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ARTS, SCIENCES, LITERATURE

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ROMANCE AND GENERAL REFORM

Truth Bears no Mask, Doves at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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JNO. C. BUNDY, EDITOR.

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NO. 7

PHILOSOPHY OF CRIME.

Are We Making Criminals?

A LECTURE BEFORE THE PHILOSOPHICAL SOCIETY OF CHICAGO, BY JOHN W. ELA, ESQ.

There are two views of crime: 1. The popular one, that it is a voluntary, deliberate, wrong act. 2. The scientific, philosophic, that it is a result of morbid conditions.

People are divided as to treatment of criminals, exactly as they hold the one or the other of these views. The first class insist on retributive penalties. "If a man is evil he is guilty, and should suffer pain in proportion to his guilt." These people hang; they used to torture, load with chains. The second class are the advocates of the reform system. They claim that the reform of the criminal should be the principal object in our treatment of him.

Not to attempt a close psychological analysis of this popular view of crime, for which I have no time, it may be briefly characterized thus: "There is a constant struggle in the human mind between an evil spirit and a good one," and the will, which is absolutely free, determines the outcome. Whatever the moral status of the individual at any given time, it is voluntary, self-determined; and it may be radically changed by a mere effort of the will. Man is supreme, only his jurisdiction is limited. Of course the only logical system of convict treatment based upon this prevalent view of human responsibility is one which makes the retributive climate as warm as the offense is heinous. Crime must be made physically expensive; and as the most expensive loss a man can suffer is to lose his head, government must promise to take it off for him, neatly and promptly, for every crime of respectable magnitude.

What are the results of this simple, popular view of crime, and its punishment? Crime has increased steadily in every country where there has not been a radical change from this system; and in this country, where the old system yet prevails, the increase in crime in the last fifty years, as shown by late statistics, has varied in the different States from 20 to 100 per cent., after allowing for the increase in population. True this increase may be due to other causes than the convict treatment, but it shows the utter failure of a system based on such a theory to cope with this matter of crime.

What kind of prisons has this theory created? A regular and effective system of criminal schools; in which the young offender enters a raw apprentice and graduates a skilled workman. The statistics of the regularity and gradual increase of recommitments of convicts, which I have before alluded in this society, and which I will not take time to cite here—amply prove this. It is called the congregate system. Criminals are huddled together without respect to age or degree of turpitude—the only system observed is such as serves to get the maximum of work at the minimum of expense. The key-note being "retribution," the treatment is conscientiously retributive. Every kick helps a little to square up the debt which the prisoner owes to outraged society, and the men who have graduated under this beneficent system, all back through the centuries, and who are pouring from our prisons into our large cities to-day, with every tender human feeling and every honest, respectable ambition scourged out of them, are the men who have founded, and are perpetuating, that great and steadily increasing criminal class in this country.

If, as a French philosopher says, "virtue and vice are natural products, just like sugar and vitriol," we seem to be devoting unnecessary attention to our vitriol crop. De Tocqueville and De Beaumont spoke of our prisons a half century ago as being "among the worst they had ever anywhere seen." And there has been no change in system in a majority of the prisons since. Mr. Tallock, secretary of the Howard Prisoners' Aid Association, London, said of our jails in 1874, that they were "institutions in which the worst evils of congregate idleness, imperfect separation, even of the sexes, corrupt officials, and every kind of bad construction, are so general as to retain the United States in respect to the great majority of their jails, on the low level of Spain, Turkey, Egypt and other mere semi-barbarous nations," and there has been no change in our jail system, except in two or three states, notably Maine. Persons detained on suspicion, waiting trial, witnesses and lunatics are shut up promiscuously with criminals, or the separation is but partial, and scarcely a jail has a female department in charge of females. The social relations are easy and familiar; the form of government purely autocratic; everybody belongs to the "leisure class," and each is allowed to go to the devil without impertinent interference.

The reformers act upon the assumption that very little crime is due to immediate volition; that years of formation lie back of every moral state; that a proportion of wrong-doing is due to mental, moral or physical unsoundness, largely involuntary. They recognize among the causes of these conditions inherited tendencies, and the unfavorable influence of the peculiar circumstances to which the offender has been subjected. They recognize the vast importance, in this relation, of the intimate connection which science has recently shown to exist

between mind and body. This class claim that the primary aim of prison discipline should be to build up a moral health and strength. In other words, it should doctor the moral state. They claim that the term of imprisonment should not be fixed by the court, but depend upon the reform of the prisoner, to be decided by a competent, scientific board. Even the element of protection to society is, they say, best subserved by reformation of the offender, and his discharge when reformed. We imprison him because he is dangerous. It would be illogical not to submit him to the treatment best fitted to remove the cause of the danger, to release him before the danger is over, and not to release him when the danger is over.

Well, what is the result of action based upon this philosophy of crime? Though recent and limited, the experiment presents substantial results. The most thorough experiment in prison reform, based upon this theory of crime, was instituted in Ireland by Sir William Crofton in 1853. It is known as the "Irish reform" or "Crofton" system. There are

FOUR STAGES

In this system: (1) Cellular imprisonment by night and day, the length depending somewhat upon the conduct of the prisoner.

This stage commences with hard, solitary labor, which is gradually lightened. The discipline is fully explained to the prisoner, and he is shown that his fate will depend upon his own conduct. (2) Associated labor by day and isolation at night. The conduct of the prisoner is regulated by a system of marks, for conduct, school and diligence in labor. He must pass through different classes, and can only be promoted from one class to another by obtaining a certain number of good marks. He is made to know practically that his advance to a state of conditional liberty depends entirely upon himself. He is practically taught self-government. (3) A probationary stage; in a prison without walls, bolts or bars. The restraint is hardly more than moral. The prisoner is shown that he is trusted, and the reformation indicated by the good marks obtained is fairly tested. The life in this intermediate prison is similar to that in an ordinary industrial and agricultural institution. (4) Conditional liberation. The prisoner is discharged on condition of good behavior; employment is obtained for him; police supervision is exercised over him; a record of him is kept. He is required to report monthly. The power is retained to put hands on him and take him back if he relapses into idleness, etc. The results of this system have been remarkable. At the end of eight years there was a decrease of 50 per cent. in the inmates of government jails and prisons, and of the six thousand convicts discharged during that time only 10 per cent had been reconvicted.

The partial introduction of this reform in other countries has been attended with proportionately favorable results. That eminent American penologist, Dr. E. C. Wines, of New York, says that Obermaier in Germany, Montesinos in Spain, Sollohub in Russia, and Demetz in France have brought down relapses from 80, 40, and 60 per cent to 10, 5, and 1 per cent, wherever they have succeeded in introducing a reform on this principle. In England the mitigation of severe penalties in the last one hundred years has produced a uniform diminution of the crimes to which they were attached. Here is a magnificent success. It has been proving itself so for some years. Every approach to it is proportionately successful. Is the world using it? In most of Europe and, substantially all of the United States, the old congregate system, or want of system, with some modifications, is still in use.

