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SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is at by a legitimate deduction from all the right." Pope.
"I long to know the truth hereof at facts which are truly material." Coleridge.
"Plows, to go true, depend much upon the truth of the iron." Mortimer.
"Let us make truth catching instead of falsehood and disease." Ingersoll.
"Truth bears the torch in the search of truth." Lucretius.

Let us love our cause and dare to advocate its truth and deny fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

The Bell Witch Mystery

The following is the only full and explicit account of the "Bell Witch Mystery," that has ever been published. It certainly is a thrilling narrative, and carries one into an interesting domain of the occult. While in some respects it reads like a fairy tale, we have reason to believe that Mr. Wiltse, the writer, has obtained information that is thoroughly reliable, illustrating the often reiterated fact that no one in particular has a cinch on those laws that enable spirits to communicate with mortals.

To the Editor:—Enclosed find clip from the Chattanooga Daily News of August 6, which I think, if your valuable space allowed, would prove very interesting to your numerous readers. The events chronicled antedate the visit of Modern Spiritualism by 51 years, and the manifestations were of a more striking nature than any that have since occurred in any one family, so far as I know. Mr. H. M. Wiltse, who has written the article, is one of the editors of the News. He is no Spiritualist. I know him personally to be a truthful man, and a painstaking newspaperman.

He derived his story from first hands, being well acquainted with the people of the neighborhood where these wonderful manifestations took place. Could this have been an effort of the spirit world to bring to mankind the knowledge to which we did not attain until many years thereafter?

PAUL R. ALBERT.
Chattanooga, Tenn.

The most celebrated and the most interesting with sensation ever known in the south; indeed probably the most puzzling ever known anywhere, occurred in Robertson county, Tennessee, commencing in 1817 and continuing from time to time during a period of fifty-five years.

That the phenomena described were conscientiously thought to have been real, and substantially as detailed, there is no doubt whatever. There are yet living those who, as children, heard of the demonstrations and at least one who, as children, heard of the demonstrations, and at least one who, as a child, suffered chastisement by the chief of the witches.

John Bell, with his wife, several children and some slaves, removed from North Carolina in 1804, and settled on Red River, in Robertson county, Tennessee, purchasing 1,000 acres of rich land. His daughter, Bessie, was a winsome and beautiful girl. She was sent to the best school in the neighborhood, and received what was then considered a good education.

The first mysterious occurrence about the Bell premises was in 1817. Mr. Bell was walking through a cornfield with gun when he saw a strange appearing animal sitting between two rows of the corn and steadfastly gazing at him. Concluding that it was a rascal dog he fired at it, but missed, and it ran away. Some days later his son, Drew, saw a bird which he at first took to be a turkey, and ran to the house for a gun, but when he returned and got within range of the bird assumed an entirely unbird-like aspect, great size, and calmly flew away.

Then commenced a series of strange rappings at the door and on the walls of the house, and a little later the same noises were repeatedly heard in the house.

Dean, a slave, reported that a black dog came into the road in front of him every night when he went to his cabin, trotted in front of him to the door, and then disappeared.

Something that sounded like rats gnawing at the bedposts disturbed the boys during their sleep, then followed sounds like dogs fighting in the room, and after that they heard excited imitations of the noises which would be produced by dragging trace chains over the floor.

The room of Bessie, the young daughter of Mr. Bell, was also invaded, and Mr. Bell was seized with a stiffening of the tongue, which affected him as if a small stick had been placed inside both cheeks until they protruded. During these attacks he could not eat.

Strict secrecy was maintained by the family for a considerable time, but at last it was thought best to confide their troubles to their excellent neighbors, James Johnson and his wife. They were invited to pass a night at the house and willingly accepted the invitation. After the story of their affliction had been related Mr. Johnson led in the usual family devotions, and in his prayer earnestly besought an explanation of the mystery—or that the annoyances might cease. After the good man and his wife had gone to bed the noises were heard in their room, and the bed clothing was snatched from over them. Mr. Johnson sat up and asked the presence, if presence there were, to make itself visible and state the nature of his errand and the object of the visitations. He was vouchsafed no sort of satisfaction, and the next morning he earnestly advised Mr. Bell to make his troubles public.

This was done and it was not long afterwards that the disturbed began to talk.

One of the distinguishing characteristics of this witch, as it was called, was that it never but once assumed human form, as most witches do. It was supposed, at times, of taking the

MATERIALIZATIONS.

We take pleasure in spreading before our readers this week, the views of Mr. W. J. Colville. His views should be read in connection with those expressed by Mrs. Cora L. V. Richmond, in a former issue of the paper. Both are leading workers in our ranks, and their views will be read with special interest.

The word materialization, like incarnation, means, strictly speaking, a manifestation of spiritual or psychic force rendered objective to physical sense. Keeping this definition clearly before us, we shall not find it difficult to discriminate between subjective, objective and superjective phenomena, though we are well aware that the third term we employ is by no means so generally used as the two preceding.

Subjective experiences, which are extremely common in the strictest sense mediumistic, and they imply the possession of an involuntary phase of mediumship, but though sub-volitional, not necessarily unwelcome. In this first category we include all such instinctive sensitiveness as enables children and delicate organized persons in general, to become aware that they are in touch with a subtler grade of substance and with entities living in another realm than that usually perceived by the average mass of human beings by whom these sensitivities are surrounded.

To such people materialization has no distinctive message, as they do not require external phenomena to reveal to them what they perceive without its aid. But as the great majority of non-sensitive people, who are to be encountered at every turn, desire some direct proof of psychic communion if they interest themselves at all in psychical investigation, objective phenomena, which we place in the second category, becomes necessary for their enlightenment, and this mode of demonstrating spiritual reality ranges all the way from mysterious noises, such as the famous "Hydesville rappings," to what is technically designated "full-form materialization."

