tried three times, using a different piece of silver coin each time, and the spirit gave the dates correctly in each instance, though it was bothered a little in one case, whether on account of our miscounting or from some other cause, I am not able to say; at any rate the spirit discovered the mistake and corrected it before anyone present in the mortal form knew that a mistake had been made. The fact that the spirit discovered that we did not have the figures right when we asked for the corroboration after reading them shows that it must have to use effort either to discern the figures on the coin or to manipulate the stand in communicating them to us.

But we did not stop here. Mr. Rife then suggested that I take from my pocket a handful of coin, which I did. It was impossible for me to tell how many pieces or what denominations of coin I held in my hand, for the hand was closed and neither I nor any one else had seen them.

Speaking to the spirits, Mr. Rife said: "How many dollar coins has Mr. Sprague in his hand?" The table did not move. "Are there any one dollar coins

in Mr. Sprague's hand?" he asked. The answer was "No." Then the medium asked how many half dollars I held in my hand, and the table tipped but once. "How many dimes is he holding in his hand?" was asked. The table tipped four times indicating that I held four dimes. "How many nickels?" said Mr. Rife. The table tipped five times. "How many one cent pieces?" was asked, and the stand tipped once. Then Mr. Rife said: "We have recorded your enumeration of the coins as follows: No dollar coins, one half-dollar, four dimes, five nickels, and one cent. Have we recorded your count correctly?" The stand answered "yes" by tipping three times.

Not a human being in the mortal form in all the world knew how many of each denomination of coins I held in my hand. There was no doubt of this fact. But when I opened my hand laying the handfull of silver on the table, as all of the witnesses will testify, there was no one dollar coin there; there was one half dollar coin; four dimes; five nickels, and one cent. A total of eleven coins.

There are but three possible ways of explaining these phenomena outside or independent of their being produced by the spirits of those who have left our fire-sides and passed into the realm of spirits, neither of which theories are satisfactory. Spirit communion is the only thing that answers all objections and accounts for all phases of the phenomena.

The three ways of explanation mentioned are as follows: The primitive Christians explained the phenomena when produced among themselves as coming from God, and when occurring among their opponents, as coming from the devil. This is true today in a measure only, as the Christians have repudiated the phenomena and hold seances no more; therefore they only condemn them, and those who believe in them.

Then, T. J. Hudson, scientist, tells us it is neither God nor the devil that produces them, but it is the

medium's "sub-conscious mind," whatever that may be. If either of these three explanations are true, the author of the phenomena is the most colossal and consummate liar of all the ages. Because whenever he, she, or it speaks it says: "I am a spirit." "I once lived in the flesh the same as you now live." "I am your father," "mother," "wife," "husband," "child" or "friend." If either one of these explanations were the true one, whether it be Almighty God, Almighty Devil, or Almighty Sub-conscious Mind, all three of them having been endowed with almost, if not quite, Almighty powers, what an awful calamity it would be to the whole human race to be subject to this misleading and powerful influence, this unprincipled, lying and deceiving thing. May the Good God, if there be one, pity his children if we are his children, and deliver us from such nonsense.

But this is too gloomy a thing to contemplate since it is not true. Spiritualism solves the mystery fully. The manifesting intelligence is just what it claims to be; it is the spirit of our loved ones who prove that they have survived the change called death. If there were no other phenomena than that of table tipping such as I have described above, together with its added spirit messages and teachings of the Spiritual Philosophy, the fact of a future life is demonstrated by that phase alone. But there are some sixty phases of spiritual phenomena to which we may turn for proof, each one of which is as wonderful and beautiful, and some of them still more so.

Undoubtedly there are some honest Christians who will not have credulity sufficient to accept the above recorded facts, yet they accept stories of spirit phenomena recorded in the Bible, and which they suppose to have occurred 3,379 years ago, as infallible truth. They accept these even though they border on the miraculous, as for instance: the story of Moses placing the old dry rod of Aaron in his medium's cabinet, otherwise called "The Ark of the Covenant," and leav-

ing it over night where it "Budded and brought forth buds, and bloomed and brought forth blossoms and yielded almonds," by the next morning. (See Numbers XVII, 8, and which is corroborated in Hebrews IX, 4th verse). My story can be proved true and its demonstration repeated; but unfortunately we must take the Bible story on faith or reject it as many do.

Irrigation Project Known to Spirits.

We filled an engagement at the Spiritualist Camp-meeting held at Mountain Park, Oklahoma, in September, 1906, where we also held a State Spiritualist Convention and organized the Oklahoma State Spiritualist Association which we subsequently chartered with The National Spiritualists' Association. While giving messages at one of the evening meetings held in the beautiful town park, Mrs. Sprague invited anyone who wished to do so, to give the name of some living person and said she would read from the name. A name was given, and she was at once influenced and began describing a spirit whom she said was with the gentleman. She then said: "This spirit tells me that this gentleman is interested in a financial matter of great importance and interest to many people." After explaining farther, she said: "If this project is handled properly it will prove a great blessing to many as well as a great financial success. There are others interested with this gentleman in the matter but he seems to be the leading one in the enterprise. The spirit says it will be a success from the start if handled properly and will be the crowning effort of his life.

When she had finished the people applauded her and a gentleman arose and acknowledged the truth of her statements so far as what had then transpired. At the close of the meeting the gentleman whose name had been given, and for whom she had been reading, came to us and said that the reading was wonderfully correct; that he was the president of a company that had secured a charter for an irrigation project that

would revolutionize the country; that the men Mrs. Sprague spoke of were at that time in New York soliciting a loan to be used in building a dam up in the mountains that would furnish water to irrigate the whole country. All of the people were interested in the question of irrigation and the test probably helped to bring out the large audience that attended our Sunday meeting. I think nearly the whole people of the town were present.

It is but just to say that Mrs. Sprague was a stranger to everyone in that audience, and in the town, and that she had never seen the gentleman for whom she was reading, and did not know which one she was reading for, nor whether he was a resident of Oklahoma or Washington, or whether present in the audience or absent. The fact that the spirit gave her many details regarding this irrigation project, of which she had no knowledge whatever, is proof that there is an intelligence operating through her that is not her own. Believe whatever we may this is true.

Spirit Suffers Hell of Conscience.

At the annual convention of the National Spiritualists' Association held in the Y. M. C. A. hall, Chicago, Illinois, October, 1906, it was my pleasure to act as message bearer two evenings. I will record but one of the many tests given on that occasion.

We requested someone who wanted a reading to rise in his seat and speak a few words. A number of persons responded and we said: "We will read for that gentleman standing near the post away up there in the gallery. "Is it I you mean?" said the gentleman. "Yes, sir," said we; "we will read for you if that gentleman standing by you will please move away from you." We then described the spirit of a gentleman standing beside him and said: "This man was your partner in business and through him you lost heavily. It was in the year 1889 that this occurred. He tells me to say that he robbed and almost ruined

you, and that he cannot rest; that he is suffering the consequences of his wrong acts, and returns to you from his spirit home with feelings of sorrow, and contrition. He is suffering the tortures of hell. Not the torment of eternal fire as taught by orthodox Christianity, but the hell of a guilty conscience. There is no forgiveness of sin; each one must work out his own salvation. All are heirs of salvation. Such is the hell of modern Spiritualism."

"This spirit comes tonight to confess to his wrong acts and to ask your forgiveness. He says he has suffered more than words can tell; that he would gladly make restitution to you were it in his power; but he is helpless to do so now. Your full and complete forgiveness will in a measure relieve his distress."

"Now, sir, we ask that you state to this audience: First, whether you are a stranger to the speaker; second, if you recognize this spirit whom we have described; third, was he your partner in business in 1889? Fourth, did he rob and almost ruin you as we have stated?"

In the midst of a perfect silence, in which every one was intently listening, the gentleman rose and said: "With one exception every word you have spoken is true. The man you have described was my partner in business and he robbed me as you have said, but it was in the year 1879 instead of 1889 as you stated. I am a stranger to you never having seen you until you came upon the platform tonight, and I will add, I came from a place 1,000 miles from here. I am a stranger in the city." "Are you a Spiritualist?" we asked. "No, sir," said he, "I am not a Spiritualist, although I must acknowledge that this experience makes me think there is something in it."

We then said: "Modern Spiritualism does not teach Eternal Punishment, or punishment by fire. Nevertheless, its hell is hotter than the hell of old orthodox theology. Its hell is the hell of conscience. There is no escape from a guilty conscience. Repent-

ing of one's sins or pleading guilty to them does not settle the account. Each one must work out his own salvation."

At this point one of the reporters for the Chicago dailies, arose and said: "Please ask him if he forgives the spirit." We did so and the gentleman said: "I do. I must forgive him. I could not do otherwise."

The following report of this spirit message appeared in the "Chicago Chronicle" next day:

"I AM IN HELL!"

"AN EXCEPTIONALLY SENSATIONAL INCIDENT AT THE
LATE CONVENTION OF THE N. S. A."

"I am in hell! The terrible cry of a tortured soul uttered through E. W. Sprague, medium, rang out in the breathless silence of the Spiritualist convention last night, electrifying every man and woman present. The words of torment were followed by the still more awful utterance: "There is no forgiveness of sins."

The medium laboring under an unbearable excitement, leaned forward over his silent audience and pointing to a man in the rear, said in tones vibrant with feeling: "The spirit of the man who speaks is that of one who was your business partner in 1889. He robbed you and ruined you. For his sins he is now in hell. Not the hell of orthodoxy, but the still more awful hell of conscience. He comes tonight to claim forgiveness, to ease in some measure his unspeakable torment. Is this true, and do you forgive him?"

VERIFIES THE STATEMENT.

Every eye in the audience was turned to the man designated, who slowly rose to his feet and in the midst of a silence that could be almost felt said: "With

one exception every word you have spoken is true. The man you referred to was my partner and robbed me, but it was in 1879, not in 1889. I must forgive him. I will add that I come from a place 1,000 miles from here and I have never seen you until tonight. I am not a Spiritualist, although I believe in some of the doctrines of your faith."

"The incident was by far the most impressive and sensational of the evening. With the exception of a negro spirit, who returned after being cut to pieces fourteen years ago, the remainder of the seance was devoted to messages from spirits in a condition of bliss who returned to notify their relatives of their happy state."

What a difference a sensational heading and the changing of a few words, together with the throwing in of a negro who was cut to pieces fourteen years ago, makes in the telling of a story. There was no negro spirit who manifested at my seance that night. Aside from that fact this was a very good report for a Chicago daily paper.

CHAPTER XXVI.

A Great Medical Clairvoyant—Federal Soldiers Confiscate an Old Bible—Tests Given in Bouquet St. Church, Pittsburg, Pa.—Mrs. Sprague's Good Work at Philadelphia, Pa., Belding and Port Huron, Mich.

A Great Medical Clairvoyant.

Modern Spiritualism has many good healing mediums who have blessed mankind by healing multitudes who were suffering from mental and physical disease. Many of the new discoveries in modern methods of healing have been given to the world through medi-

ums. I would be pleased to devote much space to the discussion of this phase of modern Spiritualism, but I shall only be able to speak of one of them in this work. The medium of which I shall speak is one of the most wonderful women of the century. I refer to Mrs. J. H. R. Matteson, of 248 North Division street, Buffalo, N. Y.

