

Concerning the Philosophy of Crime and the Cure of Criminals.

BY A. J. DAVIS.

This era seems to be a period of great general... Organisms of combined... and in large... and governing... Upon all these points I am constantly questioned.

Please state what you see to be the true inwardness of the causes of crime?

Ans.—This pleasantly asked question opens up a many-headed problem, the solution of which either undermines or sustains all existing systems of religion, politics, science, sociology, and government.

The fountain head of all human imperfection, and of all the innumerable evils and miseries which result from such imperfection, can be stated in one word, IGNORANCE.

Does not a man's will determine and choose between the evil and the good?

Ans.—Yes; man's will does consciously co-operate with the drift and election of his inclinations.

Let us now once more look at the foundations of the human family. The master mason, the superintending architect, under whom the myriad groups of artisans and mechanics have always labored, was what we term IGNORANCE.

Do you mean by this that all crime is hereditary?

Ans.—No, not all crime; and yet the fact must not be overlooked or underestimated that Organization, or being, is before Situation and Education, or doing.

Do you believe in voluntary crime?

Ans.—Strictly speaking I do not; but I do believe in conscious crime. Practically, this is quite different from the voluntary commission of crime.

If a man is conscious of crime (that is, knows that it is evil), why can he not refrain from the act and why does he not reform himself?

Ans.—A man does not reform himself because a man's will is not naturally a reformer. Man's will power over himself, the extent of his self-government, is easily measured by the limitations of his principle.

and injustice of crime, when... and only foundation upon... and the cure of criminals... and progressively carried to...

Do you sympathize more with criminals than with society?

Ans.—Yes; my whole heart is swelling with protective love for those unfortunate who choose and do evil rather than good.

But are there not different forms and degrees of crime?

Ans.—The phases and degrees of crime are many; and differently constituted characters are differently tempted.

Notes of Western Travel—The Northwestern Camp Meeting.

I am sitting at a window, shaded by an artificial grove of cotton-wood and evergreens, through which the south wind roars in a continuous surge, reminding one of the rush of the sea.

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BY WILLIAM EMMETTE COLEMAN.

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Dr. Babbitt thinks that on account of the preponderance of materialistic over spiritualistic works of science, myself and other young and rising minds may tend to get our conceptions modified, if not moulded, after the teachings of the former.

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JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

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Under the caption of "Spiritualism not a Religion," the Alliance discourses as follows: No careful observer is prepared to deny that there is something in Spiritualism.

When ignorant heathen see an eclipse, or see a thunder storm burst upon their fast encampments, they think their angry gods have by personal visitation, rebuked their sins.

Psychography, that last ditch into which Spiritualism has been driven in its defense of itself as a religion, is no more wonderful than that St. John's rod, lately described in these columns.

Either the proof-reader has failed to do his duty, or there is some extraordinary logical and grammatical confusion in the italicized portions of the preceding article.

But in these very phenomena, in all ages of the world, enlightened men have found a reason for a belief in the agency of spirits.

Arrival of Mrs. Breed. Mrs. S. F. Breed, formerly of Michigan and later of San Francisco, well known to thousands of investigators and Spiritualists, North and South, for her medial gifts, has arrived in Chicago and taken up her residence at No. 46 South Adams street.

since it is for the very reason that the phenomena have been interpreted throughout the ages, among civilized and savage races, except under the spiritual theory, and for the very reason that they indicate the action of "mental forces upon the physical," that the spiritual solution emerges as the only rational and sufficient one.

To compare the marvel of independent writing, or psychography, with the movement of a rod moved unconsciously by the holder, shows the utterly heedless and unscientific character of this writer's criticisms.

But we are told that it is the mistake of the Spiritualist that "he makes a religion of what should be a science." Are we to understand, then, that this writer's religion has no scientific basis?

Does the Alliance imagine that we accept the false and bad as of equal authority with the true and good, whether it come from the Spirit-world or from this; from its own evangelical columns, or from the profane press?

What does it all mean? We doubt if the writer could himself explain his meaning. Psychography is merely one of the multifarious phenomena of Spiritualism, the reality of which every day's experience is confirming.

And then what meaningless talk it is to represent Spiritualism as defending "itself as a religion" when the fact is, as we have repeatedly shown, that Spiritualism is simply a synthesis of facts, presenting the basis for a science, the culmination of which may be a religion or not according to the insight and disposition of the recipient mind.

There were no proofs whatever of identity in the case of the two forms claiming to be "Benny Pierce" and "Miss Eaton."

The late Baron Guldenstubbé was undoubtedly a medium for pneumatography, or independent spirit writing.