With the third division of psychic revelation that which pertains to super-consciousness—only those can be directly concerned who are aware of conscious exaltation, at least at intervals, far beyond the common level of every-day sense observation.

Dismissing the first and third categories and confining our attention immediately to the second, we will seek to explain by what process materialization in any degree can be accomplished. Directly we inquire into the constitution of matter we confront the theory of atoms, but no sooner do we imagine that we have now reached an indestructible ultimate than some authoritative voice in the field of scientific research shatters the idea of ultimate atoms into fragments by deducing that every atom is decomposable into electrons which in turn may be disposed of by the suggestion that they also may be resolvable into something else.

Primum mobile, or the primordial substance designated etheria by some schools of occultists, certainly exists, but it is beyond the present scope of psychical investigation to discern and analyze it. Whether matter or substance be the correct term to employ when referring to this something out of which all definitely differentiated things are made, is an open question, but leaving aside the inquiry as to a name, it is admitted on every side that some force or energy resides in the universe which responds to the manipulative touch of some intelligence adequate to direct its movements.

Alchemy or occult chemistry is undoubtedly a science, and by means of it all genuine feats of magic are performed. Materialization is a magical act pertaining to a realm of intelligence beyond the physical and beyond that mental or intellectual groove in which external scientists dogmatically dwell. Unless

head of the family and leader of the orchestra. At times they made noises resembling those of drunken men in fierce brawl, and could even cause the room to reek with the odor of whisky, when there was not known to be a drop of whisky about the place. But fortunately the family organization was of short duration. It was Kate who held the reins, and she got to get out of the house. The terror of the community and the mystification of all who had opportunity to investigate the mystery.

Kate greatly disliked negroes, and once said: "I despise the smell of a nigger. The scent makes me sick." She did not visit the cabins of the negroes, and that was well, else some of them would most likely have been frightened to death. A house boy at the Bell home, whose name was Harry, had the bad habit of being often late about building fires in the mornings. He had been repeatedly rebuked and threatened for his remissness, and one day when Mr. Bell was expostulating with him, Kate said, "Never mind, Old Jack; don't fret. I will attend to that rascal next time."

She was true to her word. A few days later Harry was tardy again, and Mr. Bell was scolding him, when Kate interrupted with, "Hold on, Old Jack! I tell you not to fret! I will attend to this nigger."

The boy was at the time kneeling in front of the hearth, making preparations to light the fire. The unseen avenger of his many sins of omission seized him by the nape of the neck and thrashed him until he yelled again and again for mercy. The blows were distinctly heard, and sounded like the noise made by striking a person with a small board.

Mrs. Bell, knowing Kate's aversion for colored people, once secreted a black girl named Anky in a trundle-bed under her own, adjusting a counterpane

it be admitted that human will has power to dominate the prime substance out of which organisms are constructed, no theory of materialization can be dated comprehensively. That there may be much simulated phenomena in various places we admit, and we are by no means averse to cautious investigation, but we do maintain that all that has ever been claimed for materialization is within the bounds of reason and can be philosophically accounted for. Ordinary observation suffices to convince the average student of human industry that an idea or mental concept always precedes external work as no object can be fashioned except in accordance with a pre-existing plan. Architecture is before building, and mental prototypes must precede any physical design submitted to a builder. All that we know as the gross matter of the most external world yields gradually to human persistence, until at length it is rendered completely subservient to the will of man.

When apparatus is first invented it is rude and clumsy, and ponderous in the extreme, and work can only be very imperfectly done by means of it. But after awhile apparatus becomes refined and when it is extremely delicate it does the most effective work as an agent of some directing intellect.

Beyond all stages of intellectual expression during which constantly refining physical apparatus is required is another, even a superphysical plane of activity where intelligence acts more directly upon substance and it is on that plane that magic is possible. Magicians on earth can do all that is claimed for spiritual entities who have recently left the fleshly body, therefore it is not unlikely that some phenomena witnessed at seances may be due to the determined psychic action of some one still on earth. But granting that this is the case, no ground whatever is cut from under any Spiritualistic edifice because there is always more power to act in the spiritual spheres than there can be embodied on earth. Nothing can be done by an incarnate entity which cannot be done by incarnate entities, but who the entity is, who is manifesting at any particular time must be decided by existing evidence. As we come to realize that there are no limits to the possibility of the manifestation of spirit, whose property it is to dominate matter, we shall cease to even greatly wonder at such transcendental evidences of spiritual domination as are displayed in "full form materialization" which it must not be forgotten, has been witnessed by Prof. A. R. Wallace and other eminent men of science under satisfactory test-conditions.

The average circle or seance does not usually afford such conditions as are necessary for complete manifestation, therefore what is presented from a cabinet is very often extremely imperfect though not fraudulent. Even when a medium is entranced and made to personate an entity who is desirous of reaching friends among the sitters, there is no willful deception on the part of anyone, but the manifestation is at best only a partial transformation. That there can be complete materialization we know to be true, but it is seldom accomplished except in places to which the general public can gain no access, and for the reason that more delicate conditions are necessary for its production than can be usually afforded outside the precincts of specially set apart meeting places. As the atmosphere contains humanized particles in great abundance, it is often possible for spirits to partially build up the fac-simile of a human frame, but for purposes of exterior identification it is not necessary to fashion a complete structure with every organ belonging to a natural human body. We declare that it is quite possible for spiritual beings to do the very utmost which has ever been claimed for them, but the usual phenomena at seances is either a mediumistic person entranced and employed as an instrument of communication, or a sort of lay figure produced by the action of spiritual volition of just sufficient solidity to corporeality to serve for the purpose of a manifestation.

Far greater demonstrations are presumable in private circles sitting regularly two or three times per week than can possibly be afforded at promiscuous gatherings, therefore we strongly advise patient private investigation in preference to the desultory methods which often cause confusion and distrust.