For more than thirty-five years she has ministered to suffering humanity as a Medical Clairvoyant. In diagnosing the diseases of her patients she always goes into an unconscious trance. An Indian spirit, well known to many as one of the most amiable, sympathetic and kindly souls, takes complete control of Mrs. Matteson's body and mind, and then takes upon her the condition of the patient he is examining, carefully going over each part of her body with her hands, apparently examining each organ by itself so as to discover if anything is wrong with it. This may seem strange to some people who know nothing of clairvoyance; but the fact that she invariably tells what ails the patient and that she cures some of the most obstinate cases is proof that this "unusual" method of diagnosing and healing is of great value.

This Indian spirit acting through Mrs. Matteson, can diagnose the disease of patients who are at almost any distance from the medium. People write her from all parts of the country for examinations; she goes into a trance and discovers the diseases with which they are afflicted, and her daughter writes down what the Indian spirit dictates. She then forwards the diagnosis to the patients, who generally order the medicine prescribed. In this manner Mrs. Matteson has healed thousands of people whom she has never seen; many of whom had been pronounced incurable by the regular methods of treatment. Some of her patients whom she has treated, and others whom she is now treating reside in England, France, Germany, Italy and Sweden. Distance is no bar to spirit power. With her the spirit can discern the disease of the patient across the ocean as well as at home.

Mrs. Matteson's home is filled with patients daily, each one waiting his or her turn to enter the side room with her and be examined. At the time of this writing, Dec. 4, 1907, Mrs. Sprague and I are occupying rooms at Mrs. Matteson's home, and we have the opportunity to meet and talk with her patients, as well as to take notes of what is transpiring. I am pleased to say that I hear only the greatest praise of this good woman and her work from all her patients. She is at this time making an average of more than fifty examinations per day. There are at this moment, fifteen people in the room waiting for examinations, and she closes her work for the day in one hour. Let us reason together a moment kind reader; especially should we do so if you chance to be a skeptic in regard to spirit power and clairvoyance. Mrs. Matteson has been exercising this heaven-born faculty in the city of Buffalo constantly for thirty-five years, and in her present quarters for twenty-six years. She has never solicited patients by advertising in the city press. The only advertising of that kind she has ever received was furnished her by the doctors who have labored in vain in past years to stop her practice, but who long ago gave it up as an impossibility; many of them now are her staunch friends. I ask, if all of this could be accomplished unless her work was genuine and valuable? I could write a volume upon her work alone, and every line of it would bring proof of my claim of "A Future Life Demonstrated."

Thousands of people have been led to the light through this unassuming and kind little lady. Every sitter gets a test—a proof of the truth of clairvoyance—and many through her ministrations have been led to study and investigate the subject of modern Spiritualism further, and finally to become good Spiritualists.

Mrs. Matteson was entranced the first time she ever sat in a seance. She developed her powers by sitting regularly each week for seven years in Spiritualist

seances. She has a daughter, Nellie Whitcomb, who is also a medium for the diagnosis of disease, and has been a faithful and loyal helper, looking after the business part of the work through all these years of her mother's public ministrations.

Mrs. Matteson is always active in works of charity. She has given freely of her valuable time as well as of her money to the support of the Spiritualist movement—the National, State and local organizations—and is constantly assisting the needy on every hand, ministering to the unfortunate and poor as well as to those who are sick. Long live this good and gifted woman!

Ignorant people, and our wilful opponents sometimes ask: "What good has Spiritualism done in the world anyway?" If these unfortunate people will spend a little time in the conscientious investigation of Mrs. Matteson's work, they will be ashamed to ever ask that question again.

Modern Spiritualism has many wonderful medical clairvoyants, some of whom are quietly working in private while others, such as Dr. J. M. Peebles, of Battle Creek, Mich.; Dr. J. C. Batdorf, of Grand Rapids, Mich.; Mrs. Dr. Dobson Barker, of San Jose, Cal., and many others, are working in public; through them the spirit-friends are daily performing what were called miracles in the days of Moses and Jesus, but which modern Spiritualism has discovered are produced through natural law, by spirit forces.

An Old Bible Confiscated.

At a public seance, held January 7, 1907, under the auspices of The First Association of Spiritualists, of Washington, D. C., Mrs. Sprague, while giving messages, turned to a stranger and said: "Madam, there is a spirit here who wishes to communicate with you." After giving a full and clear description of the spirit, she continued: "This spirit is your sister and she comes to thank you for your kindness to those she left

behind." She says: "You have been so good, and have done so much for my darlings. I will do all in my power to bless you in return. When you come to meet me in heaven you will receive your reward for all of your kindness to me and to mine. God bless you, my dear sister." And the dear spirit withdrew.

Mrs. Sprague continued by describing another spirit which she designated as this lady's mother, and said: "She tells me that at the age of eighteen years you passed through a terrible experience which none of us will ever forget, for we all suffered more than words can describe," etc. "Madam," there seems to have been great excitement. There were great financial losses and other trouble." To all of this the lady nodded her assent and Mrs. Sprague continued: "Your spirit mother now shows me a large old-fashioned Bible. It is very old. The cover is worn and cracked; the leaves are yellow with age and the print large and coarse. She directs my attention to a family record within. I see the names written there. They are written in an old-fashioned hand-writing. The print is of a very old style and your mother says this Bible was an heir-loom in the family for many years. She brings this as a proof of her presence to-day. Do you recognize it madam? do you recognize all else we have given you? and are you a stranger to me? Kindly tell the audience."

The lady stated that she was an entire stranger to Mrs. Sprague, and that everything she had told her was correct. That the old Bible was her mother's and it was a good test.

After the meeting I interviewed the lady and learned that her name was Mrs. Frances Swan-Williams; that she belonged to the Swan family of Virginia, one of the oldest and wealthiest families in the state. That their slaves and other property was confiscated, the contents of the home was carried away by the federal soldiers, and with the other things, that old Bible that Mrs. Sprague had described. She said it

was an heir-loom two hundred years old; that Mrs. Sprague's description of it was perfect even to the family register in which the names of the family had been written for two centuries. She also said: "My mother was greatly grieved over the loss of it; and she could not have referred to anything that would have been more convincing of her presence.

In speaking of the spirit sister who manifested to her through Mrs. Sprague, she said: "My sister died and left four little children and I raised them all and raised them well. I am more thankful for this experience this evening than words can tell. I want to see you people and talk with you about it."

How sweet it is to know that our loved ones can see and know what we do for them, and that they know our motives too. More particularly sweet is this when we know that we are doing right, and that our motives are good. The above spirit message, like hundreds of thousands of others will stand as proof positive of the truth of Spiritualism and "A Future Life Demonstrated."

Tests Given in Pittsburg Church.

We served the First Spiritualist Church of Pittsburg, Pa., during the month of March, 1907, holding services in their lovely temple. Mr. C. L. Stevens, their honored president presiding. Our work was highly appreciated; there was a good attendance at our services as well as at the Young People's Meeting which was held every Sunday afternoon. This church has a ladies' aid society that is doing a grand work, and a fine Children's lyceum, which constitutes a complete outfit for a Spiritualist Temple.

On the evening of March 3, while I was acting as message medium, among many others we gave the following tests of spirit power. We said: "There is a spirit here who gives the name of Everett and shows us the letter A as the initial of the first name." "I recognize the name," said a lady in the audience. Con-

tinuing, we said: "This spirit now gives me the full name; it is Albert Everett. Now I have a vision. I see an old-fashioned house. The back of it is painted red. There are some large cherry trees there. I see a swing in the trees. There is a girl in the swing, and along comes a boy who begins pushing the girl in the swing. Now he is swinging her so hard that she goes away up into the boughs of the trees. There is a snapping sound; the rope swing breaks, the girl falls to the ground and is injured in her left side. Is this in your life, madam?" She shook her head and the lady sitting right behind her said: "That is for me, sir." "Yes, madam," said we, "the spirit says it is for you, that the girl in the swing was yourself, and this happened when you were a little girl." "Yes, sir," said she, "that happened when I was a little girl, and the boy who pushed me was Albert Everett, the person you have named." "Yes, and he is now a spirit and has shown me this vision to prove his presence and to identify himself to you. Madam, is it true that when the swing broke and you fell to the ground your left side was injured by the fall?" we asked. "Yes, sir, it is perfectly true, and so is the reading true in every detail. The house, painted red; the large cherry trees to which the swing was attached; the boy Albert Everett pushing me until the swing broke and let me fall to the ground. It is remarkable how you get everything so accurate," said the lady. At the close of the meeting I was introduced to this lady. Her name was Mrs. Steele.

Another reading followed the above in which we pointed to a young gentleman and said: "As I come in contact with you I hear the rumbling noise of machinery. You are working in a place where there is machinery. You are a natural mechanic. You learned your trade without serving an apprenticeship. You 'picked it up' as is said. You have inventive genius, and, it may be turned to good account, both for the good of mankind and for your own benefit if you

seek to develop it. There is a spirit here who gives me the name of William B. In earth life he was a mechanic and an inventor. He now sees, from the standpoint of a spirit, the possibilities that lie in you, and he wishes to help you to develop them."

"Now, my friend," said we, "let us ask you a few questions."

Question—"Are we strangers to each other?"

Answer—"I never saw you before."

Q.—"Are you a machinist?"

A.—"I am."

Q.—"Did you learn your trade without serving an apprenticeship?"

A.—"I did. I picked it up very quickly."

Q.—"Do you think you have inventive genius?"

A.—"I have invented a few things."

Q.—"Do you know the spirit William B. whose name I gave and whom I described?"

A.—"No, sir. I never knew such a man."

At the close of the meeting the young man, his wife and a friend of theirs came and introducing themselves, again corroborated the tests with the exception that the gentleman did not know who the spirit William B. might be. But his friend, Mrs. Wilkins who was also a stranger to me, said the description was a perfect one of William Bamfield the deceased owner of the tin mills with whom she was well acquainted and that he was a genius in mechanics. The young man gave me his card on which is printed the name of Frank C. Dautermann.

The above are the plain simple facts taken from my diary. If they do not mean what we claim for them, what do they mean? The readers must each one determine for himself. Spiritualists can easily understand their meaning.

Mrs. Sprague's Good Work in Philadelphia, Pa., Belding and Port Huron, Mich.

Mrs. Sprague has given readings from names which were given by persons in the audiences in many places where we have been, and if she ever made a failure in reading correctly the one named, it has never reached my ears.

At Belding, Mich., while assisting in a state mass meeting, held on Jan. 19, 1908, Mrs. Sprague asked that some member of the audience speak the name of some one living in the earth life, saying she would prefer some one who was known to the people present.

The name of William C. Spicer was given, and she said: "There is great excitement around this gentleman. He is what in business circles is called "a hustler." He is a worker, employs people, and he wants them to work also. (Laughter.) He has more on his mind than any one excepting himself knows. He has many friends; is a good and enterprising citizen; is genial, good natured, good company; a favorite among his associates; a great lover of children, and his home is his heaven. Altogether he is a pretty good man." Then turning to the right of the hall she selected a gentleman and asked if he was the one she was reading. "Yes," said he, "I am the man," and the audience applauded.

Mrs. Sprague asked the gentleman if he was a stranger to her, and if he thought the reading was correct. He declared that it was entirely correct, and the lady who sat beside him sanctioned his statement. Following this Mrs. Sprague gave many tests of spirit presence and power.

Port Huron, Michigan.

At Port Huron, Mich., Feb. 16, 1908, at the Midwinter Spiritualist meeting held under the auspices of the Michigan State Spiritualists' Association, Mrs. Sprague followed my lecture with spirit messages and tests. Her success was great and could not well be

surpassed. She gave readings for three-quarters of an hour, and all of them were given to entire strangers, many of them were startling and all were convincing. Every statement was recognized and verified at once.