Is this question of the treatment of prisoners an important one? I believe it is the cause, and in it

LIES THE CURE

of over one-half of all crime; and it seems to me to be the most important social question of the time. It is estimated that the yearly average of convicts in the prisons of this country is about forty thousand. Forty thousand public offenders, the organizers, commanders and a large proportion of the rank and file of the criminal class, held under government tutelage, and then poured back into the community every year! The significance of this matter of prison discipline is concentrated in the question, Shall these proteges of ours come back with accumulated desire and capacity to commit crime, or fitted to make honest citizens of themselves and to exercise influence in that direction over their associates?

Among the other advantages of this system of treatment of criminals is the relation it holds to the recent doctrines as to involuntary causes of crime. These doctrines are being carried to an absurd excess. Yet no careful observer can afford to be ignorant of the connection between crime and physical and mental disease, which science is daily disclosing. The influence already traced of mere physical disease on crime is by no means slight. Dr. Bruce Thompson says that post-mortem examinations of convicts show that almost every vital organ is more or less diseased. Col. Du Carne, Chairman of Directors of English Convict Prisons, says that "more than one-third of the inmates of English convict prisons have decidedly diseased constitutions, characterized by scrofula, lung disease, etc., or have some deformity or defect, mental or bodily." Traceable mental disease as a cause of crime has been established to a considerable extent.

Dr. Downs, in the transactions of the English Pathological Society for 1869, estimates that the lunatics, epileptics, and weak-minded constitute 8 per cent of the convict population, where the proportion in the general population is only 1 per cent. And we know that eminent medical experts are claiming a much larger proportion.

Heredity of the criminal tendency, and of the mental and physical conditions which develop into it, although by no means established to the extent claimed for it in some quarters, is an important element in this connection. There is no more interesting question now pressing justly into prominent discussion than this of heredity. M. Ribot, with his hasty generalizations from insufficient data, deducing an invariable rule, physiologically and psychologically, dominating every other influence, represents the extremists. But the patient investigations of more modest workers, like Mr. Galton, are doing some work in this direction. So that we know not what redistributions of social forces a definite postulation of this doctrine shall necessitate in the future. Already intelligent people are beginning to recognize the fact that this matter of crime is not to be successfully dealt with in the direct and empirical manner of our grandfathers.

Besides these there is another practically involuntary element among the causes of crime probably more influential than all the others, viz:

THE INFLUENCE OF THE ENVIRONMENT.

Waiving the question of universal subjection to circumstances—"necessity" in the ultimate analysis—there is the admitted fact that vast numbers are bred to crime in an atmosphere and under circumstances that are unavoidable by the subjects of them until an age when the habit becomes practically fixed, automatic. See the statistics gathered by Miss Carpenter in her "house to house" visits to the homes of English convicts, showing that over 80 per cent of them were surrounded by influences, from youth up, which necessarily educated them to crime.

These considerations, as to involuntary causes of crime are, as I said, extremely important; and there is no danger, but vast good to humanity, especially in establishing a philosophic basis for dealing with criminals—in recognizing them as they are carefully formulated and verified by science. But they are the source of many unverified theories which are doing harm; especially in defenses in criminal trials. Radical innovations in the rules of evidence have recently been made in some celebrated murder trials in this country. Evidence of provocation extending back for years has been admitted by the court, not to reduce the grade of the crime, or mitigate the penalty, but as a bar to conviction, on the ground that it had produced "emotional insanity," or "convulsive insanity," as some of its sponsors call it. So of this new doctrine of "moral insanity," where brutality, if outrageous enough, and practiced long enough, becomes, in the medical vernacular, "disease of the moral faculties." But when we consider how much of crime science is daily showing us must be attributed in some degree to unsound conditions, mental and physical, and to inherited tendencies, and how much of the balance is practically automatic, is it to be wondered at that many intelligent people insist on some startlingly radical social and legal propositions?

They grapple some of these doctrines, however, with an enthusiasm and heroic indifference to practical results characteristic of freshness in scientific investigation. They seem to think, with that professor of the deductive method, who, when it was timidly suggested that his principles, if carried out, would split the world to pieces, replied: "Let it split; there are plenty more planets!"

There is a growing tendency among the advocates of these doctrines to claim that a large proportion of offenders should not be punished or imprisoned, because they are not responsible. This is a great mistake, and can arise only from a superficial consideration of the subject. And yet so widespread is the belief that this must be the result of any recognition of these involuntary influences that the great majority of practical people reject them. And so that change in standpoint, which must precede change in treatment, is delayed. This reform system is not responsible for these extreme doctrines as to involuntary causes of crime. Although, as I have said, it is based upon the theory that crime is not deliberate act—the decree of an absolutely free will—but the result of the existing moral state of the offender; and although it assumes that that moral state was built up gradually by varied influences, among which probably mingled some over which the actor had no control, it holds the great majority of offenders substantially responsible for their moral condition. The fundamental difference between this system and the other is that instead of punishing the act, it

TREATS THE MORAL CONDITION

from which the act results. This question, whether the larger part of the influences which helped form this condition were or not involuntary, is not essential. In either case the formation has been a matter of slow growth and with little or no deliberate purpose. The proper treatment is to correct this condition. This is done by subjecting the prisoner to a method which teaches him self-government—disciplines him to control the tendencies and circumstances which he has allowed to draw him into criminal conduct. The system assumes that men gener-

ally who have been properly disciplined can control their actions. The system depends upon this assumption. Its aim is reform, cure; but if the dominating causes of crime were involuntary, beyond the control of the actor, there could be no reform. The cases would all be hopeless; and the sole object of a prison would be the confinement, for life, of all criminals, as a protection to that small remnant of society whose inherited and acquired tendencies happened to be virtuous. These extreme doctrines as to involuntary causes of crime, then, have no warrant in this system. And not only are they wrong as a matter of fact, as the success of the reform system has shown; but however fully scientific investigation shall at any time demonstrate that involuntary influences enter into the causes of crime, while we should undoubtedly recognize these influences in our treatment of criminals; our prison system must be based on the assumption of substantial accountability in the great body of criminals. If in special cases it is claimed that the act was wholly involuntary, the burden is on the claimant to prove it. The existence of society demands that *prima facie* a man shall be held to be in command of his faculties. Carlyle's characterization of Englishmen—so many millions, mostly fools, however true, is impracticable as the basis of a prison system. We are obliged to assume that the majority of mankind are sensible. Social necessity compels some violent assumptions.

And again, however wonderfully this doctrine of heredity may develop, it is evident that we can never go back of the man himself in dealing with his crimes. It is not practicable to deal with the grandfather because he had a nervous disease which developed into kleptomania in his grandson. The old gentleman may have inherited the disease from a disreputable ancestor, and may have done his best to cure it; or the disease may have taken him beyond our jurisdiction. The practical question after all in these cases will be, What is the best discipline for the moral state of the man whom we have our hands on? This reform system, then, deals effectually with these "moral states" which are the direct cause of crime. But it has the further merit—important even if incidental—that its discipline comprehends also the very best treatment for these special cases.