W. J. COLVILLE.

curiosity and partly to give the family an additional sense of security.

One night he felt the bed cover drawn from over him, and the familiar voice of the witch said, "Billy, I have come to sleep with you and keep you warm."

"Well, Kate, if you are going to sleep with me, you must behave yourself," replied Porter.
The cover was drawn away from him and he lay on his back, and the familiar voice of the witch said, "Billy, I have come to sleep with you and keep you warm."

Joel Johnson, who sometimes stayed with the Bells during their trouble, became tired of having the bed clothing pulled off from him, and one night made some observations upon the subject which were not couched in the politest nor the gentlest language, addressing himself directly to the witch.

"You little rascal, I'll let you know, who you are talking to," said that personage or presence, and administered to him a lusty spanking.

In those days a good many Shakers traveled through that locality, trading with the people. Two of them often stopped at the Bell home, and were always made welcome. One day when they were seen approaching the witch voice was heard to say, "Them d—d Shakers shan't stop this time."

Then it assumed the tone of the negro boy, Henry, who was accustomed to kick the dogs on in pursuit of hogs and breedish stock. The voice "set the dogs on" the Shakers, and drove them off in a state of great fright.

Mrs. Bell had a prolonged sickness, and became very weak. One day Kate said to her, "Luce, poor Luce, how do you feel now? Hold out your hands, Luce, and I will give you something."

The lady held out her hands and a lot of hazelnuts were dropped from above, into them. They were laid aside, and the voice said, "Luce, why don't you eat the hazelnuts?"

Mrs. Bell replied that she could not crack them. "Well, I will crack some for you," said the voice. A sound like that made in cracking these nuts immediately followed, and a supply of cracked nuts dropped upon the bed, within Mrs. Bell's reach.

Company was present upon this occasion, and the ceiling was examined, without revealing the slightest explanation of the occurrence.

One morning when Mr. Bell and his son were on their way to the hog-pen the elder man's shoe was suddenly jerked off. The son replaced it, tying the strings into a double hard knot. After they had gone on a few steps the other shoe flew off. It was replaced by the son, and securely fastened. While they were returning to the house both of the shoes were jerked off, and Mr. Bell was violently slapped in the face by an unseen hand. His face commenced to undergo violent contortions, then his whole body was affected in the same way, and soon the shoes were snatched from his feet as fast as the son could replace them. The air, meantime, was made vocal with words of revilement and ribald song.

It was upon this occasion that Mr. Bell's spirit, which had bravely and firmly come up under his long persecution, first seemed to break. He predicted that his days upon the earth would be few, and firmly prayed that the affliction might pass from him. But the prayer was not answered. He sickened upon reaching the house, and never left it again. He lingered for weeks, the witch all of the time persecuting him with some manifestation of its hatred.

One morning, when he failed to awake at the usual time, his wife went to his bed and found him, in a heavy stupor. The family was summoned, and when the son who had been administering medicine went to his dose, he found that the bottle had been removed, and a smoky-looking phial, half-full of a dark, slushy-looking liquid had been left in its place.

Doctor George Hopsen, of Port Royal, a nearby hamlet, was sent for and hastily appeared at the bedside. Neighbors were called in, and among those who were present were John Johnson, Alexander Gunn, and Frank R. Miles.

Kate did not fail to attend, and said jeeringly, "It's no use for you to try to relieve Old Jack. I have got him this time. He will never get up from that bed again."

Asked about the phial she said: "I put it there, and gave Old Jack a big dose out of it last night, while he was asleep, which fixed him."

The physician could not tell what was in the vial. Some of it was forced into a cat's mouth, and the animal died in convulsions soon afterwards.

Before the death of Mr. Bell, Kate indulged in a good deal of joyous revelry and song, but after he had breathed his last she held her peace until the funeral had occurred. Mr. Bell died in the morning of December 20, 1820. The burial services were conducted by three clergymen, of wide local distinction, one of them, Rev. Suggs Port, being a member of a family which has for long been one of the most distinguished in the south, and is yet represented by some of the country's best known and wealthiest families.

The other clergymen were Reverends James and Thomas Gunn. After the grave had been filled, and the family had turned to leave, Kate commenced to sing a lively, sprightly air, of which the refrain was, "Row me up some brandy, O."

The fame of the witch spread over the whole country. After the death of Mr. Bell she had little to say, and in the spring of 1821 disappeared, or went out of business perhaps, would be a better expression, and was not to be met during a period of seven years.

It bade Mrs. Bell an affectionate adieu, and stated that it would not appear during that period of time.

In February, 1823, it reappeared, and the first intimation of its presence was about the same as the first that it gave upon its first arrival—scratching at the doors, then knocking, and then pulling the bedding from sleeping people. The first public demonstration that it gave after the return was upon the occasion of a great fishing excursion, when pretty nearly everybody in the neighborhood, white and black, had gone to the river for a day's sport. Kate put in her appearance there as a big fish, and thoroughly aroused all of the fear and superstition which had begun to die out since her departure.

She had given no attention to the affairs of Bessie Bell and Joshua Gardner, and the young people had practically forgotten her objections to their marriage, had become engaged and the wedding day had been fixed. On this fateful fishing day, however, Kate suddenly approached them and said to Bessie in the old, pleading tones which she had assumed years before when addressing the girl upon the same subject: "Please Bessie Bell, don't have Joshua Gardner," it is pitiful to relate that Bessie's terror and superstition at last persuaded her into compliance with the wishes of the witch, and the match was broken off.

Now, witch conjurers, witch doctors, detectives, pretenders, curiosity-inspired people, and all classes commenced to flock to the Bell neighborhood as they had done in the days before Kate's disappearance. During the lifetime of Mr. Bell the family had always flatly refused to accept compensation for entertainment to those who came to investigate the witch's performances. There seems, therefore, to have been no ground for the suspicion which some people are said to have entertained that the demonstrations were devised and executed by the Bells for notoriety and profit.