First she asked that some one speak the name of some person living—one with whom those present were acquainted—and she would read from the name. A name was given and she read the character of the gentleman giving the disposition, temperament, telling in what ways he resembled his father, and his mother in personal appearance, in his likes and dislikes, his tastes, etc. She gave several dates in his life—one date of the death of a lady who was dear to him, describing her. Mrs. Sprague told him of a great financial loss, describing his business partner in the transaction, and stated that the partner got the money and left him with the experience. After giving him many more tests she selected the gentleman for whom she had been reading, out of that large audience, and he himself declared that her statements were all correct. This was a great test, and was the means of getting the people deeply interested which was one of the requisites for the splendid seance which followed.

Some of the subjects Mrs. Sprague selected, others arose and asked for readings. She talked rapidly and her tests were given in a pleasant and happy mood. Sometimes they were so pathetic as to call forth tears from the recipients, at other times they provoked laughter and applause from the audience. She gave many names, several were full names. One given to a young couple who sat on the front seat was "George Lincoln." She told the gentleman that he was his spirit brother, that their spirit father came also, and gave them tests regarding their home surroundings, she spoke of a developing circle they were holding, told of the results they were getting, etc. All she gave them as verified at once.

To Mr. William Drake who was an entire stranger to her, Mrs. Sprague turned and asked if he would

like to have her read for him. He replied in the affirmative and she proceeded to give him a long reading describing several of his spirit friends, giving a number of their names, etc. Among other tests brought by the spirits to prove their identity was a very funny incident. Mrs. Sprague described a light spring wagon drawn by a gray horse, and said: "You will remember this experience; it was indelibly impressed upon you. You remember well that gray kicking horse you had. I see you driving it sitting in the light wagon I have described. Suddenly there is a great commotion; the horse is kicking; his head is down between his fore legs, and his heels are in the air; the dashboard and front of the wagon are being reduced to slivers and flying in the direction of the back end of the wagon, some of the pieces in close proximity to your head, while you disappear over the back end of the wagon." It was a ludicrous scene that she pictured and caused much merriment among the members of the audience, but it served as a proof of the presence of the spirit who was seeking to identify himself by showing Mrs. Sprague this laughable incident of which she could not have had the slightest knowledge. The fact that the spirit when in earth life knew all about it, caused it to serve as a positive proof of the identity of the communicating spirit.

It may be said that spirits should be in better business than bringing such ridiculous and frivolous things. I think they are perfectly legitimate and proper. These things are used to prove the truth of spirit return and the individuality of the controlling spirit. It will hardly do for our Christian opponents to scoff at such manifestations, since their reputed "Men of God" did similar things to prove that it was the "Almighty" who was operating through them. For instance: Did God, the "Almighty" operating through the mediumship of Elisha bring the ax from the bottom of the river for a "sign" or a test, or a proof that He was operating through him? (2 Kings vi, 5, 6, 7.)

Read Isaiah xx, Chap. 2 and 3 verses. It states that the Lord caused Isaiah to walk three years "naked and barefoot for a sign and wonder." I cannot quite understand how it could be a "sign" of his being a true prophet, but it certainly would be a "wonder." Mediums were led to do many and stranger things in those days, if the records are true, than they are nowadays. The spirit friends have always used every means to prove their presence and power. This seance at Port Huron was grand and beautiful in its messages of love and tenderness. I regret having carelessly neglected to record them in my journal.

CHAPTER XXVII.

A Remarkable Dream Comes True—Fine Tests in Philadelphia, Pa.—Anniversary Services in St. Louis, Mo.—"Only Ignorant People Laugh at Spiritualism," Says a Presbyterian Minister—Rev. Dr. Adam Clark Declares He Believes in Spirit Return—Rev. John Wesley, Founder of the Methodist Church, a Believer in Spirit Return and Also Visits Trance Mediums—Who Is the Better Witness, the Medium or the Scientist?

A Remarkable Dream Comes True.

In the year 1892 we were living in Jamestown, N. Y., in an apartment house in which our friends Mr. and Mrs. Stewart occupied a suite of rooms. On Sunday morning June 5th Mrs. Stewart came downstairs and related to us a terrible dream she had the night before. She was greatly concerned over it and felt she must tell it to some one in the hope of getting relief. She said she dreamed that she received word

her sister, Mrs. Ella Roche, of Oil City, Pa., was dead; that she went to her and found her lying in a coffin prepared for burial. She also learned that her sister's husband, Mr. John Roche, was in bed, and as she approached him he reached up his hands to her and said: "Oh, Minnie! what will become of my poor little boys now that Ella has gone?" Mrs. Stewart assured him that she would care for them; then her sister arose from the coffin and drew Mrs. Stewart close to her pulling her so hard that the fright awoke her to find it was only a terrible dream. Mrs. Sprague told her in a joking way that some people believed that if one dreamed a dream on Saturday night and told it on Sunday morning before breakfast, it would surely come to pass. The dream cast a condition of depression over Mrs. Stewart, and I quoted the saying that "Dreams always go by contraries."

That same day, Sunday, June 5, 1892, at 11:45 o'clock a. m., the terrible fire and flood occurred at Oil City, Pa., in which many homes and other property were destroyed, fifty lives lost and many persons injured.

The fire was caused by the bursting of a large iron tank filled with naphtha situated two miles above the city on Oil creek, and its contents floated all the way down through the heart of the city into the Allegheny river past the town, after which it exploded with terrific force and with terrible destruction.

Mr. and Mrs. Stewart received a telegram notifying them of the death of her sister, Mrs. Roche and her little two-year-old daughter Ida, on the same day of the accident.

Mr. John Roche, Mrs. Stewart's brother-in-law, was also badly burned. The flood was so great in that part of the country that railway bridges were washed away and much damage was done to the roadbeds. Mr. and Mrs. Stewart, in order to reach Oil City, were obliged to take a livery team and go across the country in a wagon. The roads were terrible and they had to

ford numerous streams as the flood had carried away the bridges. The distance was about seventy-five miles, and it took them some time to reach there. Mrs. Stewart told us that when they arrived there she found her sister lying in a coffin just as she saw her in her dream, and when she went and saw her brother-in-law, John Roche, who had been taken to the hospital, he reached up his hands to her and said: "Oh, Minnie! what will become of my poor little boys now that Ella has gone?" using the very words and reaching his hands in the same manner as he did in her dream.

The above stated facts have great significance as evidence of a future life. Some invisible intelligence certainly conveyed this fore-gleam of future events to Mrs. Stewart's consciousness, and she retained it after awaking from her sleep. Let us consider the facts in the case.

First—It is certain that Mrs. Stewart could have had no knowledge of the disaster, as it had not yet occurred.

Second—Some intelligence must have possessed this fore-knowledge or it could not have been impressed upon Mrs. Stewart's consciousness.

Third—It could not possibly be attributed to coincidence as the details are too numerous and definite. Let us note some of them:

1st. Mrs. Stewart dreamed that her sister was dead and she died.

2nd. She saw her sister in the coffin in her dream, and she afterwards saw her in the coffin when she was awake.

3rd. She saw her brother-in-law in the hospital bed in her dream, and she saw him in the hospital bed when she was awake.

4th. He lifted up his hands to her in the dream, and he did the same when she saw him when awake.

5th. She dreamed that he spoke to her and said: "O Minnie! what will become of my poor little boys, now that Ella has gone?" and he repeated these very words when she did meet him in Oil City.

Who or what was it that foretold the death of this dear woman to her sister, Mrs. Stewart, when they were seventy-five miles apart, and both were living and enjoying good health? I cannot answer positively, but I do know that spirits of the so-called dead often foretell future events, and I believe it was spirits who impressed the result of this coming event, this terrible tragedy, upon the consciousness of Mrs. Stewart while her body was sleeping.

The question naturally arises then, if it was spirits how did they know that it was to happen? How did they foresee it? As I said before, I do not know, though it is a fact that wise spirits do sometimes foretell the weather as well as other coming events. Possibly it may be done by some process similar to the way our weather bureau foretells the weather a few hours in advance, they, the spirits having access to facts now unknown to us. Though it would seem impossible as in this case to find out just who should be killed, who should survive and just the words that would be spoken by a certain one with all or many other little details. We do not know how the results of this disaster were foretold, but we do know that these and many other equally marvelous things have been foretold. This being true, the question arises: was it to be? Was it destiny? Are we in the hands of fate? Must this terrible floor and fire come and cause such dire distress? If this is the case what is the use of fighting against any calamity since we must abide by the decree of fate? I cannot decide whether fate rules me, much less whether it rules the world. But let us not forget that there is an intelligence manifesting itself from the invisible side of life that declares it is the spirits of our departed friends who are constantly foretelling things equally as wonderful as these foretold in Mrs. Stewart's wonderfully prophetic dream. "Yea, and all the prophets from Samuel, * * * * have likewise foretold of these days." (Acts iii, 24.)

A Good Reading in Philadelphia.

Philadelphia, Pa., Sunday evening, April 7, 1907.

To a Mr. Eisele, of Philadelphia, Pa., who arose for a reading, Mrs. Sprague described a spirit lady, giving the color of her hair, eyes, age in life, etc., and then gave a beautiful message from this spirit. It was given in verse. After this she told him that he was a medium, that he was sitting for development, that he was sitting in the darkness when he should sit in the light; that he ought not to sit for physical phenomena as he had but little of that phase of mediumship; that he did get raps but as yet could not systematize them so as to get intelligent messages through them. She advised him to sit in the light and for mental phases, and said he would develop them rapidly. She closed by saying: "This spirit brings a beautiful white lily which symbolizes her name."

Mr. Eisele was a stranger to Mrs. Sprague, and when she concluded the reading, he arose and verified all she had told him, and said he recognized the spirit she had described whose name was Lily.

Anniversary Services in St. Louis, Mo.

I was called to St. Louis, Mo., to assist in the celebration of the Sixtieth Anniversary of Modern Spiritualism. The services were held in the beautiful Spiritualist Temple, at No. 3015 Pine street. Rev. Thomas Grimshaw, formerly of England, has been the very efficient pastor of the Spiritualist Temple Society for the last ten years.

The anniversary celebration began Sunday morning, March 29, 1908. Three meetings were held on the opening day, and two services each day following, closing the meeting on Wednesday evening.

On Sunday afternoon the children of the Temple Progressive Lyceum entertained the large audience with solos, duets and quartets, together with declamations, recitations, dialogues, flag drills, wing move-

ments, silver chain recitations and responsive readings. Their work was beautiful and inspiring.

The choir numbered some thirty members, and under the efficient leadership of Mrs. C. C. Hardcastle, who also presided at the magnificent pipe organ, the finest of music both vocal and instrument was furnished to the delight of all, while its harmonizing influence produced the best of conditions for speakers and mediums.

Miss Lizzie Harlow, Rev. Thomas Grimshaw and E. W. Sprague were the speakers of the occasion, and Mrs. Laura M. Jones, Mrs. K. T. Harry, Mrs. Effie Donelson, Mrs. Tarlotting, Mrs. Ellis and E. W. Sprague were the message mediums. Large and appreciative audiences were in attendance and the work of the speakers and test mediums was of the best.

I will record but three of the messages and tests given at these meetings, for the simple reason that they are the only ones that I noted down at the time. They are by no means the best that were given; many others were stronger and more pointed. There were hundreds of tests given in this series of meetings, and probably not a half dozen of them were not recognized and verified.

First.—One evening after describing a spirit I gave the name of "Mary Saunders," and said: "She comes to some one whose name is Allen." I waited for a response and hearing none I repeated the name and said: "This spirit has a friend in this audience by the name of Allen." No one responded and we passed it by and continued, giving many messages and tests. When we finished our work Mrs. Jones was presented, and after she had given a few messages she also gave the name of "Mary Saunders," and she located the gentleman, Mr. Allen, to whom the spirit came and he recognized the spirit and verified the message.