THESE DOUBTFUL CASES

are what cause the whole trouble. If this discipline affords the best treatment for them its adoption disposes of a troublesome question. Let us see. Careful investigation is developing the fact that rational discipline, like that comprised in this system, is the proper treatment for even the great majority of insane offenders. Col. Du Carne, in a report in 1875, says: "It is not the case that because prisoners are mentally defective in some degree, they are necessarily so utterly incapable of appreciating cause and effect that they can not be made to understand that certain acts will be followed by punishment, and thus be induced to abstain from those acts. A vast deal of crime is due to this very absence of self-control, which the fear of punishment is intended to supply; and although in dealing with a criminal who is not wholly rational very great care and discrimination are necessary, it is not necessary to abandon the ordinary treatment which is applied to beings of even the lowest intelligence."

Prof. Maudsley says: "There can be no doubt that the insane inmates of asylums are to some extent deterred from doing wrong and stimulated to exercise self-control by the fear of what they may suffer in the way of loss of indulgence or the infliction of a closer restraint if they yield to their violent propensities." Again he says: "It is unquestionably the best treatment to induce an insane person to work if he is fit to work, and there can be little doubt that there would be more recoveries from insanity than there are in our asylums if more work could be systematically enforced in them. * * * The truest kindness to him (the criminal) and others would be, enforcement of a discipline which was best fitted to bring him, if possible, to a healthy state of mind, even if it was hard labor within the measure of his strength."

BUT I HAVE ALSO SUCCESSFUL PRACTICAL EXPERIMENT TO PRESENT UPON THE EFFICACY OF RATIONAL DISCIPLINE

of these insane offenders. A change has recently been introduced in two English prisons in the manner of dealing with insane prisoners. Instead of being sent to an asylum they are kept in prison, where separate apartments are arranged for them. They are compelled to work when they are physically able, and their imprisonment in no wise differs from that of sane prisoners except in the adaptation of discipline to their condition. Mr. Campbell, who has charge of these prisoners in one prison, reports that the plan is working wonderfully well. Violent spasms have been subdued by steady, systematic labor. Out of fifty-four insane prisoners, fifty are regularly employed in oakum picking and knitting, and only four refuse to work. There is no pampering or indulgence. Unsoundness of mind is plainly visible in all of them; but there is considerable reasoning power, especially in matters affecting their own interests and comforts. There was considerable disappointment among many of them for a long time at not being sent to an asylum. So that, it seems, even in marked mental disease there is room for the discipline comprised in this prison system. How much more field for it when there is merely an inherited taint, or a criminal habit.

Here, then, is the practical solution of these questions. Make the object of your prison system to reform, cure the criminal as well as to protect society; let there be intelligent management, with proper departments and appliances, and then the prison will become the very place for not only all sane offenders, but also for at least all those where insanity is alleged but disputed. Make the sentence of the alleged insane offender the same as that of the sane offender, the time of confinement in both cases to depend upon his progress, mental and moral, during imprisonment. Put him to hard labor to the extent which a judicious supervision of his condition will permit, and right away "emotional insanity" will become one of the most unfashionable diseases in the medical calendar. There is, I conceive, neither legal nor moral objection, but the highest expediency in this plan.

THE PLEA OF INSANITY

as a bar to conviction, in criminal trials, would be practically abolished, and that would be a matter to be considered merely in relation to treatment during imprisonment.

But it may be said we have no right to punish a person, or deprive him of his liberty, for an act for which he is not responsible. And, indeed, the Supreme Court of Michigan has recently decided, in the Underwood case, that a law providing for the sentencing of insane offenders to a state prison hospital until declared sane by certain commissioners, was obnoxious to that provision of the constitution which protects the personal liberty of the citizen, and was unconstitutional. But that there is a right and necessity to imprison where responsibility is doubtful, or where the effect of it is plainly to deter from a repetition of the offense, there can be little doubt. And any legal or constitutional obstacle if there is any—and with all due respect for the Michigan Supreme Court, I do not believe there is any—can be obviated by legislation, or if needed in any state, constitutional amendment. This decision is predicated upon that old test, "responsibility," knowledge of the distinction between right and wrong, which has ruled in these cases for so many years, and which has no logical foundation. It was a mere matter of expediency and necessity under the retributive prison and hanging system. So long as the theory is that we imprison, as retribution for voluntary wrong action, of course, the questions, "Was he responsible?" "Had he the mental capacity to will the act?" "Did he know the difference between right and wrong?" are important, and preliminary to conviction—all the more so in view of the class of prisoners which the theory fosters. But when prisons become instruments merely for the reformatory discipline of the offender and the protection of society, this great bugbear in criminal trials—"responsibility"—sinks out of sight.

THE FIRST AND HIGHEST OBJECT

of our laws is admitted to be the protection of society. The police power, the right to protect itself and its citizens, is the first and dominant right of a government. With a proper prison system it is plain that the best protection is to imprison the transgressor of its laws, responsible or irresponsible. It protects society in two ways: (1) Directly by taking the dangerous element out of society; (2) indirectly, by converting it into a useful element before returning it to society. A madman has no right to "personal liberty"; that is a refinement of sentimentality too expensive for every-day wear. Theft and homicide are equally damaging to the victims whether they result from "emotional insanity" or voluntary madness. A crazy thief or assassin is as dangerous as a sane one.

Well, what is being done in this matter of reform in the treatment of criminals? Something in the last few years, and its progress is principally due to the influence of the international prison congress held in London in 1870, which was itself due to the exertions of an American, Dr. E. C. Wines. The proceedings of this congress and the subsequent work of the commissioners appointed by it have slowly awakened public attention to this great social question. In Switzerland several of the cantons have a partial Irish system. Dr. Guillaume, the eminent Swiss advocate of prison reform, has lately introduced the Irish system into all the prisons of Bern. Italy is gradually adopting the Crofton plan. Denmark and Sweden have the same system nearly in operation, and the success is said to be remarkable. In England the cellular or separate system—a great improvement on the congregate, and which had its origin in Pennsylvania—is still mainly in use; although the reform question is in constant agitation there, and there seems to be increasing tendency toward the Irish system. The supplementary aid furnished there by private associations, however, secures many of the practical results of this system. Holland and Belgium also have the cellular system. In France, Spain, Germany, Russia and Turkey a few partial reforms have been instituted, commissions for investigation appointed, and the question is undergoing agitation. In this country the National Prison association and its congresses have to some extent called attention to this question of prison reform. It is no blame to them that our Solons in the legislatures have scarcely heard yet that such a question was being discussed. It is true that some prisons are under the management of men who understand, and attempt to ap-

Continued on Next Page.

Ohio State Mass Meeting of Spiritualists at Cleveland - An Earnest Discussion of Great Spiritual Questions.

The Ohio State Mass Meeting of Spiritualists assembled at Cleveland, March 29th, as previously announced in the JOURNAL.

The morning session was late in being called to order on account of the lateness of trains and misunderstanding in regard to the hall. Nothing but preliminary business was attended to.