Because they would accept no pay, and it was known that the resources of no family in that country at that time

were equal to such a tax, many parties went with all the necessary equipments for camping out. One such which went from Nashville, was headed by General Andrew Jackson. They had a wagon well loaded with a tent and ample provisions. The men rode on horseback. They were following the wagon when the near proximity of the Bell place was signalled by an event. The team suddenly stopped, without apparent cause or provocation. The road was perfectly smooth and level, but although the animals pulled with all of their might under the stimulus of the driver's voice and whip, they could not move the vehicle an inch. By direction of the general the men dismounted and put shoulders to the wheels. It was of no avail. The wheels were removed, examined and found to be in normal condition as was every part of the wagon. Suddenly the general threw up his hands and exclaimed, "By the Eternal, boys, it's the witch!"

Then proceeded from the bushes at the roadside a voice, saying, "All right, general; let the wagon move on. I will see you again to-night."

The general started as the party proceeded, the team having started of their own accord, that this sort of thing was worse than fighting the British.

The party stopped at the Bell home and were hospitably received. It chanced that a "witch layer" was present, who boasted much of his wonderful power. He had a horse-pistol, which was loaded with a silver bullet. He also had the tip of a black cat's tail. "He stated that he had shot the cat from which it was taken with a silver bullet, while sitting on a woman's coffin. This, of course, gave it magic. By striking the bit of tail on his nose he could produce a light and flash it upon a witch, in the darkest night, but the witch could be seen only by himself."

Late in the night Gen. Jackson whispered to a friend that the fellow was a great coward, and said he wished "the thing" would appear, so that they could see him run. Soon light footfalls were heard, and a voice said: "All right, general; I am on hand, ready for business." Then it added, "The witch layer, I say. Now, Mr. Smarty, here I am. Shoot!"

The fellow stroked his nose with the tip of the black cat's tail, took aim, pulled the trigger of his pistol, but it failed to go off. He was told by the witch to try again. He tried again, with the same result.

"Now, it is my time," said the witch; "look out, you coward and fraud, I'll teach you a lesson."

Sounds were then heard as if some person was slapping another with the open hand.

The magician commenced to cavort about the room, screaming, as if in much agony: "O, my nose, my nose! The devil has got me! O, lordy, he has got me by the nose!"

Then the door flew open, as if of its own volition, and the witch layer rushed out and ran away, yelling like mad all the time. The witch joined in the general roar of laughter, and said: "Lord Jess, how the old devil did run and beg. I'll bet he won't come here again with his old horse-pistol, to shoot the next night and make another rascal who, it asserted was in the party. But the party left for Nashville the next day. Perhaps they felt anxiety as to where the lightning might strike."

Kate was fond of unlacing Bessie Bell's shoes, and sometimes asked permission to do so, following the request by suddenly jerking them from the girl's feet.

One girl in the neighborhood had heard that a four-leaf clover would enable the possessor to see a witch, and hunted diligently for the talisman, but for a long time without success. Going to visit some friends across the Kentucky line she was so fortunate as to find the long-sought prize. She secured it in her bosom, and told no one of her good fortune. The next day she went home, and soon after her arrival there Kate said to her: "Lord Jess, Thiney, what a fool you have made of yourself. You went all the way to Old Man Placidy's to hunt a four-leaf clover. You brought it home secretly in your bosom, believing that it would make you able to see me. But you will never be smart enough for that. Ha, ha, ha!"

Reynold Foxworth and Allen Bell slept at the Bell house one night in 1861. They left the doors open, in order that they might have plenty of fresh air. The dog, which was outside, suddenly commenced to bark furiously, and soon after ran into the house, snapping and snarling. He soon ran out again. In an hour or so the bolter was violently jerked from under the sleepers' heads. They searched, but found nothing, then fastened the door. They put the bolter in place, laid their heads upon it firmly, and with all their strength held onto it with their hands. But it was quickly torn from their grasp and thrown upon their heads.

As late as 1872 two young ladies of highest character, encountered an experience near the Bell place which they feel positive arose from the same source that gave origin to the demonstrations which continued from 1817 to 1861. But dreading notoriety, they refused to divulge the nature of their adventure, and also refused to allow the use of their names.

Scores of people who live in that vicinity to-day have testified in writing to the high character of many who left behind the testimony of personal experiences with the witch.

A literary woman of the writer's acquaintance, whose social standing is the highest, and who lives only a short distance from the Bell place, says that she knew Frank R. Miles, one of the men who saw and heard many of the demonstrations, and vouches for him as a man of perfect reliability. She states, too, that members of her own family connection told her of numerous instances of these demonstrations which she would not like to repeat, so great a tax do they impose upon human credulity.

She states that a portion of the Bell kitchen is yet standing, and is an odd relic of the past.

(Continued on page 7.)

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WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Heir Promised in a Dream.

If there is a church, more saturated with religious superstition than the Roman Catholic church, it is, beyond doubt, the Russian Greek church. From emperor down through nobles and aristocracy, down to lowest peasantry, all—except the few who like Tolstoi and the nihilists, have broken from priestly thrall—are dominated by a superstitious priesthood, which is viewed with awe and blind reverence as mouthpieces of God.

According to the New York Sun, concerning the recent birth of a son to the Czar and Czarina, the religious superstition connected with the event gives the clergy a renewal of the hold upon the imperial family and people. This is evidenced by an incident which the people of St. Petersburg are eagerly discussing. The Czarina about a year ago dreamed that she saw one of the saints of the Russian church, who expressed sympathy with her desire for an heir. He directed her to open his tomb and remove the relics therefrom and her wish would be gratified.

The Empress related the dream to the Czar. She did not know the name of the saint, so the Czar collected pictures of all the Russian saints and the Empress identified St. Serafim as the one of her dream.