We described the spirit and gave her name, also the name of the one with whom she wished to communicate; and Mrs. Jones, following me, gave the

name of the spirit, located the man to whom the spirit came giving his name also and then delivered the spirit's message. Mr. Allen was a stranger to both mediums.

I cannot tell why the gentleman did not recognize or acknowledge the spirit when she came to me. It is probable that he was too much overcome with emotion to speak, as is sometimes the case. However, the test thus given through two mediums shows the persistency of the spirit in trying to operate upon both mediums, neither of which were sufficiently susceptible to her influence to be perfectly used to voice her message.

Second.—We gave the full name of a spirit and took the hand of a gentleman in a front seat when the spirit controlling me said: "My dear friend, I greet you from my spirit home. I come to-night to thank you for the kind assistance you gave me in my hour of greatest need. You were so good and kind to me in my last moments. Your kindly assistance was such a relief to me in my passing to spirit life. I shall be at your side to reciprocate your great kindness to me when you shall be called to spirit life. God bless you. Farewell until that day."

Third.—The spirit of a sweet little boy dressed in a sailor suit stepped up in front of us and gave the name of "Frankie" and said: "'Scribe me, please. 'Scribe me, please." We gave the dear little fellow's name and a fine description of his appearance, and indicating with my right hand said: "He comes to some one on this side of the house." A gentleman, Mr. J. F. Curts, who was sitting in the back part of the church on the side we had indicated raised his hand, when the spirit said: "Yes, papa, I come to you"; then overcome with emotion the spirit ceased to speak, not being able to complete his message. But another spirit whom we described entranced me and gave the message for little Frankie. Among other things, he told his papa that he came through me, a stranger, so he would know it

was his own little boy Frankie. It was a beautiful and touching manifestation and reminds one of the tender and inspiring words of the gentle Nazarene who said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." (Luke xviii., 16.)

I remained in St. Louis to complete my engagement, assisting friend Grimshaw in the two services Sunday, April 5th, and we both attended and assisted in the anniversary services held by the society, of which Mrs. K. T. Harry is pastor. Good work is being done in St. Louis by these and several other societies.

"Only Ignorant People Laugh at Spiritualism," Says a Presbyterian Minister.

It was reported that in the month of April, 1901, Rev. Dr. Joseph A. Milburn severed his pastorate with the Second Presbyterian Church of Indianapolis, Ind., and in the course of his farewell address said: "They are forming a sect called Spiritualists. You can't laugh at Spiritualism. Only shallow people laugh at Spiritualism. Only ignorant people laugh at Spiritualism. The thoughtful man no longer laughs at the Spiritualist. That man is reaching for a truth beyond the truth that he can find within the boundaries of the visible church."

When this sermon was preached a great and sacred truth emanated from the orthodox pulpit.

Rev. Dr. Adam Clark Declares He Believes in Spirit Return.

Rev. Dr. Adam Clark, the author of "Clark's Bible Commentaries," which are accepted as authority among Christians of every Christian country, on pages 298 and 299, of his work, says: "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of

their place of residence, have intercourse with this world, and become visible to mortals. I believe Samuel did actually appear to Saul and that he was sent to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with his Maker."

This is good Spiritualism, though emanating from one holding an exalted position in the Christian world and in the Methodist Church in particular. But I will quote another Christian authority.

Rev. John Wesley, Founder of Methodism, a Believer in Spirit Return, and Also Visited Trance Mediums.

It is stated upon good authority that many passages in the writings of the Rev. John Wesley, founder of Methodism, referring to spirit communion have been eliminated from the later editions of his works.

In one of those earlier editions, now in the Congressional library at Washington, D. C., we found many statements made by Rev. John Wesley, which proved that he believed in spirit return and communication with men in the mortal form.

The following quotations are from Vol. IV., page 279 to 286, John Wesley's Works:

"Wednesday, 25, and the following days, being at Sunderland, I received from one who had feared God from her infancy one of the strangest accounts I ever read; and yet I can find no pretense to disbelieve it." (Therefore he believed it.) "The well-known character of the person excludes all suspicion of fraud; and the nature of the circumstances themselves excludes the possibility of a delusion. It is true there are several of them which I do not comprehend; but this is, with me, a very slender objection; for what is it which I do comprehend, even of the things I see daily? Truly not the smallest grain of sand, or spire of grass. I know not how the one grows, or how the particles of the other cohere together. What pre-

tense have I then to deny well-attested facts because I cannot comprehend them? It is true likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge, these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not), that the giving up witchcraft is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed there are numerous arguments besides, which abundantly confute their vain imaginations. But we need not be hooted out of one; neither reason nor religion require this."

Page 280:

"I proceed to as remarkable a narrative as any that has fallen under my notice. The reader may believe it if he pleases, or may disbelieve it, without any offense to me. Meantime let him not be offended if I believe it, till I see better reason to the contrary."

"I. Elizabeth Hobson was born in Sunderland, in the year 1744. Her father dying when she was three or four years old, her uncle, Thomas Rea, a pious man, brought her up as his own daughter. She was serious from a child, and grew up in the fear of God. Yet she had deep and sharp convictions of sin, till she was about sixteen years of age, when she found

peace with God, and from that time the whole tenor of her behavior was suitable to her profession."

"On Wednesday, May 25, 1768, and the three following days, I talked with her at large; but it was with great difficulty I prevailed on her to speak. The substance of what she said was as follows" * * *

Page 283:

"12. A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas-day, about midnight, I saw him standing by my bedside, surrounded with a glorious light, and looking earnestly at me. He was wet all over. That night the ship in which he sailed split upon a rock, and all the crew were drowned."

"13. On April 9th, 1767, about midnight I was lying awake, and I saw my brother John standing by my bedside. Just at that time he died in Jamaica."

"14. By his death I became entitled to a house in Sunderland, which was left us by my grandfather, John Hobson."

In commenting upon the above Mr. Wesley says:

"So, a spirit finds no difficulty in traveling three or four thousand miles in a moment."

"I know that those who fashionably deny the existence of spirits are hugely disgusted at accounts of this kind. I know that they incessantly labor to spread this disgust among those that are of a better mind: because if one of these accounts be admitted, their whole system falls to the ground. But whoever is pleased or displeased, I must testify what I believe to be the truth."

John Wesley Visits Trance Mediums.

In John Wesley's Journal of August 6, 1759, page 42, he says: "I talked largely with Ann Thorn, and two others who had been several times in trances. What they agreed in was:

"1st.—That when they *went away*, as they termed

it, it was always at a time they were fullest of the love of God.

"2d.—That it came upon them in a moment, without any previous notice, and took away all their senses and strength.

"3d.—That there were some exceptions; but in general from that moment they were in another world, knowing nothing of what was done or said by all that were round about them."

Now regarding our claims:

1st.—John Wesley believed in spirit return. This is proved by his own statements that he believed the statements of Elizabeth Hobson, that the spirits of her two brothers appeared to her before anyone knew that they had passed away, each coming immediately after leaving the body.

2d.—John Wesley visited trance mediums. The statement made by him, written in his Journal, written with his own hand, is that he "talked largely" (meaning a great deal) "with Ann Thorn and two others who had been several times in trances." Here he explains what they told him about how the trances came upon them, and learned considerable about their experiences.

This proves the second proposition, namely: That John Wesley visited trance mediums.

Two things are worthy of note: Elizabeth Hobson saw her brother George "surrounded with a glorious light." Modern mediums have this experience daily. "And he was wet all over." This is also the way modern mediums see those who were drowned. It is a very common thing with us, and this is still another proof of her mediumship.

The Founder of Methodism deals a crushing blow to "those who fashionably deny the existence of spirits," and he hits a certain class of Methodists who oppose the investigation of Modern Spiritualism, visiting mediums, etc.

He shows his independence of character as well as

his honesty when he says: "But, whoever is pleased or displeased, I must testify what I believe to be the truth." That suits me. I believe in speaking the truth without fear or favor, though the heavens fall and "Society" and "Mother Grundy" are crushed by the fall. John Wesley was also wise enough to see that "If but one account of the intercourse of separate spirits" (individual spirits) "be admitted, their whole castle in the air (Deism, Atheism, and Materialism) falls to the ground." This is the claim Spiritualists have been making for the last sixty years; and it was as true in John Wesley's time as it is now, and as true now as it was then. Mr. Wesley wanted to hold on to the fact of spirit communion, as he realized that it was the strongest weapon that could be used to win the fight against all opposition to the teachings of a future life for mankind. He realized that Materialism could not withstand "A Future Life Demonstrated" by the return and communion of the spirits of those who have reached the higher life.

Thus we prove from John Wesley's own writings that he believed in spirit return, and that he visited trance mediums. In this a good example is set by the founder of Methodism for all of his millions of followers. Will they follow his example? Only a comparatively few will embrace the opportunity to do so until Modern Spiritualism becomes more "popular" and has overcome some of the arbitrary, dominating power of "Society." Meanwhile, Spiritualism and Spiritualists will continue to enlighten humanity and to bless the world.

Who is the Better Witness, the Medium or the Scientist?

Who is the most reliable witness relative to the truth of spirit return, the Scientist who only knows what he witnesses as it is produced through the medium, or the medium himself through whom the phenomena is produced?

Does the scientist whose life is spent in the realm of physical demonstration know more about spirit manifestations, the cause producing them, and of mediumship, than the medium through whom the phenomena is constantly being produced, and especially the spirits themselves who claim to produce the phenomena, and who explain how they produce it?

Scientists of the Thomson J. Hudson class assume to know all about the cause producing spirit phenomena and egotistically parade their newly found scientific (?) discoveries to the world, at the same time utterly ignoring the opinions and conclusions of the mediums and the spirits who operate through them. Have the mediums learned nothing from their personal conscious experience with the spirit friends, and from their familiarity with the phenomena produced through their own organisms? Are the opinions of the mediums ever considered in the reports of this class of scientists? Are they not utterly ignored?

The class of scientists mentioned usually base their conclusions regarding the phenomena of Modern Spiritualism, upon the little they are able to comprehend from their own limited and materialistic standpoint, together with the great volumes of prejudice which they possess and egotistically tell the world concerning their wonderful discoveries, each one of which usually contradicts every other so-called scientific discovery made by their fellow scientists. Such are the results obtained in the investigation of Modern Spiritualism by some of the wold-be-popular scientists.

There are some quacks in the ranks of science as well as among Spiritualists. The truth of the matter is that the good judgment of the mediums is much more valuable as evidence of what produces the phenomena, than the judgment of those who are not mediums could possibly be, and for the simple reason that they come in much closer relations with the cause that produces them and have better opportunity, ample

time, and greater facilities for carefully investigating, studying and analyzing them.

To one who has been the instrument or medium used by spirits to prove their presence to thousands of people, who has heard the spirit voices, seen their faces, been inspired by them, been entranced by them, who different ways for many years,—to such a one the has personated and proved their presence in a hundred conclusions of some investigators, and especially of such scientists as Prof. Thomson J. Hudson who attempts to explain the phenomena of Modern Spiritualism by the assumed theory of “subconscious mind,” certainly appears ridiculous and pitiful. His unheard of and pseudo-scientific conclusions, like all others of the same class, were based upon what he did not know because of his lack of experience as a medium. If he had been a well-developed medium he would have understood why his theory was not correct and could not stand the test.