The meeting was called to order by L. Van Scotten. E. W. Turner was chosen Secretary, and A. H. Kendley, Assistant Secretary.

On motion of Mr. L. Bigelow, a committee was appointed to make the nominations for permanent officers. E. S. Bigelow, A. H. Kendley and Hudson Tuttle were appointed.

Adjourned until 2 P. M. The afternoon session opened with a chant by a quartette, followed by prayer, by J. M. Peebles.

The following officers were elected: President, Thos. Lees; Vice Presidents, S. Bigelow, H. Tuttle; Secretaries, E. W. Turner, A. H. Kendley; Business Committee, J. Madden, L. Van Scotten, A. James, S. Bigelow, J. L. Allen; Committee on Resolutions, H. Tuttle, J. M. Peebles, Thos. Lees, J. H. Harter, A. H. Kendall, Dr. Cooper, E. W. Turner, J. P. Allen; Finance, T. Lees, N. B. Dixon, Geo. Mayham.

Mr. Bigelow took the chair, and the meeting resolved itself into a conference. Ten minute speeches were made by Dr. Cooper, Tuttle, Peebles, Harter, Bond, of Willoughby, Allen and others. The Smith quartette furnished some fine vocal music.

The evening session was well attended, notwithstanding the rain. Mr. Hudson Tuttle offered, as Chairman on Resolutions, the following, which were separately considered, and then unanimously adopted:

Resolved, That we regard the question of Woman's Rights as resting on her claims as a human being: As such, she has all and every right possessed by man, the right to labor in any field she pleases, and no one has the right to obstruct or hinder her in any sphere she may choose. To maintain this, her right necessitates the placing of the ballot in her hands.

Resolved, That while we would extend every favor to mediums, recognizing them as channels through which we derive our knowledge of spirit existence and life; while we would protect them in their extremely sensitive state, and would offer nothing which conflicts with spiritual laws; yet fraud has become so widespread and self-asserting, we consider it our duty as true Spiritualists, to demand conditions in séances, and this demand we regard, not only as a duty to ourselves, but the most advantageous to genuine mediums themselves, for by this means are they at once separated from tricksters and mountebanks.

Resolved, That we furthermore regard it as a paramount duty of the spiritual press to firmly and dispassionately treat this subject, and warn its readers against any and all attempts at deception.

Resolved, That while we recognize the fact that mediumship does not depend on the moral character of the medium, we regard such moral character as of utmost importance and desirability. The mouth-pieces of angels should be pure and true in heart.

The question for the evening's discussion was: "What is the Greatest Present Need of Spiritualism, and What is Its Legitimate Work?"

Mr. Hudson Tuttle opened the discussion. He regarded the greatest need the actualization of the highest ideal. Spiritualism should make its believers the most moral people in the world. It holds forth the highest incentive. We stand forever in the courts of heaven; we carry our own hell or heaven in our own breasts; we are our own angels or devils, and sometimes we make the fires very hot. We must carry Spiritualism into our every-day life. To reform criminals instead of debasing them, our law must be of love instead of vengeance. We must have the same charity we ask of the angel world. If Spiritualism does not make us better fathers and mothers, more tender and loving husbands and wives, better neighbors, better citizens, it fails in its grand office.

Mr. J. M. Peebles followed. He regarded the circle and the lyceum objects to strive for. Rev. Mr. Harter, of New York, followed with a few stirring remarks, after which an adjournment was had.

SECOND DAY'S PROCEEDINGS.

Sunday morning, Halle's Hall was filled early with an eager audience, and the tide flowed in until it was thronged. The meeting was called to order by Mr. Lees, and the Smith family sang a beautiful song. An inspirational address was then given by Miss E. M. Gleason, a young lady recently developed as a trance speaker. She gives great promise for the future. The audience seemed well pleased with the effort. Her subject was, "Spiritual Growth." Another song by the quartette, came next and was followed by a poem by S. Bigelow, composed by Mrs. M. R. Grute, of Youngstown. Hudson Tuttle followed with a speech on "The Contrast of the Old and the New Religion."

AFTERNOON SESSION.

The Young People's Lyceum gave an entertaining session first in the afternoon. The programme was for a free conference. This was generally indulged in. Mrs. Drake and Mrs. Ammon in their talks were overflowing with feeling. Mr. Thomas Lees spoke of the Lyceum, and was followed by J. P. Allen, whose soul is in the work. Mr. Bigelow spoke for an active temperance in everything. Mr. Watts thought reform should begin with the individual. He believed a Spiritualist should not indulge in animal diet, which necessitates the killing of animals. Mr. Lummy spoke of the influence that good Spiritualism had attained for him. Mrs. Lawrence made a telling application of Spiritualism to temperance, to which Mr. Harter put in an amen with such Methodist earnestness that he almost raised the house.

Mr. Bond, of Willoughby, made some telling blows in arousing the latent energies of his hearers. Miss Bertha Smith, a little girl, regarded as the prodigy of the Lyceum, recited a pretty piece which would have been a credit to one of older years.

The following resolutions were unanimously passed as being the sentiments of the convention.

The first was offered by Mr. Tuttle. Resolved, That we feel it our duty as Spiritualists to use every legitimate effort in our power to suppress intemperance, both by personal effort and legal action.

Resolved, That the officers of this mass meeting retain their positions, until the meeting of another convention of a similar character, and we recommend, if possible, unity with the annual meeting to be held next autumn at Alliance.

Thomas Lees offered the following: Resolved, That we, the Spiritualists, here assembled, fully realize the necessity of taking immediate action in reference to the education of our children; therefore, be it

Resolved, That a permanent committee be elected or appointed to take into consideration the best methods of opening up in every part of the State of Ohio lyceums or Sunday-schools for the children of Spiritualists and Liberalists.

EVENING SESSION.

The evening session opened with a large and appreciative audience. Mr. Thomas Lees was in the chair. An anthem was sung by the quartette, and was participated in by the whole audience.

Mr. E. Whipple then addressed the convention on "Some of the Forces that Move Society." It was well appreciated by the audience.

Dr. J. M. Peebles then delivered the regular discourse of the evening on the subject of the "Spirituality of all Religions." He showed that the Spirit of God pervades all things, animate and inanimate. It is the potent energy that is seen in all things living.

Dr. Cooper followed with his experience in Mesmerism. Then Rev. J. H. Harter closed the evening session by a short and pithy speech.

The meeting adjourned until 10 o'clock next morning. The following letter from the editor of the RELIGIO-PHILOSOPHICAL JOURNAL was read to the convention, and was received with marked appreciation:

CHICAGO, March 28th, 1879.

To Hudson Tuttle, John P. Allen, Thomas Lees, and the State Mass Convention of Spiritualists, of Cleveland, Ohio.

FRIENDS AND CO-WORKERS:

When some two weeks since, I received a telegram, announcing that your convention was to take place, my heart was greatly cheered, and my hopes of an early revival of a healthy interest in pure Spiritualism at once rose many degrees.