The Emperor and Empress went personally to his shrine in a forest on the Volga. The tomb was ordered opened. The body of the saint was in a state of perfect preservation and the relics which were there as described were given to the Czarina. News of their Majesty's mission to the shrine became known through the press, and hereafter it is certain to become a Russian Lourdes or Mecca.

There is a line of Spiritualism in the matter of the dream or vision of the Czarina, and the incident shows that spiritual influence is active everywhere, among the high and the lowly alike, dignitaries of church and state not excepted. Indeed we may truthfully say that Spiritualism is extending among all classes, the most intelligent and best educated, the lowest and most ignorant, and all the great mass that ranges between these extremes. None is exempt from its manifestations and influence, from the least to the greatest, the superstitious or the non-superstitious.

Of course, to the superstitious churchy Russians the affair is rated as miraculous, and St. Serafim will be accorded high veneration and worship.

To the intelligent and well-informed Spiritualist the incident is easily susceptible of a spiritual, non-miraculous explanation.

Worthy of Notice.

There are two things in Moses Hull's notice of Hudson Tuttle's Arcana of Spiritualism which are worthy of especial thought by Spiritualists. Aside from his hearty and general commendation of the book, Mr. Hull says: "The book as a whole should be studied. So thoroughly convinced are the Morris Pratt school faculty of this, that our leader of the psychic class has determined to use it to some extent in her lessons."

It is of especial interest to Spiritualists to note that there is not another institution of learning in this country or any other, that maintains a psychic class, in which the psychic side of life and its nature and phenomena are made a special line of study. As understood by Spiritualists, psychism is ignored by all the great colleges and universities, if not absolutely flouted and condemned by their faculties.

This matter of psychic fact which is always with us, and is of deep import to mankind, is largely treated as if it were unworthy of notice, and its phenomena beneath serious consideration—a mere matter for contemptuous jest and ridicule—by the governing forces that control the studies of these institutions.

The Morris Pratt Institute is thus unique in making a distinct study of this important subject which is of so great interest to Spiritualists in particular.

This fact does seem to be worthy of notice and special thought, and to constitute a special claim of the Morris Pratt Institute on the patronage of those Spiritualists who feel interested in its special line of work.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit From Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents.

The Weeding Process.

Many Spiritualists, usually those who have more recently been born into the light, have an innate thirst for the phenomena.

Spiritualism came to them through a medium, no doubt, and it is so beautiful to know that the loved ones gone in death are still alive and conscious, and with them every day, that they cannot pause to think of the philosophy; they are so hungry to see the dear ones that they rush to every seance in the country, and as a consequence every "fake" in the land has a minute description of both sinner and spirit friends, and the same spirits appear just the same at each seance, though given by a different medium in a distant city.

They make the demand and the "fake" furnishes the supply.

These descriptions are soon in the hands of every member of the "secret circle," and they are put down as "dead easy."

There are many genuine mediums who have no "stock tests," and who would not stoop so low as to use even one pointer that came from the human side of life, but their tests are not so marvelous as those of the pretending mediums, who use the stereotyped tests, and they are swept back in the mad stampede for "the marvelous."

This cannot always be. There must come a turn in the tide of spiritual events. It seems slow to an old-time Spiritualist, but it must arrive some day.

How often have correspondents uttered the words in these columns: "We must clean our own door-yard, and not leave it for our neighbors to do." In their envy, as a rule, our "Christian" neighbors would rather make our door-yard look unclean to the world, but if we go into it with the lawn-mower, the rake and sufficient determination the world will see that it is clean, and we need not proclaim it from the house-top or advertise it in the secular press.

It should be the aim of all devout Spiritualists to make Spiritualism the purest religion, the most profound philosophy, and an absolute fact in science. Can this be done by harboring fraud because it makes additions to the cause?

Spiritualists condemn the Catholic church because they know that the very scheme that holds them in power is deception through and through, and yet, when the spiritual press deems it proper to point to the deception in the ranks of Spiritualism, there are those who raise their virtuous hands in holy horror, and would pull down the curtain between the eyes of the world and these wily rascals, who take advantage of the opportunity and encouragement offered them and crawl up under the wing of our "religion" for protection.

To "hold our peace" would be considered by the best legal authority, "aiding and abetting," or sanctioning the crime.

Ninety-nine out of a hundred of those who censure the editor for this act, would be still more rabid in their denunciation of the frauds, were they in possession of one-tenth of the data furnished this office.

Only recently a detective sprung a search-light on a so-called medium in Milwaukee, and caught her standing with trumpets in her hands, through which an instant before she had been giving spirit messages.

The things are piling up uncomfortably rapidly recently, and, for instance, read the following audacious business proposition, received by a conscientious friend, and sent us a few days ago:

To the Editor:—Enclosed is a letter received by Brother D. L. Haines, and it has been decided to give the man no reply, but to warn the public of his vile scheme, and give him such a ventilation that he will get no patronage from Spiritualists. I hope that you will use the letter.

Franklin, Neb.

I am preparing a demonstration of clairvoyance and psychical phenomena for the stage, which will be quite startling, and as it has several new features, I have no doubt will attract no little attention.

For this act I need a lady who has good stage appearance, good general education, good command of language, one who is a judge of human nature and who can get the most startling and dramatic effect in answering a more or less simple question. If she has been a professional actress, she will be a great asset.

Over her shoulders hung loosely the folds of a silk bodice. Her eyes were partly closed and her lips moved audibly. As she neared the altar rail she raised her voice, repeating in measured tones, "I come with a message to you from Christ."

Assisted by other men and some of the women whose nerves had been calmed Professor Foster persuaded the girl to go home with him.

She was taken to her home by a family of the name of Hyde. She appeared to be rational upon all subjects other than religion. Later she did not recall going to the church, in which she was an active worker.—Chicago Chronicle.