The medium possesses a knowledge regarding this particular question that the scientist, who is not a medium, cannot possibly secure. It is as impossible for one who is not a medium to understand what I am referring to now as for a man born blind to know the meaning of color. Neither has the faculties developed with them to grasp their meaning. The medium sees with his spiritual eyes, while the non-medium is spiritually blind. “Spiritual things must be spiritually discerned.” The medium knows from self-conscious personal experience received while communing with the spirits. He thus acquires knowledge through his own physical as well as his spiritual senses, while the non-medium scientist must judge from what reaches him through the instrumentality of the medium, and only that which his physical senses may discern. He cannot know what the medium feels, what he sees, what he senses from time to time, how he is made to know certain things which it is impossible for him to know only as they are revealed to him by spirit power

through his spiritual faculties. The medium knows his own sensations, his own visions. He knows how the voices sound to him, and how they become as familiar to him as the voice of his wife or his child. He gets acquainted with his spirit neighbors and knows each one by his looks, his voice, his presence. He knows how it feels to be touched by a spirit, how it affects him to receive a spirit message, and many other things he knows that one not a medium does not know, all of which is of the greatest importance in deciding the question of who or what is the author of the spirit messages.

T. J. Hudson's great scientific (?) theory of the "subconscious mind" as the author of all spirit phenomena, mental and physical, in my humble judgment is as great a disgrace to true science as quack mediums are to Spiritualism. It would be quite as scientific, quite as reasonable, to tell a Sampson or a Dewey that he had never been on board a ship, that he had been driving camels on the great desert all of his life, as to tell a well-developed medium that spirit communication is not true, that all he sees, hears and receives as spirit messages are produced by his own "subconscious mind." SCIENTIFIC! Ye Gods! If it could be proved that the "subconscious mind" was the author of all the spirit communications, as Hudson claims, that very proof would demonstrate positively that the "subconscious mind" is a most depraved, most degraded and unreliable thing; yea, is the most colossal liar, the worst deceiver and dishonest cheat that ever set out to delude poor helpless human beings. This is so for this reason: whenever it communicates to us it "with malice aforethought" invariably states that it is the spirit of one who has lived in this world and passed through the change called death. It gives the name of some one who once lived on earth, often of one grieved for by some one present, and then proceeds to prove its identity by giving the date of this loved one's death; telling

where and how the death occurred; telling of incidents and experiences often known only to the recipient; and all this is done to prove the identity of the spirit it personates. What a gigantic deceiver! Alas! alas! that all the world should be in danger of coming in contact with this second-class orthodox devil—this terrible “subconscious mind,” the evident invention and supposed discovery of a Christian who chanced to be a scientist, and who evidently thought to save the race from the “dire influence of Modern Spiritualism,” to the benefit and upbuilding of the orthodox Christian religion.

In my humble opinion it would be of great benefit to the above mentioned class of scientists if they would consult with some of our great scientists and learn of the long years of patient study and careful research which they have given in the realm of the spiritual phenomena and philosophy before placing their own silly theories and supposed great discoveries before the world. Every now and then a scientist comes forward with the claim that he has made the all-important discovery that the spirits of the dead return and communicate, and with the announcement promises shortly to demonstrate “what has never been proved before,” namely, “that there is a future life.” In doing this these enthusiastic scientists utterly ignore all of the great scientists who have spent many years in the investigation of Modern Spiritualism and in scientifically demonstrating its truth, and who long since have given the results of their investigations to the world in positive declarations of their truth. And their statements always sustain our claim that “A Future Life is Demonstrated.”

Among such scientists may be mentioned the following, with brief extracts of their reported conclusions:

Prof. A. R. Wallace, of England, the great naturalist and member of many scientific societies, says: “We are justified in taking the facts of Modern Spiritualism (and with them the only tenable one) as being fully

established. Its whole course and history proclaim it to be neither imposture nor delusion, nor survival of beliefs of savages, but a great and important truth." Again, he says: "My position therefore is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them."

Dr. Elliott Coues, member of the National Academy of Sciences, Smithsonian Institute, Washington, D. C., M. A., M. D., Ph. D. Norwich University, Johns Hopkins University, a Spiritualist and a medium also, published an article in the Philadelphia Sunday Express, which was reproduced in The Progressive Thinker of Chicago of Jan. 20, 1900, in which he says:

"I have myself seen ghosts of a good many dead persons. On several occasions I have been aware of the presence of the spiritual bodies of deceased persons who gave information that was not otherwise obtainable, and who conveyed to my mind a conviction of their identity."

Sir William Crookes, F. R. S., editor London Quarterly Journal of Science, inventor of the Crookes Vacuum Tube which made possible the x-ray, and author of "Researches in the Phenomena of Spiritualism," says:

"That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known is a fact of which I am as certain as I am of the most elementary facts in chemistry."

Prof. Robert Hare, professor of chemistry in the University of Pennsylvania, graduate of Yale College and Harvard University, associate member of the Smithsonian Institute, member of various learned societies, and author of "Spiritualism Scientifically Demonstrated," says:

"Far from abating my confidence in the inferences respecting the agencies of spirits of deceased mortals in the manifestations I have had even more striking evidences of those agencies than those given in the work in question." (Meaning his own work, "Spiritualism Scientifically Demonstrated.")

Prof. Oliver J. Lodge, F. R. S., Dr. Sc., LL. D., Prof. Physics University College, London, Eng., says: "I went in a state of skepticism as to the reality of physical phenomena produced without apparent contact; but this skepticism has been overborne by facts. If anyone cares to hear what sort of conviction has been borne in upon my mind, as a scientific man, by twenty years' familiarity with these questions which concern us, I am for all personal purposes convinced of the persistence of human existence beyond bodily death, and though I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence that is based upon facts and experience." ("Light of Truth," Sept. 2, 1905.)

He further states that "Some of us have proofs that the individuality persists after death, which are as certain as proof can be." The latter was published in the New York Sun in a reply to an attack upon Dr. Funk, as stated by Hudson Tuttle in an article published in the "Sunflower" of Feb. 17, 1906.

Prof. J. C. F. Zollner, professor of physical astronomy at the University of Leipsic, Germany, member of the Royal Saxon Society of Sciences, author of "Transcendental Physics," etc., says: "We have acquired proof of the existence of the invisible world, which can enter into relations with humanity."

Dr. Paul Gibier, director of the Pasteur Institute of New York, Chevalier of the Legion of Honor, in an essay upon "The Science of the Future," says: "The proof of a man's possessing a consciousness which survives the change called death has been already established by the phenomena of Spiritualism."

Prof. Camille Flammarion, the great French astronomer, says: "I do not hesitate to affirm my convictions,

based on personal examination of the subject, that any scientific man who declares the phenomena denominated magnetic, somnambulic, mediumistic, and others not yet explained by science to be impossible, is one who speaks without knowing what he is talking about."

Prof. Cromwell F. Varley, F. R. S., and probably one of the greatest living electritions of his time, wrote Prof. Crookes as follows: "I know of no instance, either in the New or Old World, in which any clear-headed man who has carefully examined the phenomena has failed to become a convert to the Spiritualist hypothesis. The abuse and ridicule we have had to encounter come only from those who have never had the courage or the decency to make an investigation of it, before denouncing that about which they are entirely ignorant. In this respect the world seems to have made no progress in the last one hundred and seventy years."

Dr. F. L. H. Nichols, F. R. S., author of "Esoteric Anthropology," etc., says: "I have in my possession direct writings and drawings done under absolute test conditions by departed spirits with whose handwriting I am as familiar as with my own."

Prof. James Challis, F. R. S., professor of astronomy and experimental philosophy, Cambridge University, England, says: "The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reported or the possibility of certifying facts by human testimony must be given up." (*Religio Philosophical Journal*, Dec. 1, 1900.)

The above quotations are only a few from the voluminous writings, lectures and reported statements of a few of the many scientists, more of whom it would be a pleasure to quote. I would be pleased to refer to the good work of the Psychical Research Society of England, its former American branch, and other like associations, all of which are doing good work; but space forbids, and I must now return to my subject.

"Who is the better witness, the scientist or the medium?" One thing is certain: without the medium the scientist could not become a witness at all, because he is absolutely dependent upon the medium for all the evidence, proof and demonstration of the truth of spirit phenomena and of spirit return. Therefore it is a clearly demonstrated fact that the testimony of such mediums as Mr. Hudson Tuttle, Mr. J. J. Morse, Mrs. Cora L. V. Richmond, Rev. Thomas Grimshaw, Dr. F. L. H. Willis, Elizabeth Lowe Watson, Mrs. J. H. R. Matteson, Mrs. Clara Watson, or any of the thousands of others of that class of mediums regarding the question of whether it is the spirits of departed men and women who produce the phenomena and transmit the messages of Modern Spiritualism, is a million times more valuable than all of the fine-spun theories, the great literary productions, and scientific (?) essays of all those who have never seen a spirit, heard a spirit-voice, or felt the spirit-presence.

To all of those scientists who know a little about the phenomena of Spiritualism and are anxious to have the world think they are the first ones to discover it, and the first ones who have solved the mighty problem of a life to come, and who persevere in trying to belittle the mediums and their sacred mediumship, we would say please bear in mind that you always come first, after the mediums. Please to not try to get ahead of them, for the cart cannot draw the horse nor the cars the locomotive. It were better, much better, to treat the mediums as though they were of some importance in this matter of demonstrating a future life than to utterly ignore them or their opinions, or through ignorance pronounce honest mediums "frauds." We would also advise everyone, and especially professors of psychology, not to approach a psychological subject (a medium) with minds filled with deception, giving fictitious names, misleading the mediums with falsehood and misrepresentation, providing you are desirous of getting the truth in return for your pains. For if you

do not know that by this method you are ruining your opportunities to get good results, we Spiritualists, who are not all professors of psychology, do know it, and we demand that you act as gentlemen when approaching the sacred altar of spirit communion; that you do not approach a sensitive psychological subject as though he were a criminal and then go away and brand good mediums as "frauds" just because they received the reflection of your own deception practiced on them. This advice costs nothing but it would be valuable if heeded by some of the highly educated men of otherwise scientific attainments.

No one should get discouraged if he does not get satisfaction at once in his investigations. The mediums are good people and are accommodating. They are devoting their lives to the work, and some have sacrificed much that its truth might be made known. They have sufficient powers behind them to demonstrate a future life to all the world, and they are doing it to millions. Then give them a chance. To the noble, truth-seeking, painstaking, self-sacrificing scientist, we bid God-speed. May the angels of heaven bless them in their good work as they have blessed me in mine. To the others we will say: "Father, forgive them, for they know not what they do."

True science and true Spiritualism go hand in hand. May all true mediums and all true scientists study well the laws governing mediumship and go on harmoniously receiving and dispensing the beautiful heaven-born truths of Modern Spiritualism freely to the sorrowing and needy ones of earth. The truths of Spiritualism scientifically demonstrated are the true saviours of the world; and, dear mediums, you are their chosen standard-bearers for the angels. Continue to live true to your trust.

CHAPTER XXVIII.

Summary of Our Missionary Work—Great Amount of Work Accomplished—Teachings of Modern Spiritualism—Application of Its Teachings—"Speak Thy Thought" (Poem).

Summary of Missionary Work.

Though we were very active in the work of Spiritualism from the time we learned of its truth, as is shown in preceding chapters, more strenuous work began in the year 1893, and this has continued until the present time, 1908. Our vacations have averaged less than thirty days each year, and we have labored incessantly for the cause we love.