There is so much that is excellent and verifiable in Dr. Buchanan's remarks that we all the more regret that he should have used expressions, which may be susceptible of misconstruction.

But we must not mix up science with undemonstrable claims. There is no mistaking the fact that the great test of Spiritualism,

True and Fanciful Clairvoyance.

It is often difficult for the clairvoyant or psychometrist to distinguish between true and false impressions. In this most important but too little heeded fact lies the explanation of many of the blunders, illusions and seeming impostures, which present to the ignorant and hostile so many opportunities of deriding and discrediting all supersensuous phenomena.

Probably all of us, at times, receive clairvoyant impressions which we fail to distinguish from ordinary products of the imagination. So it is with the medium. Certain clairvoyant, supersensuous revelations come to him, he knows not whence or how.

For example, a clairvoyant psychometrist, one who, like Miss Faucher and others, can read the contents of a letter enclosed in a thick envelope, does this by a power utterly inexplicable to himself, and not to be summoned and certified by his will.

This mixture of the false with the true is often as much the fault of the consulting applicant as of the medium. The medium gives out certain facts, revelations, or proofs of knowledge, which the applicant sees at once as supersensuous—such as could not have come to the medium in any ordinary way.

Thus, the letters got through Mr. Mansfield for Col. Eaton partake of the strong Swedenborgian coloring, got from the latter's hopes, expectations, and peculiar opinions. It was utterly impossible for the medium to distinguish the impressions imparted through clairvoyance, from those which were the mere suggestions of the thought-sphere in which Mr. Eaton had involved him.

But what of the materialization of the two forms, male and female, through Mr. Mott? Assuming that the apparitions were spirit manifestations, how are they to be explained consistently with the theory of delusion in other and corresponding parts of the affair?

That deceiving spirits have power to materialize and to simulate forms, is one of the great and important facts, recognized in the pneumatology of all ages, and which the phenomena of modern Spiritualism have confirmed.

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A genuine medium may often supplement flashes of pure clairvoyance with baseless fancies of his own, and so this quite innocently. He either does not or cannot distinguish between the two orders of impressions. The how and the whence are as inapplicable to the medium as to the witness.

"I will be a lying spirit in the mouth of all his prophets," said a spirit in the olden time (See I Kings, xxii, 28). The bible is full of similar proofs that the agency of deceptive spirits, as well as of true, was well known to the ancients.

Having become acquainted with the great fact of spiritual phenomena, the investigator, who keeps a clear head and exercises proper caution, will soon learn that Spiritualism has its delusions and its dangers as well as its grand and inspiring lessons.

It is a pity that the medium, who is often as much the fault of the consulting applicant as of the medium, gives out certain facts, revelations, or proofs of knowledge, which the applicant sees at once as supersensuous.

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that we can now well afford to draw the line between what has been and can be proved and what is merely conjectured. For the present at least let us confine ourselves to making broad and firm and irreversible our basis of facts. Let us prove all things, and hold fast that which is good.

The apparent purpose of Modern Spiritualism is to re-affirm the great fact of human immortality and the reality of a Spirit-world, intercommunicating under certain conditions with this. And along with the proofs of these important truths, come evidences that spirits carry with them their human traits, and that the proportion of good to bad, of wise to foolish, among communicating spirits, is about what it might be expected to be under the circumstances.

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Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. J. M. Peebles lectures at Alliance, O., during August. Hannah H. Moore writes to this office, but fails to give her postoffice address.

For the kind invitations to attend various camp and grove meetings, the editor returns his thanks, and regrets that he cannot this year give himself the pleasure of attending them.

No remedy in the world ever came into such universal use, or has so fully won the confidence of mankind, as Dr. J. C. Cherry's Pectoral for the cure of Coughs, Colds and Consumption.

DR. J. R. NEWTON, The Celebrated Healer. Cures all Chronic Diseases by magnetized letters. Clairvoyant Healer and Delinquent. THE CHICAGO & NORTH-WESTERN RAILWAY.

Our Future Destiny. \$10 to \$1000 Invested in Wall St. Stocks makes for you every month. \$25 to \$5000 Judiciously Invested in Wall St. Stocks makes for you every month.

Dr. J. R. Newton, the healer, whose name is familiar to all Spiritualists, and whose marvelous cures attest the power of the Spirit-world, is spending the heated term at Lyons, N. Y.

The Church of the Universal Brotherhood will hold a grove meeting in the beautiful grove of Deacon Carter, Euclid, on Sunday, July 27th.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Our Home-Maker.