If this incident had occurred in a Spiritualist meeting, what a text it would have afforded some ministers to expatiate on the evils and dangers of Spiritualism. But as it was one of their own fold—the case is different, of course.

"Spiritual Fire Crackers, Bible Chatter and Political Pin Points." By J. H. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents.

sessional clairvoyant medium or palmist, so much the better. Experience in active business and experience in book-keeping against this world will help her.

The act is somewhat in nature of work done by Anna Eva Fay, but in no way is it an imitation. I shall introduce many new and unheard of effects. If the lady has the natural requirements I will teach her the rest. I shall put her at the head of a company playing wheel stands. I am willing to pay a reasonable salary, but as I furnish the money, the ability to manage and the important secrets, I do not propose to pay any large salary. For her this will be an opportunity to make an easy living, make a name and reputation, a chance to travel and as I intend this to be my permanent business she will have an assured occupation for many years.

Can you not put me in communication with a lady who is the right person for me. Let her write me, giving full particulars of herself, age, salary expected and any effects she is able to accomplish. Also have her send her latest photograph.

I take this means of finding an assistant as I dislike the undue and undesirable publicity of an advertisement in the newspapers or the Spiritualistic press.

Thanking you in advance for any favors extended to me, I am, very truly yours,

S. BALL.
(Address omitted.)

Do you wonder why it seems apropos and eminently fitting to discuss this very important question, just at this time?

We believe in the facts as they come from the spirit side. We believe in the phenomena and philosophy of Spiritualism, but we do not endorse the employment of fraud to gain converts to our cause.

Are you ready, dear old conscientious, cautious friend, to go into partnership with, or to hire out to, a being who would demand that you sacrifice your most sacred possessions (honor, nobility, dignity and your very spirituality) for the dollars that you might get for it? Would you brazenly stand up and represent the arisen loved ones of your friends? Do you sanction the acts of these conscienceless villains who would tear at the bleeding heart of a sad and sorrowing mother by bringing back her babe in the shape of a rag doll, and then mocking her devotion and agony when her back was turned and her money deposited?

If not, why would you have us do so by maintaining perfect silence over so horrible a swindle, when known to be such?

Is this the way to reform our cause and maintain an honorable place among other institutions of this country?

To say that those who come into Spiritualism through fraudulent manifestations make good Spiritualists, may be telling the truth, but is that any reason we should advocate the employment of fraudulent means by which to increase our numbers?

It is known that there is a truth underlying Spiritualism, and that truth is all that will make our cause substantial. That truth will live when the name of Spiritualism will be defunct; it has lived before and is eternal, and upon the strength of that truth lies the hope and the aspiration of the scheming sharks who would fatten upon its nutrition.

Must we, can we, shake them off? This is the question, and the vital question.

The police are about to begin a general crusade against mediums in Milwaukee, we learn from a reliable source; not on account of mediumship, but on account of the numerous exposures, and of swindles that have been perpetrated and the swindlers caught in the act.

Must we, as Spiritualists, rush to the rescue because they operate under the name of "Spiritual Medium," when the exposure brands them as "fraud" and not as "medium" at all?

But the odor is becoming more and more obnoxious, and the fakes more numerous, as the exposures made in the secular papers prove, having been read by at least 35,000,000 of people, and something must be done, and that soon, or the cause of Spiritualism will suffer among all thinking, reasoning men and women.

The fact of spirit communion will endure as long as there is one genuine manifestation, but our cause cannot long survive as a factor of great worth to the world, and remain so seriously afflicted by those barnacles of "destruction."

Opportune Suggestions.

While the good church people are conducting their reform saloon business, we suggest that they enlarge the scope of their operations so as to include reform gambling halls, moral brothels, pious get-rich-quick concerns, heavenly pawn shops, golden rule boards of trade, holy oilum joints, reform beer and moral whisky, warranted to induce religious aspirations and godly life and conversation.

It must be admitted that this new enterprise opens up vistas of wide expanse business. It opens a new era in moral progress—in a horn.

SUPPLEMENTARY REPORT OF MEDIUMS' RELIEF FUND.

To the Editor:—The following sums have been received for the Mediums' Relief Fund, to be added to the amount that was being raised in order to secure the thousand dollars promised by our treasurer, and to strengthen the work.

The final report was supposed to be that of July 1, but as the friends herein mentioned were a little late, we give the contributions printed with those of former donors. Mrs. E. M. Lindsey, \$5; Jacob Hey, second contribution, \$2; T. S. A. Truth Seeker, fourth contribution, \$2; Mrs. T. F. Godtz, \$2; Mrs. G. H. Harmon, \$1; F. F. Mallit, 65 cents. Our sincere thanks are due to each contributor.

We trust the Mediums' Fund will not be forgotten in future days; the N. S. A. is paying out a large sum monthly in pensions for mediums, and we feel it to be a most blessed work.

MARY T. LONGLEY,
Secretary.

"Spirit Echoes." My Mattie B. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 15 cents.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersen. A pure psychic story, with a reforming, reformatory, paper covers, 40 cents.

A Psychic or Mediumistic Horse.

According to the Associated Press dispatches, Wilhelm von Osten of Berlin, Germany, who has for a long time made investigations of the intelligence of animals, has reached results in educating an Orloff stallion that causes amazement among scientific men and psychologists. Some of those who have tested the mental powers of the animal are Dr. Studt, the Prussian minister of education; Prof. George Schweinfurter, the famous African traveler; Prof. Karl Stumpf of the Berlin university; Herr Schilling, the naturalist, and Ludwig Heck, director of the Berlin Zoological Gardens.