We received appointments as missionaries of the National Spiritualist Association, without salary, in 1893, the year in which it was organized, and served in that capacity, in connection with our other work of serving societies as lecturers and test mediums, holding seances, giving private readings, diagnosing disease and healing the sick, until October, 1900. Up to this time we had organized and caused to be chartered with the N. S. A. and with State Spiritualist Associations sixty-five societies. We also raised considerable money in aid of the general work of the N. S. A., besides raising some money to aid State Associations and local societies.

At the National Convention held in Cleveland, Ohio, in the month of October, 1900, we were appointed missionaries-at-large with a salary, and for six years we devoted our entire time to the interests of the missionary work of the National Association, teaching the necessity of united effort among Spiritualists, organizing local societies, dispensing the gospel of Spirit-

ualism in its philosophy, and demonstrating its truth through its phenomena, as we traveled far and near up and down the land.

During these six fruitful years, in which our entire time was devoted to the missionary work, we traveled many thousands of miles, held 1,730 meetings, an average of $288\frac{1}{3}$ meetings each year, and organized and chartered 139 societies, making a total of 204 societies organized during the thirteen years of our missionary work. Besides this we assisted in the organization of the New York State Spiritualist Association as has been reported. We also organized the Indiana State Spiritualist Association, and the Oklahoma State Spiritualist Association. We have done much to assist the Morris Pratt Institute, the Spiritualist School located at Whitwater, Wisconsin, by securing students to attend it, and in raising money to aid in its good work.

The above mentioned meetings were held and societies organized in thirty of the different states of the Union lying between the eastern coast of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, Maryland and Virginia, and the western coast of Washington, Oregon and California.

One of the many lessons learned from our missionary experiences is this: Modern Spiritualism has come to stay. Its permanency is assured in the fact that its philosophy is natural as it is beautiful, and beautiful as it is natural, and that its truth is scientifically demonstrated. Spiritualism is the only religion that demonstrates its claims. When it is properly and intelligently presented the people accept it gladly.

It would be a great pleasure to us to mention each one of the many dear friends who cared for us and labored with us in the good work, and to record some of the pleasant and happy experiences of the days spent in each place; but if we were to do it there would be no room for any other matter in this book.

We love our friends, and one great gain to us in this missionary work is the making of many new and dear ones. To each and all of our old and new friends and co-workers we send forth a sincere wish for their welfare. We hope to meet them again before we are called to our spirit home. May heaven's angels bless them all.

Much Work Accomplished.

We have given innumerable proofs of a future life and have taught its new truths to many people during these years of active work in the Spiritual vineyard, but we will not venture to become so extravagant in our statements as was St. John when he referred to the great work that Jesus did. There are two of us and we have spent twenty-seven years of daily hard work in the field, while Jesus only labored from one to three years—probably not more than one year, but not to exceed three years at most,—according to the Bible record.

In the closing verse of the four “infallible” gospels we read: “And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.” John xxi., 25.) The question of the reliability of such an extravagant writer as the author of the above naturally arises with the freethinker and causes him to doubt.

In speaking of our work I may say: “There are also many other things which” we “did” in these twenty-seven years. “the which,” I am sure, would make a great many books that could be written but never will be, because records were not made of them at the time, and if I had them, and had the inclination, my life is too short to accomplish so great a work. I am contented and happy in the knowledge that there are tens of thousands of mediums, public and private, in the world who are teaching and proving just what such books would contain were they published. I shall will-

ingly and confidently leave the matter with them and their spirit-helpers.

Some of the Basic Principles of Our Teachings.

“If men only understood
That the heart that sins must sorrow,
That the hateful mind to-morrow
Reaps its barren harvest, weeping,
Starving, resting not, nor sleeping;
Tenderness would fill their being,
They would see with Pity seeing,
If they only understood.”

—Jas. Allen.

1st.—Man survives the change called death and enters the spirit world in the same condition, mentally, morally and spiritually, as that in which he is when he leaves this world. Death changes him in no way excepting physically. And under proper conditions he may return and communicate with people of this world.

The Spirit World Real.

2d.—The spirit world is a real world composed of spirit and matter. Man has a spiritual body composed of matter or substance, and, like all other matter of the spirit spheres, is more etherial than the matter of this world. The elements composing the spiritual body being rarified, sublimated, or spiritualized matter or substance so refined and its vibrations so quickened that our physical eyes cannot discern the spiritual body, though it is clearly discerned with the spiritual eyes, as clairvoyance abundantly proves.

Spiritual Laws Natural.

3d.—The spirit-world is governed by natural law. Spiritual laws are natural laws. Cause and effect are laws of both this and the spirit-world. There are no miracles. All genuine phenomena denominated “mirac-

ulous" are produced through the action of natural law. Nature's laws cannot be set aside, but must be obeyed.

All Life Continuous.

4th.—All life, whether of man or the lower animals, continues after death, and by the proper observance and application of nature's laws people in the spirit-world may communicate with people on the mortal plane. This truth is certainly proved.

Rewards and Punishments.

5th.—We must suffer for our wrong acts, not as a punishment therefor, but as a natural consequence. We are compensated for our good deeds, not as a premium or reward for such acts, but as a natural consequence. Cause and effect rule in every realm of life. Good deeds carry with them their own reward. Evil deeds carry with them evil results. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. vi., 7.)

There is no forgiveness for sin. If one sins against you, you may forgive him; but when he repents of his sin, he will suffer the consequence of that sin, for the thought of having committed the wrong will cause pain to the truly penitent soul; therefore, there is no forgiveness for sin, but when the one sinning has compensated for his wrong act to the satisfaction of the one sinned against and to the satisfaction of his own conscience, then he has done that which relieves him. "Work out your own salvation in fear and trembling." (Phil. ii., 12.)

This the Kindergarden of Eternity.

6th.—Spirit, matter and force operate harmoniously together in the spirit-world, as in this world, in the great work of evolution and development of spirit. That this world is the preparatory stage of the future, the kindergarden of eternity.

Good and Evil.

7th.—Good is an eternal principle, and, like truth, it is permanently established in the order of things.

Evil is ephemeral—short lived. When it has served its purpose it disappears. It serves a purpose in teaching mankind, by contrast, the value of good, and when the value of good is understood evil will disappear, because man will then choose it no more, but will persistently avoid it. Much evil has already thus been laid aside and more will follow as rapidly as man becomes spiritually developed to choose the good.

When we learn that in doing a wrong to another we wrong ourselves a thousand times more, we will avoid evil. We may do it from a selfish motive at first, but we will learn to love the right and to choose it for its own sake. Each one must learn this lesson some time, either in this life or in spirit life. No one else can act for us in the matter. As a child must learn to do his own walking, talking, thinking, etc., so must each man or spirit act for himself in this matter of choosing good or evil.

God.

8th.—Infinite intelligence, or at least an intelligence too great for man to comprehend, is manifested in the operations of nature throughout the universe, so far as our limited vision extends. In this I am not saying that there is a personal, anthropomorphic ruler of the universe.

Intelligence is manifested in the operations of this vast universe and in all of its phenomena. The cause of things must be an intelligent cause. That which caused the formation of the human eye must be able to see. That which formed the human ear evidently operated with a purpose in view. That power which gave human beings and the lower animals intelligence must itself be intelligent. Therefore, I reason that there is a superior order of intelligence above man's intelligence, supreme, and perhaps infinite; therefore I

most heartily and gladly believe in "Infinite Intelligence." What matters it by which one of the hundred names given it by different peoples it may be called? Everything is fitted for its sphere, and the sphere of each seems narrow and small. Neither men nor worlds can get out of their orbits; they cannot change their plane of life until they have fulfilled their mission. This belongs to the plan of the universe, the draft of which may be in the hands of the Master Mechanic thereof. At least it has not yet been given to the common workmen.

Cause of causes! Soul of things!
 Majestic Power! Thy music rings
 Through vibrant space where none have trod.
 We know thee not, but call thee God.

Jesus of Nazareth.

We cannot accept the positive statement of the Church that Jesus of Nazareth was "Very God," the incarnation of the Almighty. We would prefer to believe the teachings of St. Peter, who, according to the Scripture, said: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did, by him, in the midst of you, as ye yourselves also know." (Acts ii., 22.)

If this passage of the Christians' "infallible scripture" uttered by St. Peter is true, then Jesus of Nazareth was not God, but "*a man, approved of God, by miracles, wonders and signs which God did through him*" (and not what he as God himself did). It is much easier to believe St. Peter in this matter, excepting that God was the author of the phenomena, and that they were "miracles," than to believe the Christian Church, even though it claims to be the true interpreter of the Scriptures; as it in this case contradicts St. Peter, who was a disciple, intimate acquaintance and co-worker with Jesus.

We believe and teach that if the Scripture records are true, Jesus of Nazareth was an inspired man, endowed with "spiritual gifts" or spirit mediumship of both the physical and mental phases and of a high order, instead of being "Very God." The records make him out to have been "very" much "a man."

The Emancipation of Women.

We believe and teach that if "all men are born free and equal," as the Constitution of the United States declares, the same principle applies to women, that women as well as men should have the right of "self-government."

The present great movement for woman's emancipation from the abject slavery taught by the Scriptures, and which has been upheld and practiced by Christians for ages, was born of Modern Spiritualism. I have never known an advocate of the truths of Modern Spiritualism who was not an ardent advocate of the equality of woman with man. There is every reason why woman should have the right of self-government and not one reason why she should not have it.

How People Enter Spirit Life.

10th.—Man enters the spirit-world exactly as he leaves this world. A babe on entering spirit life is a babe still, but it has infinite possibilities before it. A fool is not made wise by death; but on making the change, a new form, the "spiritual body" is his in which to develop intellectually and spiritually. He will not be so badly cramped in his environment in that sphere of life, for he will have a better and more perfect brain to use in thinking and in grasping the meaning of his surroundings, as well as a better organism in which to gain experience and development. In this life the idiot cannot think because his brain is not in order.

An uneducated man will not acquire an education simply by dying. The only thing that he will learn by going through the process is what the experience

teaches him. If he had not learned the multiplication table previous to his transition, he will not repeat it in spirit life until he has learned it there. But on entering spirit life he will be endowed with greater power of discernment, and will meet infinite opportunities to learn there; though nothing is acquired in spirit life without effort excepting our inherited spirit bodies, faculties, and the necessary conditions for unfoldment. This law is the same in that world as it is in this.

We take with us to spirit life all that we possess of education and ignorance, of evil tendencies and good traits, of wisdom and unwise tendencies. We enter spirit life with all that we are and all that we possess, excepting the physical body and other physical belongings. In that life we pass for what we are worth, not what we or others think we are worth. The simple act of dying does not change the man mentally, morally, intellectually, or spiritually. He goes to sleep in death to awaken in spirit life the same man in every way excepting physically, but surrounded with new and greatly improved conditions for his progression.

Evolution in Spirit Life.

11th.—Progression does not cease at death. The laws of evolution continue to be operative in the spirit-world. Babies grow to be men and women, and men and women advance mentally, morally and spiritually in that higher life. But the rapidity of their progress depends upon their efforts and their wisdom.

Harmony is Heaven.

12th.—Harmony is heaven in every sphere of life. He who lives in harmony with himself, with his conscience, with his reason, with his surroundings, and with nature's laws lives in heaven. Be good and do good and you will be happy and in the enjoyment of heaven here and now. This is the only way to live life truly and enjoy its many blessings.

Forgive your enemies truly and in time you will have none. Love all mankind, for all are of one family, all are children of one father—God, and one mother—Nature. Hold no ill will toward man or spirit. Obey the laws of your being and you will profit thereby. Be honest and upright in your dealings. Be kind-hearted, benevolent and forbearing. Seek the truth always and freely accept it wherever found. Speak your honest convictions if you speak at all.