Where the mountains slope to the westward, And their purple chalcids hold The new-made wane of sunset,—

To-day, in the gentle splendor Of the early summer noon,— Perfect in sunshine and fragrance,

Again is her doorway opened, And the house is garnished and sweet; But she silently waits for our coming,

A little within she is waiting; Not where she has met us before; For over the pleasant threshold

Extracts from the Dhammapada, or Path of Virtue, by Buddha.

INTRODUCTORY REMARKS. "Buddha did not teach that he alone should be venerated, nor did he, the just one, ever teach that it was right to persecute other religions."

CHAO PHIA THAPAKOV, Minister of State for foreign affairs, Siam, from 1866 to 1868.

The Dhammapada was recognized by the great council of Asoka, 243 B. C., as being the work of that celebrated religious reformer of poetical excellence and princely birth.

Nirvana, literally translated, means annihilation; yet the term must be accepted. It seems as signifying a placid state of mind produced by having overcome the excitement of passion, fear, or even excessive rapture—a state consequent upon the knowledge of having received and acted in accordance with divine illumination.

The similarity between the supernatural stories circulated respecting the birth and life of this widely revered teacher (which, however, he is said not to have sanctioned) and those related of Jesus of Nazareth, who some six or seven centuries later was received by many as a "great teacher from God," it would be out of place to discuss elaborately here.

Thought. All that we see has sprung from out our thought, In it is founded, and in it wrought; The man whose speech reveals the thought impure,

Whose actions of a godly nature tell, Are, in his path, his happiness will run Like shadows bound by an untraced spell.

As archers straight, with care, their arrows bend, The wise, with soul, their trembling thought attend, For thoughts are subtle, rushing where they yearn,

Those who control the far-off wandering mind, Move forth as "twines in body unconfined, And hide within the chamber of the heart,"

The virtuous man doth in this world delight— Delighting also in the world more bright; Enraptured with delight he can perceive

A Form-Manifestation in the Fifteenth Century.

THE SARGENT IN LONDON SPIRITUALISM. In the notes to Count Von Auersperg's poem, "Der Letzte Ritter," the last Knight, on incidents in the life of the Emperor Maximilian I., I had a curious account of a form manifestation of the spirit of the Emperor's wife, Mary of Burgundy.

John Tritheim, an eminent historian and theologian, distinguished for his learning and piety, born in 1472, was elected Abbot of Speinshausen, an abbey of twenty monks, in the year 1527.

Physical Manifestations. Being in attendance at the grove meeting held at Kalamazoo, June 29th, I was the invited guest of the pleasant family of Mr. Alfred Keyser, President of the Mutual Aid and Benefit Association.

Several communications written upon a slate, or by a pencil and paper, were received; lights were distinctly seen waving to and fro from the ceiling of all sizes, from the tiny infant to children, and those of men and women, were thrust outside the aperture in the curtain.

Many other manifestations occurred, too numerous to mention. Upon opening the door of the cabinet as quickly as possible after each marked manifestation, the medium was found tightly strapped, and seemingly in a deep trance.

W. C. H., of Bristol, writes: Having for some time been a reader of your paper, and being well pleased with the decided position you take, I thought I would communicate to you the move we have made and the outlook for our future.

This week's Editorial Excursion presented an opportunity to become better acquainted with Col. J. C. Dancy, editor of the Kansas-Expositor, Journal, and also John, the poet, whose energy and "unconquered spirit," we see the Outlook's own language, "is a rarest issue of his paper, have been making the most important side."

All that we see has sprung from out our thought, In it is founded, and in it wrought; The man whose speech reveals the thought impure,

Personal Experiences and Observations.

I have mentioned in previous articles the great skepticism of my friend B., with whom I had, for several years, a close and intimate connection with it, and while I had become fully convinced that the loved one did, under proper conditions, communicate with us, he could not believe that spirits had anything to do with it,

In August, 1870, my wife passed from the earth-life to the other world. On the 19th of September following, I called upon J. V. Mansfield, the well known poet and writing medium, at his rooms in New York City, and the first medium outside of our own family that I visited after my friend's new birth.

Well, my old friend N., I am with you. I recollect you kindly, and the many talks we had before I was fully satisfied that spirits exist, on incidents in the life of the Emperor Maximilian I., I had a curious account of a form manifestation of the spirit of the Emperor's wife, Mary of Burgundy.

Now, I had at no time while in Mr. Mansfield's presence, the remotest thought of my friend B., or that he could communicate. I had come there with a fixed purpose to try and get a word from the dead, one who had just passed away.