The splendid success of the meeting of the Michigan State Association, last week, also brightens the Spiritual horizon. Already the darkness which has overshadowed the Movement, causing many faint hearts to tremble, is passing away; and in mass convention assembled, you can sing with thankful hearts and joyous voices:

"The morning light is breaking, The darkness disappears."

Knowing, as I think I do, the high character and earnest purpose of the people gathered in your convention; knowing they are wise, experienced and discreet, I shall look forward with confidence to the good results that will flow from their united action in mass assembled. As was truly and most pertinently said by the able Secretary of the Michigan State Association, Hon. S. B. McCracken, in his report last week:

"Our people are too much given, many of them, to typify the orthodox heaven in their organic action. Having found the spiritual heaven, they can conceive of no higher beatitude than to meet together periodically and have a good time. They forget that the world and whatever we know or can comprehend of the universe, are the products of organic action, and that it is only through the never-ceasing energies of nature that progress is wrought out."

Aware of the practical character of Ohio people, I feel confident that you will not deem your work done when you have succeeded in having "a good time," but will consider it your duty to take such action, by resolution and otherwise, as shall raise the morale of the Cause and increase the esprit de corps of the vast but heterogeneous spiritualistic army.

Allow me to call your attention to the wise and admirable resolutions adopted with great enthusiasm by our Michigan friends at the late meeting of their State Association, and which appear, with a full report of the meeting, in next week's issue of the RELIGIO-PHILOSOPHICAL JOURNAL. I can wish you no greater good than that your platform may be equally explicit, meritorious and timely.

I much regret that the pressure of professional duties prevents my presence with you, and obliges me to say very imperfectly in this hurried letter some of the things I would like to speak of if with you.

With kind wishes to you all, both as Spiritualists and fellow-citizens, and with grateful remembrances to the hospitable people of Cleveland, who gave me such a cordial welcome and hearty ovation last year,

I remain as ever, sincerely and fraternally yours, JNO. C. BUNDY.

MONDAY'S SESSION.

The morning of the 31st, was bright and beautiful, although cold for the season. The convention and celebration merged into one. The morning session was opened by Mr. Bigelow in the chair. After prayer by Rev. J. H. Harter, Mr. J. M. Peebles gave an oration.

AFTERNOON SESSION.

The first business at the afternoon session was the presentation, by Mr. W. E. Preston, of the Lyceum Committee, of a series of resolutions setting forth the importance of educating and instructing the children in the "beautiful and glorious truths of the new philosophy," and the lyceum interest in Ohio will best be promoted by the appointment of a Lyceum committee of three, to act as a State Central Committee, with power to add one from each Congressional district, the duties of the committee to be to correspond with persons and aid them, by advice, in establishing and maintaining lyceums; suggesting the names of Thomas Lees, of Cleveland; Mrs. J. H. Ammon, of Collierville; and Mrs. P. T. Rich, of Cleveland, for the committee; and instructing the committee to report at the August convention in Alliance. The resolutions were adopted.

About an hour was then taken up in five-minute speeches by a great many of all shades of belief, and as one of the audience expressed it, "it was an old-fashioned love-feast." At the close of the speech-making, Mr. A. H. Kendall, from the Committee on Resolutions, reported a number of resolutions on various subjects. One of them provided for the appointment of a State central committee, consisting of Messrs. S. Bigelow, of Alliance; John Madden, of Cleveland; C. S. Curtiss, of Ravenna; J. P. Allen, of Springfield, and E. I. Pope, of Chagrin Falls; another characterizing the use of tobacco as a filthy habit, degrading to both body and mind; and recommending all Spiritualists, and especially speakers and mediums, to avoid it; another, by Mr. L. Van Scotten, recommending societies to secure fixed speakers; another, also by Mr. Van Scotten, recording it as the opinion of the convention that a "large amount of the religious element should be incorporated into our life and practice;" others by Mr. Hudson Tuttle, protesting against capital punishment, protesting against "legislation looking to the protection of the medical profession at the expense of the liberties and rights of the people," and requesting all Spiritualist papers to use their influence to make the anniversary of Modern Spiritualism general throughout the world; and others by Rev. J. H. Harter extending thanks to Mr. James Lawrence, through whose mediumship the anniversary was suggested, to the decorators of the hall, and to friends in Cleveland for their hospitality. After the adoption of the resolutions, the convention, on motion of Mr. A. H. Kendall, adjourned to meet in Alliance in August at the call of the Central Committee.

In the evening there was a grand exhibition of the Lyceum.

The convention, all in all, was one of the best ever held in the State, and those present went to their homes feeling assured that the cause they love, is rapidly winning its way, conquering and to conquer.

The tone of the city press is well worth a word of commendation. The various dailies made full reports in a just and discriminating spirit at which no one could take the least exceptions. This we regard as the result of two causes: first, the managers have learned that Spiritualism is a power in the land; and, second, not least, the fanatical element once so apparent, which covered the cause with ridicule, has almost wholly disappeared.

"Psychometrists and Trance Mediums."

TO THE EDITORS OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

I have read with much interest your editorial on Psychometrists and Trance Mediums. It is well to think of our own interior and spiritual powers, as well as of those from the life beyond. Such thinking, and the investigation it leads to, gives up new self-reverence, and does not weaken, but strengthens the real tests and proofs of spirit-presence. There is no doubt that psychometry and clairvoyance can account for much of what is honestly held to be spirit mediumship, and that men and women honestly suppose themselves influenced by spirits when their own innate powers are sufficient for all they say or do. Neither is there any doubt, in my mind, as to the reality of trance and spirit control, and public and private speech under influence and inspiration of spirits in the higher life. We must study both the wonderful interior life of man and the wonderful power of spiritual influences, and so reverence ourselves and look up reverently to the spiritual world beyond this earthly life. Because a person quotes from books he never saw, or tells of what he never knew in any external way, that is not final proof that he is under an external spirit-control. Psychometry and clairvoyance may sometimes solve it all. Sometimes such solution is impossible and we must accept direct spirit influence, the psychological control of personal intelligence from the higher stage of the eternal life. The facts of nature, still more, the living thoughts of men, are on record in subtle and impalpable yet in real and indelible form, and when the right relation is established they start into objective reality like shapes evoked by the wand of a magician. For proofs of this read that valuable book of William Den-

ton's, "The Soul of Things," the record of Mrs. Denton's rare experiences, and of others.

Years ago my wife and myself had visited the plaster beds at Grand Rapids, and visited Lyons on our homeward way. Spending an evening with Dr. Jewett and wife, she gave fine illustrations of her psychometric power. I stepped across the road and took from our trunk, wrapped in paper, what I supposed was a piece of gypsum from the Grand Rapids beds. She held it to her forehead a few moments and began to tell its history. My mind went back to the rocks and darkness from whence I supposed it came, but her description went another way. Evidently she was not influenced by me but was reading the record of the stone she held wrapped in paper. She described the slow formation of a limestone geode, or crystal, and its final location beneath rushing water. This puzzled us until I took off the wrapper and found I had given her a limestone geode taken from beneath the Grand River! Her psychometric power had rightly read its story. Nature's inner history was an open volume to her. Might not that same psychometric power, with clairvoyance as its aid, read the books and know the thoughts of others, and this with no direct spirit-aid? I have seen psychometrists describe character by holding letters to the forehead and so taking in the subtle impression from their contents.