The horse, besides adding, subtracting, multiplying and dividing sums, does examples involving several of those operations, finds square numbers and not only simply repeats what is taught, but solves fresh problems put to him by examiners in the absence of his master, showing a grasp of the principles of arithmetic. The stallion also forms little sentences, remembers them next day and discriminates twelve colors and shades, giving their corresponding names. The animal distinguishes musical tones, indicating where they are situated on the chromatic scale, and picks out discords, designating which tone to omit to restore harmony. He communicates by a system of hoofbeats, representing the alphabet.

Prof. Schilling has taken much interest in displaying the horse's accomplishments to other scientists. Dr. Studt says Herr von Osten would have been burned as a wizard in the earlier ages of the world. When the exercises are prolonged the horse becomes nervous, inattentive and mistakes become more frequent.

Prof. von Osten affirms that the horse is as well educated as a boy who has gone to school for the same number of years, and the professor desires that a commission of specialists be selected to take the horse under observation for four weeks. This probably will be done with the view of determining whether the conventional idea that animal instinct and human intelligence are essentially different, is true.

Very truly, that horse is entitled to immortality.

Superstition Exemplified.

The New York Bureau of the Chicago Tribune sends to that paper the following piece of information, which illustrates the methods of the Roman Catholic church to cultivate superstition in its devotees:

"In the smallest Roman Catholic church in the city a reliquary, said to be one of the most precious and representative of any in America, was shown at mass to-day. It is the Bohemian church of St. John, in East Seventy-first street. Authorized by the Vatican, and accompanied by a certificate signed in 1842 by Cardinal Patrizi, then in charge of the Vatican collection of sacred relics, the church has a cabinet collection that cannot fail to impress the devout.

"In the center, upon a silver cross, is a little piece of wood, said to be a portion of the cross on which Christ was crucified. Next to it is a part of a red robe worn by the Savior after leaving the sepulcher. There is also a scrap of the title of the inscription on the cross, a chip from the table of the last supper, a shred of rope used to bind Jesus, a piece of the pillar at which he was scourged, a splinter of the crib that held the Christ child, a bit of soil from the grave of the Blessed Virgin, and a piece of the cloak of St. Joseph.

"Alongside the columns supporting the altar are affixed small pieces of bones of the twelve apostles."

The more ignorant and superstitious, the better Catholics they are. It is the well-informed and thinking ones, the church is in most danger of losing, though the chains of early priestly teaching are hard to break.

Probably not one of these sacred relics in this "reliquary" is what it purports to be, although "authenticated by the Vatican."

But thoroughly believed in and held as sacred, the collection of pieces of old bones, etc., "cannot fail to impress the devout," that is the superstitious believers.

A Voting Constituency of Mothers.

When Judge Ben Lindsey, of Colorado, the highest authority in the United States on juvenile courts, was asked what effect the influence of a voting constituency of mothers had had in the success of the juvenile court system of Colorado, he replied:

"The juvenile court of Denver has always had back of it the support of the women and whatever successes it may be credited with is largely, if not entirely due to their efforts."

"The results of woman suffrage in Colorado have been so satisfactory that it is hard to understand how it encounters opposition in other states. I have never observed one evil as the result of woman's suffrage."

We have in Colorado the most advanced laws of any state in the Union for the care and protection of the home and the children, the very foundation of the republic. These laws in my opinion, would not exist at this time, if it were not for the powerful influence of woman's suffrage which, at all times, has been back of them and those who have conscientiously and faithfully administered them."

I know that the politicians in both parties reckon seriously with the woman vote and I know that men of immoral character have been refused places upon party tickets because of the fear inspired by the woman vote.

"We believe we have the best juvenile law, the best child-labor law, the best compulsory education law, the best laws for the prevention of cruelty to children and the enforcement of the obligations of fathers to support wife and child, and the best administration of these laws of any city of the Union."

In view of the fact that every irresponsible, unaccountable and malicious canon of the fallacious woman suffrage in Colorado is set against the political power for women; the testimony of a man like Judge Lindsey, an acknowledged expert child saving, will be of value to those who want the truth in regard to woman suffrage in practice.

PROGRESS.

A Correction Corrected.

In The Progressive Thinker of August 13, I made a mistake in correcting a mistake in reference to Dr. Franklin and the Age of Reason. The mistake consisted in stating the date as August 9. Dr. Franklin died in 1790, and the Age of Reason was not written till 1795 or 4.

J. S. LOVELL.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersen. A pure psychic story, with a reforming, reformatory, paper covers, 40 cents.

What Is Matter?

The majority of people think they know a great deal about matter. They name its so-called properties and qualities, never doubting that they are describing an external substance as it exists per se, in connection with the subjective factor. We need not pursue these reflections far, to become convinced of the truth of Lyndall's remark, that "matter is essentially, they know nothing. They imagine that outward things are directly mirrored by the senses, and that alysis, our conceptions of matter are reducible to sensations, extension, etc.; that these words imply and describe our own conscious states, and the effects on us of an external reality rather than the reality itself—and they are utterly unable to comprehend what you mean."

It is none the less true that mind and matter form a synthesis, and neither can be conceived without the other. We are compelled to think of mind in terms of matter, and matter in terms of mind. The hardness and softness (resistance), for example, which we ascribe to matter are sensations; the substantial form in which we are compelled to represent mind is necessarily matter.

Every perception, every sensation, implies a sensitive organism and an external reality acting upon the organism; in other words, two factors, without either of which sensation is inconceivable. This is what Aristotle meant when he described sensation as "the common act of the feeling and the felt."

Without the living organism, what are sound, color, fragrance, hardness, softness, light, and darkness, or any of the so-called secondary, not to speak here of the so-called primary, qualities of matter?

Can there be sound without an ear to collect and transmit the aerial vibrations to the acoustic nerve to use a materialistic terminology, they can be assimilated and transformed by some mysterious process into sensation, or where they can be so modified that the motion in its subjective aspect becomes the sensation we call sound? Without an eye can there be luminous effect?