I might as well mention here that Mrs. N. was freed from a long and painful illness, upon the morning of Aug. 29th, 1870, at 5:50. That night her freed spirit came to my bedside, and to each and every one in our household: "To one a look of love and affection; to her little daughter, a word, 'Oh! my Blanche!'"

Communication From S. S. Jones. To the Editor of the Religio-Philosophical Journal: I am out in the deepest admiration of the birds and the animals of the Universe. All nature seems clothed in beauty, and even the sunshine has a different seeming, and the rain drops a softer twinkle as they patter on the roof, and the beautiful green foliage that is everywhere

The day was so quiet after the noise and tumult of the Fourth, that we gathered in a group beneath the trees, and listened to the warbling of the birds, and the whispering of the wind through the overhanging boughs.

Mr. McCracken then came forward, and in that modest, unassuming manner, so characteristic of the man, thanked the audience for its evidence of their appreciation of his services, but declared that merit was equally due to Miss B. Stebbins as himself.

John C. Dancy writes: I would convey to you my heartiest thanks for your noble conduct of the RELIGIO-PHILOSOPHICAL JOURNAL, and my best wishes for your aid and welfare, and for the great cause of truth.

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POOR MARTIN ARNDT. Unable to Bear the Burden of Life, He Rieves Out His Brains.

Martin Arndt earned six cents an hour peering coals for a wholesale clothing firm, and when life became unupportable he went out to the park, close to the Douglas monument, and stretching himself out on the grass, he drew a revolver, and discharged it in the region of the heart.

Mr. Arndt, who was 53 years old, had worked for Clement & Sayers two weeks, peering linen coats. A man can press six an hour, and the first week, by working ten hours a day, Arndt made \$1.50.

The suicide of this laboring man at Douglas monument, presents one of the saddest phases of modern civilization. His occupation was a simple one, peering linen coats, and by diligent toil ten hours each day, he was enabled to earn \$4.80 per week.

The afternoon session was opened by pithy remarks of a speaker, H. R. Kendall, of Galena, who took decided stand against Spiritualism and the position of Bro. Burnham, also against the church generally, but claimed sincere devotion to his bible and God.

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Belvidere Seminary. To the Readers of the Journal:

Belvidere Seminary, and would respectfully urge its claims to your favor and patronage for the following reasons: It is most favorably situated in regard to healthfulness of climate and beauty of scenery.

It is entirely unsectarian, yet favors the highest moral and spiritual culture, and teaches its pupils to reason from cause to effect. Special attention is paid to their personal habits, and their physical culture is promoted by daily gymnastic exercises, or vigorous out-door sports.

It is a noteworthy fact that not a case of illness requiring the attendance of a physician, has occurred in the school during the past four years. Students can take a full course of study requiring four years, or an elective course of two, receiving therefore a diploma.

Dr. Geo. M. Beard, in an article in the North American Review, says: "Other factors being the same, a common-place man, without logic or imagination or education or any other quality, would be less likely to be conquered by a delusion than a successful lawyer, a judge, or a scientific discoverer; for logical or trained truth-loving minds, the only security against spiritualism is in being or running away."

Mrs. M. J. Hendee, the well known medium of San Francisco, writes: "I like your paper for its frankness and earnest search after truth; and that is what we need at this time. We have had an uncertain faith handed down to us long enough. We now need a knowledge that will stand the test. Spiritualism to me is of too sacred a nature to trifle with, and should be to all. I say again that if your earnest fearless effort for the truth in all its beauty, stripped of its deformity, I am impressed to say to you,

Work noble brother, work From your duty never shrink. Hold the standard high and clear, From your foes you need not fear.

It is the small things in life which make of men what they are. The Bible was the first book issued from the printing press. It is the Christ principle the world stands in need of more than an individual.

Education enables man to become the master of circumstances, and the educated man can transcend the very conditions that would otherwise crush him beneath their force.

Christiansity teaches not only one death, but a second death; and why it stops here is as much a mystery as the condition conveyed by the term death, and the interpretations put upon it.

Because the unsightly worm changes to the beautiful butterfly, it does not convey to the mind anything of a death-like nature, but rather it impresses the mind with the idea of life continuous—changing from gross matter to the more refined.

It is a meaningless argument for one class of society to say they are independent of all other classes of society. Every human being, be he high or low, bond or free, has a place in the universe of life, some niche that has been prepared for him, and no other person can fill that place.

Every man, woman, and child, has a part to play in the drama of life. It is not enough to be a spectator, but we must have a part in the action. We must be men and women, and not mere shadows upon the wall.

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