Wonderful indeed are our own interior powers. Let us not underrate ourselves, for self-justice inspires self-respect, and yet subdues false pride, and helps to true and enlightened reverence.

To ascribe all to spirits is to belittle ourselves. To know ourselves justly lifts us into higher realms of hope and dignity. To know something of the power and beauty of spirit-influence and presence, and control is inspiring indeed. To justly estimate both is to get clear ideas of real mediumship, to explain seeming discrepancies, to soften alleged pretense into honest mistake, and so judge mediums fairly and reach the truth which shall help them and us.

Truly yours, G. B. STEBBINS. Detroit, April 1879.

Kansas Jottings—Things Material and Spiritual.

BY WILLIAM EMMETTE COLEMAN.

Some weeks since, during Prayer Week, four or five clergymen in Leavenworth, Kansas, preached on Sabbath observance: One of them, Rev. F. M. Spencer, Presbyterian, took the most extreme Sabbatarian ground, declaring it sinful to do anything on Sunday except attention to religious duties, it being wrong even to walk on that day except when going to church and back. Quite an animated discussion grew up in the Daily Times in consequence of these sermons. Seeing the many fallacies and misstatements being published by the Sabbatarians, I inserted in the Times (one editor of which is a Spiritualist, and the other a Liberal) a historical resume of Sabbath observance from pre-historic times to the present. I showed that the Hebrews long anterior to Moses borrowed the rest-day observance from the Akkadians, among whom they dwelt in Mesopotamia before migrating to Syria and Egypt; that its origin was astronomical, connected with nature-worship, Saturn-worship, etc.; that the great prophets of the eighth century before Christ, Isaiah, etc., opposed Sabbath-keeping, declaring it iniquity before Jehovah (or Yehovah); that Jesus was a Sabbath breaker; that the Apostles never transferred the Sabbath from Saturday to Sunday, the latter day being observed, not as a Sabbath, by the primitive Christians, but as the Lord's Day—a jubilee day in honor of Jesus' resurrection; that the writings of the Christian Fathers prove that no Sabbath was observed by Christians up to A. D. 321, at which time Constantine decreed that labor should be abstained from, in great parts, on Sunday; that the early Protestant Reformers declared the Sabbath abrogated by Jesus, and not binding on Christians; and that the modern Sabbath observances originated with the Puritans, and are unknown in any country except America and the British Empire. As may be imagined, this stirred up the bigots mightily, and Mr. Spencer, their champion, published an abusive reply, charging me with willful misrepresentation, garbling, distortion, pitiable and culpable ignorance, attempting to hoodwink the people, and various other slanderous imputations.

In reply to this base attack upon my moral character, I published a five-column reply, couched in a courteous, gentlemanly tone in strong contrast to his brutal personalities; and in it I literally "skinned him alive." I showed his ignorance both of Hebrew and Greek falsely translated by him, the absurdity of his speculations and arguments, and proved by an overwhelming array of quotations and authorities the truth of every position taken by me. As he had asserted that my first article was a rebash of some anti-Christian book I had got hold of, I invited him to call and see my extensive theological library, from which were derived the facts stated. He came to see me, and I now know, merely as a pretext to further malign me, and I showed him my books, as promised. I demanded in my reply to him an apology for his untruthful attack upon my character; but in his second rejoinder he was more violently abusive than ever, and deliberately and villainously lied about his visit to me in several particulars; saying that I had only a few books, that I did not show him any of them, and other barefaced falsehoods. He wound up, however, by giving a resume of Sabbath observance, and in it he absolutely acknowledged the truth of every essential point I had made. My final article, closing the controversy, appeared to-day. In it I state that having presented the exact facts, and having forced Mr. Spencer to admit their truth and validity, no more need be said. I also expose his willful falsehood concerning myself characterizing it as it deserves in fit, but not scurrilous terms. Exit Spencer.

I still take an active part at the Academy of Science. At nearly every session animated debates occur between myself and a dogmatic, dyed-in-the-wool Orthodox Christian brother. We two generally contrive to keep them pretty well stirred up. My Christian antagonist at the last session ventilated a new theory of his regarding the exact time which has elapsed since the first formation of the earth's crust, which he asserted to be just \$25,000 years. This he claimed, not as a theory, but as an absolute demonstration. Of course I antagonized this puerile statement, and we made things lively for a time. My opponent submitted for future discussion some questions relative to the harmony of Science and Revelation, Genesis and Geology. He is anxious to "demonstrate" their entire accord. I intend to have considerable to say upon that point, and I shall shake up the dry bones of orthodoxy worse than they ever have been at the Academy.

Mr. Mott, brother of J. H. Mott, of Memphis, Mo., was in Leavenworth lately. He is a trance medium, but promises have been made that spirits will materialize through him without a cabinet, in full sight of all. Most heartily do I wish that this may be realized, as skepticism would have no room for doubt then. I attended one of Mr. Mott's seances here, and I believe him to be an honest, upright man. He freely expressed his opposition to the course of J. M. Roberts, for his defense of fraudulent mediums. James, he felt convinced, was a fraud, and in his opinion only genuine mediums should be upheld. As for himself, he declared that no materializations would ever occur with him if he had to manufacture them. He was skeptical, he says, of his brother's materializations for a long time, but, having received what he deemed satisfactory evidence of their genuineness, he has since believed them real.

An attempt has been made this winter to get the Legislature of Kansas to pass the infamous "Doctor's Law," forbidding manipulators to practice, etc. So far it has failed; and it is thought will be "staved off" this session at least. Myself and others have been working to compass its defeat.

Mr. S. M. Barnes, of Leavenworth, has recently been developed as a "healer," and I learn is meeting with good success. Mr. Barnes is an honest, earnest Spiritualist and a worthy man. An itinerant evangelist named Claggett recently preached a silly sermon against Spiritualism here. Mr. Barnes invited him to call upon him, as he wanted to correct some of his errors regard-

ing Spiritualism. Mr. Claggett called, and Bro. Barnes gave him a good two-hours' talking to, trying to put a little common sense in his head. The next Sunday, Claggett, in his sermon, referred to his visit to Barnes; and, while admitting his perfect honesty, declared that such persons were lost to all feeling, hopelessly doomed. Mr. Claggett, after warning his hearers never to investigate Spiritualism, for it was of the devil, yet attended one of Mr. Mott's seances last week. He desired that it be kept secret, but the afternoon paper irreverently spread the news of his seance-attendance far and wide.

Fort Leavenworth, Kas., Feb. 23, '79.

THE EVENING STAR.

A Story for the Children.

BY HUDSON TUTTLE.