There must be both vibrations of the air and an acoustic nerve to have sound, undulations of ether Idealsm." What is the Ultimate Reality that produces retinal sensibility to have light, emanations of dices in us co-existent or sequent states of consciousness, and an olfactory nerve to have fragrance, ness, that appears to us under the forms and appearances of external objects and nervous sensibility to have tastes of space, matter, force, time, and motion? Who hardness or softness. Vibrations of the air, undulations of ether, emanations of particles, and external objects may all exist in the absence of a living organ-

part of man.

B. F. UNDERWOOD.

A Ball Game With a Moral.

A game of baseball that came off Saturday last in West Patterson, N. J., was one of the most remarkable ever played. The remarkable feature of the game lay neither in the skill of the players nor in the size of the crowd that witnessed it, but in the fact that it was played between the local nine and a team of ministers.

Swift as mountain deer came the young men of Patterson to meet them, and on the diamond for more than two hours, victory swung back and forth between the enthusiastic contestants.

It matters not which side won—although that honor, I believe, fell to the local team—the main thing is the fact that the ministers played, and played well, and played with tremendous enthusiasm.

The two thousand spectators enjoyed themselves, the players enjoyed themselves, the ministers as much so as the others; and all the world, with the exception of a few old fossils, is glad that the game was played.

That game of ball means very much more than appears on the surface. It was more than a game of ball—it was a game of ball with a moral, and the moral is nothing less than this: That the ministers are at last becoming reasonable.

There was a time—and that time was not very long ago, either—when religion was the gloomiest thing in the world.

"Humb be the heavens with black," seemed to be the motto of every clergyman and every church member.

Sundays the ministers preached mainly on "death and the judgment," and on the same gloomy themes, the people thought all the week days through.

The idea prevailed that the world was mortgaged to the devil, and that those who took any interest in its pleasures were sure to be damned.

It was given out from the pulpit that it was a sin to be happy and pretty nearly everybody felt that the pulpit was right.

There was little joy in the world. In the presence of the terror that everywhere reared its awful crest there was but little disposition to laugh, but a slight inclination to be merry.

Man's business in this world was to make sure of his "calling and election" for the world to come; and it was at his everlasting peril that he permitted himself to dally with the pleasures that met him by the way.

I am still many decades younger than Methuselah is reported to have been at the time of his death, and yet I can well remember the time when the few of my acquaintances who persisted in enjoying themselves as they went along were looked upon as being mighty risky, and as "tempting Providence" to a degree that was exceedingly dangerous.

It wasn't "safe" to allow oneself to fall in love with the pleasures of this world—a world that was soon to be licked up in flames and crumpled in the ferocious heat of God's wrath like a leaf in a red-hot furnace.

As a joy killer the old time religion was perfect. The incense of its pessimism hung like a pall over the beauty of the world. "The life that now is" was a curse—and the one to come was dreadfully uncertain.

But it is evident that a change is coming over the spirit of our dream.

When ministers play baseball, and enjoy it, we need no extra argument to prove to us that religion is experiencing a "new birth."

When ministers play baseball, and enjoy it, we are sure that, in their opinion at least, there are some pleasures of this world that are not to be despised.

In a word, after a long, hard fight, human nature is beginning to win its rights. Long scouted and scorned, it is now beginning to be recognized. Its claims are being allowed. It is entering into its own.

Upon the world, long cursed by theology, is falling the light of reason; and it is beginning to be perceived, on all hands, that human gladness is no sin, and that it is contrary to no law, human or divine, for men and women to get what pleasure they can out of the life that has been given to them.

It is only wrong to do wrong. It is not wrong to be happy.

It is wrong to be selfish, to be cruel, to be dishonest, to be untruthful, to be less than a manly man or a womanly woman—but it is not wrong to enter with zest into the enjoyment that the passing day may offer.

And so it was a grand thing when those clergymen played baseball. It is true they were beaten, but they played well, and, incidentally, did a mighty

Nobody Knows But Mother.

Nobody knows the weary cares,
The many trials which she bears,
Hidden behind the smiles she wears:
Nobody knows but mother.

Nobody knows the hopes and fears,
The lonely hours, the silent tears,
The faith that lasts through dreary years:
Nobody knows but mother.

Nobody knows how deep the blight
When Death came like a thief at night,
And stole her baby from her sight:
Nobody knows but mother.

Nobody knows how deep she wept,
When silently she often crept
To know if baby only slept:
Nobody knows but mother.

Nobody knows the mental strain,
The aching heart, the frantic brain,
When baby would not wake again:
Nobody knows but mother.

Nobody knows the grief she bore,
In her fond heart how deep the sore,
To be forgotten never more:
Nobody knows but mother.

Henry M. Edmiston.

good day's work for humanity in general.—Rev. Thos. B. Gregory in Chicago American.

Lake Brady Camp, Ohio.

An old-fashioned literary entertainment was given at the auditorium on Friday evening, August 12. The home talent did not say they were there. They did if the breeze did not say he was not there.

When the first edition of the Breeze was brought forth the hand clapping and laughter declared it was the fourth.

Mrs. Coffman now proceeded to give her editorial of the "Bridal Tramp." The bride of the camp hollybowed in hair and dress until the bridegroom said—so the Breeze said—"I will not walk with her." He saw the plain little dresses under the hollybowed and he said, "I guess I will walk on."

The Breeze breezed some of the "medals" of the camp until they whooped.

**THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.**

1. *What is the purpose of the study?*
 2. *What are the research questions or hypotheses?*
 3. *What is the study design?*
 4. *What is the sample size and how was it selected?*
 5. *What are the variables being studied?*
 6. *What are the data collection methods?*
 7. *What are the results of the study?*
 8. *What are the conclusions of the study?*
 9. *What are the limitations of the study?*
 10. *What are the implications of the study?*