Good Advice Given by Spirits.

13th.—In our twenty-seven years of almost daily communication with the spirits of the departed, with all of the messages received through the instrumentality of many mediums as well as through our own mediumship, we have never received a single message or heard one given that advised anyone to do wrong. They always tell us that if we would be happy we must be good; that there is but one royal road to happiness and that is always reached by making others happy.

Spiritual Science.

14th.—That great apostle and leader of Modern Spiritualism, Andrew Jackson Davis, aptly named its teachings "The Harmonial Philosophy." It is true that the spirit friends have given us the grandest philosophy the world has ever known. Their teachings, sometimes called "Spiritual Science," embodies all that is true in science and all that is good in religion. It embodies all that is known to human beings regarding the spirit-world, and has revealed much hitherto unknown regarding man and his relations to things in this world. Little by little mankind is coming to understand and apply its teachings. Besides teaching many other great truths, Spiritual Science includes the art of true healing in all of its aspects, physical, mental and spiritual.

No Soul Eternally Lost.

15th.—In the spirit-world every poor, unfortunate creature of earthly conditions will find friends, opportunity, and the greatest incentive to shake off the chains that have held him in bondage throughout the years of his earthly life.

Be patient, then, dear heart ; life's sorrows and joys, pleasures and pain, successes and failures are our teachers ; and our greatest mistakes may become our best teachers, as our deepest troubles may lead the way to our greatest blessings. All will be, must be, for our future good. We are creatures of circumstances, of environments, and of inheritance ; but good and bad, as these conditions always are, they form a trinity that influences our lives for ultimate good.

The Christian Bible.

Having frequently quoted the Christian Bible, sometimes for the purpose of showing that modern spirit-phenomena are identically the same as those recorded in the Bible, and at other times to show its teachings as compared with the teachings of modern Spiritualism, I deem it my duty to explain my views regarding it. I do not believe the Bible is an "infallible book," written by the finger of God," but I do believe it was written by men, some of whom were at times inspired by spirits, and at other times were inspired with their own selfishness, weakness and wickedness. Having been written by more than forty different men, and at different periods, extending over fourteen centuries of time, and having been imperfectly translated some two hundred times and each translation contradicting all of the others hundreds and thousands of times ; it is not, even after all this revising, "infallibly true."

Many of the passages record some of the vilest actions and wickedest deeds of an ignorant and barbaric people, and hundreds of passages are clothed in language unfit to be used in print by intelligent and civilized people. The Bible needs revision much more than interpretation or translation. We also believe and

teach that it is absurd and debasing to teach from the pulpit or the religious press that the Bible is "God's infallible word, and all that is needed for man's faith and practice," and still worse to teach little Sabbath-school children this false doctrine. The church has impaired its own usefulness and made more infidels than any other institution on earth by so doing, and by trying to enforce the doctrine of "eternal punishment" and its edict of "believe or be damned."

We also believe and teach that the Bible contains many beautiful precepts, many uplifting sentiments and helpful truths, that it contains records of many spirit-manifestations, spirit-materializations and spirit-communications and other spirit phenomena similar to those that transpire among Spiritualists today. Modern Spiritualism demonstrates the possibility of the truth of many of these phenomena recorded in the Bible.

The Christian Bible records hundreds of cases of clairvoyance, clairaudience, levitation, spirit writing, visions, prophecy, spirit control, trance, spirit-materialization, etc., all of which are produced in Modern Spiritualism, thus proving the possibility and probability of the truth of these scripture records.

For these and many other reasons I believe the Bible contains much truth, but that it also contains many errors. We were once told that the Bible was either all true or all false, and that we must accept it all or reject it all, but we positively refuse to do so. We resolved a long time ago to accept what appealed to our reason and good sense as true and reject that which appeared to be impossible and false. Jesus of Nazareth did not accept all of the Bible as infallibly true, he denied portions of the "holy scripture." If I follow his example I may do the same.

According to the Scripture Moses says: "And if any mischief follow, then thou shalt give life for life."

"Eye for eye, tooth for tooth, hand for hand, foot for foot." (Exodus xxi, 23-24.)

"And if a man cause a blemish; as he hath done, so shall it be done to him."

"Breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him again."

"And he that killeth a beast, he shall restore it, and he that killeth a man, he shall be put to death." (See Leviticus xxiv, 19, 20, 21.)

Jesus says: "Ye have heard it said, an eye for an eye and a tooth for a tooth, but I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies: bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you."

Jesus in this case as in others was an infidel. He did not believe the Bible according to Moses. I like the teachings of Jesus, the great free-thinker, medium and Spiritualist of his day, better than the teachings of Moses, and shall continue to preach and teach his doctrine as stated above in preference to that of Moses, even though I do it at the hazard of being called an infidel.

Speak Thy Thought.

"Speak thy thought if thou believ'st it,
Let it jostle whom it may.
E'en although the unwise scorn it,
Or the obstinate gainsay.
Every reed that grows tomorrow
Lies beneath the clod today."

"If our sires, the noble hearted
Pioneers of things to come,
Had like some, been weak and timid,
Traitors to themselves, and dumb,
Where would be our present knowledge?
Where the hoped millennium?"

CHAPTER XXIX.

The Demonstration of a Future Life of Supreme Importance—When the Teachings of Modern Spiritualism Are Put in Practice—The Great School of Modern Spiritualism—I Have Never Been a Martyr—The Sadness of Parting at Death and the Joy of Meeting Again—Our Spirit Teachers and Co-laborers—The Closing Word.

The Demonstration of a Future Life of Supreme Importance.

There are many things that are of great importance to the people of this world, but nothing is of such supreme importance to each human being as is the question of a life after death. "To be or not to be," to continue to live after the change called death, or to be annihilated, is the question of all questions, and has been such throughout all the ages in which man has existed as a thinking being. If there were no future life for the race, what would be the significance of all the other questions now interesting mankind? They would be of no importance whatever, because life would have no purpose.

The question of a life after death is a personal question, and is certainly one of personal interest to every human being. It is not a question to be settled by one man for another; or by one class of men for another class of men. It is a question that each one must settle for himself, if it is settled at all.

We all must pass away from this earth; this we know. We lay away the dear forms of our darlings in the cold and dreaded grave, while we suffer the agony of soul too deep, too terrible, for expression.

The prayers of our anguished hearts are for light, for information, for knowledge regarding their continued existence. Doubts will arise. Questions will present themselves. We ask in sorrow these questions: Do our loved ones continue to live? If so what is their condition of life? Where are they located? Shall we meet them again? What are their occupations? Are they with other loved ones? Are they fully conscious? And above all, are they happy?

Oh! the yearnings to know; the grief caused by the separation; the unrelenting fear; the unbearable doubt, that surges and stirs our whole being! The great Cause that brought us into existence could not look upon one poor child of earth who is suffering this unmerited and unbearable torture, this mental hell, and remain in silence and complacency if He, She, or It, possessed the sympathy and tenderness of a poor weak human parent. Therefore, God or Nature or both, have responded to this human "wail of woe" and have sent the angel messengers of modern Spiritualism to answer the prayers of their grief-stricken children. "The powers that be" have evolved and developed man's reasoning powers, and spiritual faculties to comprehend, appreciate and assimilate this glorious benefaction.

All of these questions of the sorrowing and many more fully as interesting and necessary to our happiness, are answered in modern Spiritualism, and answered to the satisfaction of all who approach the sacred altar of mediumship in the right spirit. O, angels of light and love! help us to understand and appreciate these blessed manifestations of your love for the children of earth. The facts, tests, and proofs, of spirit return recorded in the preceding chapters together with the hundreds of thousands of others of a like nature that are being received from the spirit world every year throughout the civilized world, constitute the authority for the title of this book "A Future Life Demonstrated." In many cases recorded here, one

communication or message alone proves a future life for human beings.

Modern Spiritualism has demonstrated and is constantly demonstrating a future life. Since it is a demonstrated fact, what does it signify? I will answer: It signifies that mankind is now in possession of the most stupendous fact, the most helpful, elevating, soul inspiring and important truth known to the human race, and it is made clear and comprehensive to all honest, competent, inquirers. To modern Spiritualism alone belongs the credit; therefore it should have a fair chance to prove its truth and demonstrate its claims to all people of the world. More particularly so, because the proving of its truth is a matter of such great concern to every human being. In our wide experience we have known many people who have become convinced of the truth of modern Spiritualism, but we have never known a single person who investigated it honestly, conscientiously, prayerfully and thoroughly who did not become convinced of its truth.

When modern Spiritualism entered the world spiritual famine and pestilence were in every land. The people were starving spiritually between the blighting famine of materialism and the deadly pestilence of old theology. Theological pestilence with its unreasonable methods and terrible doctrinal teachings was driving the wisest as well as many of the unwise away from the church, away from religion and into the famishing doctrine of materialism. Then, when Spiritualism came to save mankind and to save the cause of true religion, old theology and materialism, while fighting each other, both waged a fierce warfare against modern Spiritualism, and though surrounded by the numerous hosts of both in the great battle, Spiritualism has fought its way to freedom and won the greatest victory over both.

Paul says: "By the mouth of two or three witnesses every word shall be established." (2 Cor. Chap xiii, 1st verse.) Jesus says the same thing. (See

Matt. xviii, 16.) If their statements are correct and may be adopted by us as a rule by which to be guided, then we have certainly won our case, for we have brought forward many witnesses from both sides of life, all of whom have testified to the truth of spirit return and brought the absolute proof of a future life. If human testimony can be relied upon at all, then any honest, intelligent jury must grant a verdict in our favor. Thus we win the case.

Dear reader, if you had received for yourself all of the evidence that I have recorded in this work, that is, if the spirits had come to you and you had seen, heard and felt them, and proved their presence to others by giving their messages, tests, etc., as frequently and continually as they have to me, would you not be able to say without prejudice or egotism that you had proved the truth of a future life, and spirit return? I know you would; but what I have recorded here is a very small portion of the proof that has come to me. I have not recorded one proof in thousands that I have received, and yet in many cases a single reading has positively demonstrated the truth of a life after death. After all of these experiences if I do not know that the spirits of our loved ones live and communicate with us, then what do I know? Therefore, in summing up the case I must make the claim for which this work stands, namely: that in modern Spiritualism "A Future Life is Demonstrated."

Mrs. Sprague and I are still preaching and teaching the truths of the Harmonial Philosophy and demonstrating its claims. We hope to be able to continue the good work until the last day of our earthly lives, and trust we may remain upon this plain of life many years, keeping our health and continuing to receive the assistance of our dear spirit friends to the continued benefit of ourselves and mankind.

When the Teachings of Modern Spiritualism Are Put in Practice.

First—There will be no small children wearing their lives away working long days and longer nights in the factories.

Second—No young men will be murdered, young children orphaned, or wives widowed by war, cruel war.

Third—American women will not be obliged to stand back in their helplessness while an un-Americanized foreigner, or a native born Negro casts a ballot granting a franchise to monopoly that will rob her of her inherited rights, and place in bond for half a century her unborn children.

Fourth—Women will become equal partners in every sphere of life with men.

Fifth—All children may become fresh air children receiving the blessings nature has in store for them.

Sixth—Beggars will disappear from our streets. Almshouses and prisons will be unknown. Comfortable homes will be the inheritance of all who are unfortunate.

Seventh—Divorce courts will disappear, for husband and wife will have put away false pride and learned to ask forgiveness of each other for their faults and failings.

The Great School of Modern Spiritualism.