When we were children—while we clung to our mother's knee, she told us many an interesting tale, which we still remember, and shall until we go through the grave to the Spirit-land. How sweet her voice sounds across the dim years since our childhood, and how faintly she appears through the long vista of events!

One evening we sat by the door; the Western sky glowed in mellow gold through the forest branches, and slowly faded into ashen blue; a pale star glimmered out, and brightened, and our mother said it was Venus, the Evening Star. How beautiful it appeared just above the tops of the tall oaks of the primeval forest! The shores of the lake were then a wilderness; the red Indian had just left his ancient domain far beyond the Mississippi; a deer or wolf still lingered, last to yield to the remorseless hand of the white man. Over this forest glimmered the star, so calm, so beautiful and intelligent, that little Jessie, clapping her hands, cried out in ecstacy, "Mamma, oh, mamma, are the stars folks, and do they know what we think?"

Our mother smiled, a sweet, sad smile, and caressing the ringlets on Jessie's sun-burned forehead, answered: "I do not suppose they can, but they awaken very sweet thoughts in our souls; the stars are believed to be spirits by some people, and their calm gaze and splendor almost tempt us to regard them as such. I know a sad story about the Evening Star."

"A story about the star? Oh, tell it, mamma!" we all exclaimed.

"I'd rather not have the sad in," said Jessie, "for I feel sad already. It is so still in these great woods, and so dark; please leave out the sad."

"If I relate the story I cannot comply with your request; but we can draw from the saddest story, as from the saddest experience of life, something pleasing and useful."

"When I was a little girl I had two playmates, nearly my own age. They were cousins, and cousins of mine. We used to play just as you do, and have as many cares and troubles. The name of one was Mettie, and of the other Orland. The latter was the self-constituted protector of us all. We roamed the woodland after flowers constantly wondering at their succession. We were the first to find the clatonias, first to cull the pale forget-me-not from the moss; we gathered nuts in autumn; and made fantastic bouquets of leaves, painted by the frosts. Happy our three lives, running on for years together; but as we grew older, I began to feel that Mettie and Orland were united by other ties than those which bound me to them. Somewhere I came to think that they were destined for each other, and this truth slowly dawned on them. I cannot tell you if they ever spoke of it to each other, for third persons are not admitted when such things are spoken, but they loved each other well and truly, and we all loved with purest affection.

"We were eighteen summers when the blast came over us. A fever withered the heart of Mettie. The blood which once painted her cheek with the flush of a sea-shell, burned through her veins, and blistered her brain. Day after day she lay bereft of reason, her naturally strong physical powers battling with her terrible disease. She grew weaker, and the fever having done its work, having sapped the foundations of her young life, subsided, and then in the sultry afternoon she seemed to slumber; it was a dull, dead sleep, which we felt presaged the close of life. We sat by her bedside, and fanned her brow, or bathed her parched lips. The sun, like a great globe of fire, settled down slowly, folding the fringed clouds as a monarch folds his robes about him, and with dignity lies down to repose. Then the darkness came on, and the cool evening breeze came in at the window, fanning the brow of the sick girl, bearing on its wings the breath of the roses blooming beneath. Then she moved, and opened wide her eyes, and smiled on us in her old, sweet, incomparable way. She grasped the hand of Orland with her right, mine with her left, and half rising she gazed out into the growing twilight. Her eyes rested on the Evening Star, 'The breath of the roses is sweet,' said she, 'but sweeter the vision of yonder star. I have had a terrible dream. It is so pleasant to be awake again. I thought I was dead! I am awake now, and a beautiful angel is with me. I am going away, Orland—away—away! You must not be sad. I am going to visit that star. The angels will bear me. When you die you will join me. It will not be long—not long—I am going—not long—and she sank back, and we stood tearless, knowing that the spirit had escaped through its mortal bars.

"We buried her in the old church-yard, where three generations of our ancestors repose; far away, Jessie, in the old Bay State, and transplanted the rose from the window to her head, and some of her favorite flowers to the mound.

"Orland shed no tears. If he did, they were not visible; they must have fell on his heart and withered it. He became a wanderer, smitten with a mania for the evening star. He would sit for hours watching it as it sank down the Western sky, and when it disappeared he would strike his forehead with his hand, and mutter inaudibly: 'Oh that I were there!' It grew on him, and he traveled westward, buried himself for years in the interminable forests between the Alleghanies and the Mississippi, became as one of the red men, and with them he hunted buffalo on the vast plains which skirt the Rocky Mountains, then never trodden by the foot of white man. Out of the forest he came to seek rest on the restless ocean. He visited the paradise of the Pacific world, where the sky of azure rests over a tranquil ocean, and the palm throws its feathered leaves to the zephyr, loaded with the meat and wine of life, and orange and spice await the plucking hand.

"He tarried not long even in the most enchanting spot. Eden would have soon palled his insatiable thirst. Thousands of miles he tossed on the heaving billows, joyous when the tempest raved wildest, and the elements were restlessness in their power. Then we lost trace of him altogether; we gave him up for lost, as either cast away on some sunken coral reef, or overwhelmed by some tornado, in the Indian seas.

"Twenty years went by, and one morning the sexton, entering the graveyard, saw a person lying on one of the graves. He found on examination, that he was dead. He, of course, related the fact, and soon half the village were gathered around. The dead was clad in a sailor's suit. His complexion was very dark from exposure to the weather, his hair was grey, and his countenance had a foreign appearance. None recognized him; his mother did not; nor should I, but I saw that he lay on the grave of Mettie. It was Orland—worn, using the last remaining portion of his life's strength to reach her grave, as a goal, and there die!

"We buried his body reverently by her side, and the same rose bush now sheds its perfume over both. We buried his body, but his spirit we knew had joined hers, if not in the evening star, in an equally beautiful place." Our mother paused. We saw by the dim light tears trembling in her eyes, and she bent down and kissed us all, for we were very, very sad.

"NATURE commands every man to take care of himself. The society or association which bids one man take care of another, or says that every man should be provided for by the state or nation, is teaching a false principle.—L. K. Washburn.

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

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CHICAGO, ILL., APRIL 19, 1879. Some Important Distinctions.

A devoted Spiritualist, and a good friend of the JOURNAL, sends us a slip cut from a communication recently published by our respected Boston cotemporary, and asks our consideration of its suggestions.

I cannot but think that some of those who conduct our spiritual periodicals are answerable for a great deal of the evil speaking and harsh judging which disgrace us as Spiritualists in the eyes of the world.

There are many people who oppose all attacks upon error and vice, if made directly against the persons guilty. This arises sometimes from timidity, and a general unwillingness to do anything that may possibly hurt any one's feelings, and sometimes, and perhaps the most often, from a sense of guilt.

The JOURNAL, with all the ability and earnestness it can command, endeavors to present clearly and unequivocally, the broad distinctions between honesty and trickery—virtue and vice, purity and impurity, the true and the false.

We desire harmony, but not at the expense or at the sacrifice of truth, honesty and purity. We do not regard it as "evil speaking and harsh judging," to publicly denounce an impostor or to call his impostures, frauds.