Modern Spiritualism is a great University of Learning. It has millions of professors, teachers and students, each one of whom is laboring in his or her own special department. They are found in every walk of life, and are inhabitants of both this world and the spirit spheres. Many of them are scientists, philosophers, poets, prophets, seers and saints, all in different degrees of development and filling different places in life.

Mediums are amanuenses for the teachers and students from spirit life. Many men and women in the

mortal form are learning from spirits, while many spirits who passed to spirit life without an earthly experience are learning from those who dwell in this life, one helping and blessing the other.

Its Curriculum—The study of Spiritual Science, which is the basis of all occult phenomena, physical, mental and spiritual, solves many problems of the philosophy of life, which includes the philosophy of both this life and of life in the spirit world.

Its Home—The universe, visible and invisible is full of its presence.

Its Class Rooms—The thousands of seance rooms, lecture halls, psychic classes, etc., located in all parts of the world, where its teachers and students, visible and invisible, assemble to study, learn, and at the same time disseminate its great truths, constitute its working department.

Its School Term—The entire past, the grand present and the glorious future united make one unbroken term.

Its Temple—This is not of brick or stone and mortar. The over-arching heavens is its dome and the dear old earth its foundation. Within this magnificent structure mortals and spirits become students of the philosophy of life in its various phases and manifestations, visible and invisible, and many hidden things are revealed.

The students of this school wander not alone into the realm of the unknown in search of knowledge; but they are accompanied by spirit teachers who gladly contribute their assistance in the search after truth. The knowledge procured in this great school of modern Spiritualism is obtainable from no other source on earth.

If Spiritualism were not true, then there would be no proof of a life beyond the grave. All religious records would become mythical untruths, and all churches of whatsoever religion would become monuments of folly. But the Great School of Modern Spiritualism

teaches and demonstrates the truth of a future life. This fact naturally furnishes the basis of truth upon which the Christian and all other religions are founded; as it proves the possibility of the facts of spirit communion and spirit manifestations, as recorded in all Bibles and handed down through ancient traditions. However, Modern Spiritualism does not stop there. It goes on in its work delivering to mankind the greatest science, philosophy and religion, based upon demonstrated facts and natural phenomena that this world has ever known. It interprets the many bibles of the world correctly, pointing out the errors and making clear the truths contained within them. It proves that spirit phenomena, both of ancient and modern times, were and are natural phenomena, and produced through natural law; greatest of all, it proves that they are produced by the spirits of departed loved ones who have survived the change called death and who use this means to inform us of that fact, as well as to enlighten us regarding the truths that their experience in spirit life has brought to them.

The Great School of Modern Spiritualism has opened the book of life at its first page, and mankind are reading its preface or fore-word. Almost infinite possibilities lie before us in its study. Praise be to the spirit world for bringing to earth this greatest blessing.

I Have Never Been a Martyr.

I have never been a martyr to Spiritualism. We sometimes hear people tell of their great sacrifices for the cause. I have never made a single sacrifice for my religion. If some friend turned against me because I was a Spiritualist, I always felt to pity him and justly attributed it to his ignorance of the subject. If someone scoffed at my belief, I extended my sympathy to him because of his ignorance. I sacrificed nothing in the matter. We have always been ready to meet the worthy opponents of Spiritualism and discuss its merits or demerits candidly; but if some churchman ac-

cused our innocent mediums of wrong-doing, or of fraud, or pronounced Spirit phenomena all fraud, we faced them with facts to disprove it; and when the firing became too hot we often returned a few shots, placing our opponents on the defensive, by referring to some of the acts of the mediums, prophets and seers of the Bible, as well of some of the church leaders of the present time, proving that all is not the sweetest inspiration that is recorded in the "sacred" book; also that even modern ministers and Christian leaders are not all saints. I have made no sacrifices on account of this opposition. Neither have I suffered in the least on account of it; but I have enjoyed it all greatly. We are fighting a good fight that the good and the true may prevail, and shall continue until the end; not as a martyr, but as one who has been blessed beyond measure.

The Sadness of Parting and the Joy of Meeting Again.

In the hey-day of life, while enjoying health and other good things we do not contemplate so much the future life, but when we are suddenly reminded, as we are brought face to face with death, that this life is short, that it is soon to be relinquished, we then long to know what is beyond the grave. Our dear old father lays down life's burdens and for a moment the mad rush for material things with us is checked. Then our dear cherished mother bids adieu to the cares and trials of this life, and we are again called to halt in the pursuit of the wealth and pleasures of the world, and are led to ask the question—asked by every intelligent adult man, and woman—that Job asked in the long ago: "If a man die shall he live again?"

As we close down the eyelids of our dear departed mother, wife, child, or friend, how our spirit goes out in quest of the ones we love. We ask in spirit and in silent prayer if not in words: Where, O where! has my darling gone? After the dear form is laid in the

bosom of mother earth and the stereotyped words are said: "Dust to dust. Ashes to ashes," we return to our lonely and desolate home. Oh, how lonely are the slowly passing hours! The silence, so deep, so oppressive! The sweet voice, the gentle step is heard no more. The vacant chair reminds us that our darling is gone. Gone! Gone! Gone where? Oh! where has our darling gone? Where is she tonight? Does she exist? If so, is it well with her? Thus one question after another arises, but no answer comes. No word from the departed loved one. And then this nerve racking question goes straight to our breaking heart: "IS THIS THE END? OH! GOD PITY ME! OH! MAY I KNOW IF THIS IS THE END?" Such is the common experience of those who dwell on the earthly plane.

The great giver of life has implanted within the human breast that beautiful attribute called hope. Blessed be hope! That Great Power has given us faith. Beautiful faith! These two may have blended into belief; it is blessed to believe; and these three are rich in blessings, for they often save from the asylum, preventing the cruel stroke, the shattered nerve and the pain of despair.

Many have, under these circumstances, reasoned that a good Creator could not be so cruel as to cause this life to end all. And finally, after summoning all of their fortitude to support this hope, faith and belief, a decision is reached, and a favorable one. And thus it may rest until another of life's tragedies is enacted, another darling leaves his accustomed place, and again we pass through the Gethsemane as before.

Our beautiful Spiritualism has opened the way to the spirit spheres. The angels have been calling us for ages, at last we have heard their call, and communication has been permanently established between the two worlds and thus to our great surprise we learn of the beauty of death. We note the entrance of our darlings into spirit life. We see them as they assume

the spirit-forms beautiful to behold. We sense their joy as they are freed from the worn-out body and its terrible pain. We witness the gathering of the angels around the bed of transition, and discern the glad welcome our darling ones receive at their hands as they enter spirit-life. Father, mother, sister, brother, children, husband or wife, near and dear friends, as well as many almost forgotten are there to greet and welcome our loved ones as they make the happy transition.

And thus through the practice of modern Spiritualism these arisen loved ones return to tell us of the glory and beauty of spirit life; assuring us that they are with their darlings all, in a better and more beautiful world than this; that they are free from pain, have unfolded faculties of the human soul which were not known in this world, and that they are happy. O, so happy! Having lived a good life here they are perfectly happy, only for our grieving. Words cannot express the ecstatic condition of the good and the true who have lived out a full and noble life on earth, who love and are beloved in the spirit realms. Contrasted with old beliefs, what blessings are added to our lives when knowledge takes the place of belief.

Our Spirit Teachers and Co-laborers.

In this work I have not mentioned all of those who constitute our spirit-band. There are others whose names we know, but have not given; and still others whose real names have never been given to us; though they have explained the reasons why, and have given us names by which to designate them from the others.

Our spirit band is composed of noble and true souls, who have never, to our knowledge, misrepresented anything in all of the years of our work together. They have made many prophecies and many promises, some of which seemed impossible of fulfillment, covering more than a quarter of a century of time, many of them pertaining to our own daily lives, and the

lives of the other members of our families, some of which were made regarding our health, our development, our labors, our successes and failures, our travels, etc., and every promise and every prophesy has been literally fulfilled.

Spirit E. V. Wilson, who for thirty years was an active man and mighty power in the movement of modern Spiritualism in its earlier years, having been one of the foremost speakers and best and most convincing platform test mediums, has been the faithful leader of our spirit band.

Nearly twenty-seven years have passed since Mr. Wilson—with the universal consent of our spirit-helpers and of ourselves—took charge of our development and our work, and his record for honesty, trustworthiness, clear vision and wise counsel, stands today as proof of the value of spirit communion. Our neighbors, our children and ourselves; in fact all who have come in close contact with this noble soul, this gentle yet fearless spirit, have learned to love him. We love him with all our hearts. We are proud of him and are indeed thankful for his close companionship. His life is knitted so closely into mine that the thought of separation would be to me almost unbearable. He has been and still is my constant advisor, my protector, my inspirer and teacher. My profound respect and great love for him will abide with me until I shall clasp his hand and receive his warm welcome and spirit-blessing when I become a freed spirit and we meet in Summer-Land.

Every one of the spirit-friends composing our noble band are equally as good and true. They are not arbitrary controls. They are our companions, our teachers and our helpers; each one acting in his own sphere of labor. The Indians and doctors of our band look after our health. Under the influence of some of them we diagnose disease; others heal the sick; still others improvise and preach through our mediumship, etc. Together they constitute an advisory board, act-

ing with us in planning and carrying out the work. United we form an association. It may be said that we in the mortal are acting as their agents in carrying out the wishes of the association.

We love them all dearly and highly appreciate the great work they are doing. What a joyful meeting it will be when we shall meet them all in that better world. Mediums are blessed above all people. The companionship of those in spirit-life whom we tenderly love is of more value than words can portray.

The Closing Word.

The motives that prompted us to publish the facts and experiences recorded in this book are various. We hope it may be of service to mankind and that the author's experiences may encourage others in the work of the advancement of Modern Spiritualism. We trust it may prove useful and helpful to some at least who are unacquainted with the fact of Spirit communion, by encouraging them to investigate the great truths it presents, thus entering into a greater, better and happier life of earth, while enjoying sweet communion with their own loved ones from Summer-Land. It is also our wish that it may stimulate, in a measure, at least, some of those who do know the truth, to continue their efforts for its advancement; for upon them rests the great responsibility of bringing the people of this world into communication with the dear ones gone before. A great responsibility surely. And furthermore we trust that the author's experiences herein recorded may prove encouraging to other mediums, beginners in particular, encouraging them to persevere in their development, and to remain faithful and true to themselves, true to the cause they espouse, and true to their spirit-teachers and helpers.

Dear mediums one and all; try to appreciate your heaven-born faculties. Be true to the promptings of your own conscience. Stand firm to your highest convictions of right. Let truth, which is the savior of

mankind lead you continually, and never lose sight of the fact that you are blessed above all others, for you have the companionship of angels; that the spirit world is your guiding star, your bulwark and your protection, and that your mission is the holiest one allotted to men on the mortal plane. Trust your sainted spirit guardians, live lives worthy of their presence, ever praying for the best gifts, that you may through their influence be of great assistance to mankind. Heaven bless our mediums!

Kind reader, it is my sincere wish that you may accept this work in the spirit in which it is written. It is the simple expression of a plain, sincere and truth-loving man, one who has experienced the joys and sorrows of life the same as other men; but one who has been blessed and made happy above most men by the knowledge he has obtained of a "Future Life Demonstrated." His wish to be of assistance to others that they too may receive and enjoy the same unspeakable blessings, is the real motive that inspired the writing of this book. May the angels of heaven come to all who seek their presence. May they bring to each one the many blessings they have brought to me, is my dearest wish, my heartfelt prayer, my benediction.

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