E. V. Wilson, in his debate with the Rev. Mr. Clark, at Hartford, Connecticut, in his argument sustaining the truths of Spiritualism, said, "Then here is the story of Lurancy Vennum, the Watska Wonder, a true account, endorsed by leading citizens of Watska. I put it in as evidence."

If any persons claiming to be mediums for spirit manifestations, of any phase, or connected in any way with the public movement, whether mediums or not, practice fraud and impostures, or teach vicious and impure doctrines, the JOURNAL will certainly discharge its whole duty to the public, by giving such information as to the character, practices and teachings of such persons, as will warn the public against them.

If all the periodicals of the country which profess to be "spiritual," would adopt the same policy in relation to the impostors who have fastened themselves as barnacles upon the good ship, the great public disgrace which has attached itself to Spiritualism under various names and disguises would soon be wiped out.

It is one of the beauties of Spiritualism that it is liberal, that it concedes to every one the right to investigate, and to hold honest opinions. But it does not concede to any person the right to live a licentious life, to practice frauds, to impose upon honest people by trickery and false pretenses, or to teach vicious and impure doctrines in relation to social or domestic life.

Our contest has not been, and is not so much with persons on account of opinions honestly held or expressed, as with those, who, by evil practices and evil teachings, are bringing disgrace and reproach upon the cause we have so much at heart.

We are quite conscious that this course of the JOURNAL has excited not a little opposition. We are not surprised at this. We expected it; and we ask our readers to always bear in mind the true cause of this opposition. It is because we have stirred up, and exposed to the public gaze, a pool of the most virulent corruption.

But we have our exceeding great reward. The JOURNAL receives the hearty sympathy, support and endorsement of the great mass of honest, moral, law-abiding and reputable Spiritualists, and even non-Spiritualists of the country; and this encourages us to continue the good fight until truth, purity and honesty shall wholly prevail.

PAY YOUR DEBTS.—Every one of you to whom this request appeals can do it if you set about it. The money has been honestly earned; you all admit the value of the paper as a medium of intelligence, and an exponent of pure Spiritualism, and should remember that the obligations are mutual in such an enterprise, and that the Spirit-world "expects every man to do his duty."

THREE MONTHS ON TRIAL TO NEW SUBSCRIBERS for fifty cts. is our offer again. We are willing to make this reduction and take the trouble of handling the names on the mail list, knowing that nearly every honest Spiritualist and investigator, with ordinary moral perceptions, who reads the JOURNAL carefully for three months will come to understand and approve our course and desire to renew his subscription for a year.

E. V. Wilson, in his debate with the Rev. Mr. Clark, at Hartford, Connecticut, in his argument sustaining the truths of Spiritualism, said, "Then here is the story of Lurancy Vennum, the Watska Wonder, a true account, endorsed by leading citizens of Watska. I put it in as evidence."

Dr. Howard Acknowledges the Justness of the Journal's Criticism on His Course.

To the Editor of the Religio-Philosophical Journal: The prominent place accorded to the discussion of the action of the undersigned in the JOURNAL of the present week, may be attributed to somewhat unpleasant facts.

Every friend of truth must approve of your efforts to purify Spiritualism from all that tends to degrade it. In the same proportion they must disapprove of the encouragement given by journals published professing in its interests, to the discreditable practices of tricksters and impostors, of every grade and kind, who carry on their trades under the guise of the new philosophy.

Permit me to say a word in the way of personal explanation. In the past, I was so unfortunate as to be almost invariably confronted by these pretended oracles of the new dispensation, whenever I sought information, as a consequence I was imbued with such disbelief and disgust that it found expression in various contributions to the press, and culminated in the publication of a medico-psychological essay, entitled, "Life in Death, etc.," in which I endeavored to sustain the ordinary anti-spiritualistic arguments.

Being now satisfied that I was formerly in the wrong, I have endeavored to make reparation by testifying freely and publicly in relation to such facts in Spiritualism as have been under my own observation, established by irrefragable proof.

I object to no point made in your editorial articles, except the idea of my seeking shelter under the wings of some protecting biddy. This is rather a grotesque conception. I have, however, noticed that a good-natured, ambitious and clucking hen, will sometimes tax her extent of wing in gratuitous offer of shelter to some chick who may have outgrown herself, and who is utterly oblivious of any such need.

Brooklyn, N. Y., April 6th, 1879. A brave man is he who can thus publicly acknowledge an error, and our readers will, we have no doubt, join with us in congratulating Dr. Howard on this display of courage and will esteem him more highly than ever.

The JOURNAL not only discusses important questions upon their merits, but also never hesitates to point out by name individuals whom it considers proper subjects for discipline. This course brings down upon us the vindictive bitterness of those conscious of detected guilt, who leave no stone unturned to injure us.

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

During this month, J. H. Harter, of Auburn, New York, lectures at Cleveland, O. The last two Sundays of April, Dr. J. M. Peebles speaks in Stafford, Connecticut.

In this country the converts to Spiritualism have been drawn from all creeds and callings. Mr. Willie Eglington, the medium for physical manifestation, will return from South Africa, to London in May.

W. F. Jamieson, Liberalist lecturer, is speaking for the Progressive Association in Orange, Mass., during the Sundays of April.

Mr. Simmons, formerly with Henry Slade, is stopping temporarily in the city. He says that Slade will probably soon sail for home.

The Roman Catholics have thirty-nine churches in St. Louis, twelve of which are German, one is Italian, one Bohemian and one colored.

Baldwin, the "exposer," is in Australia, and he "is full" of challenges to Spiritualists, and when one is accepted, he backs down, of course.

It is said that none of the Methodist churches in Chicago, and only a few of other denominations, now use fermented wine at the communion.

Mr. J. W. Fletcher, of Boston, assisted in celebrating the thirty-first anniversary of Modern Spiritualism at the Cavendish Rooms, London, Eng.

Reports of anniversary celebrations have so crowded in upon us for the past two weeks, that we have been obliged to defer many interesting articles.

Mrs. Clara A. Robinson, well known in this city as a good medium and healer, has gone to Texas on a visit. Her husband, Mr. J. R. Robinson, is now General Passenger Agent for a Texas railroad.

The chapter on "Second Sight" in the Rev. Charles Beecher's book on Spiritualism, is chiefly devoted to the singular and life-long experience of the Rev. Prof. Dr. C. E. Stowe.

In Calcutta there are one hundred and ninety-nine Hindoo temples, one hundred and seventeen Mohammedan mosques, thirty-one Christian churches, and two Jewish synagogues.

Prof. Wm. Denton began last week a course of lectures at Willimantic, Conn., and another at Manchester, in the same State. He commences a Sunday Course at Springfield, Mass., on the 20th.

A very worthy seer, whose clairvoyant powers many persons have verified, says that Mr. Moody is attended and controlled by an Indian Spirit who was converted during earth-life to Christianity.

The lecture by Mr. Ela, which we publish this week, excited much attention when read before the Philosophical Society, and we believe, our readers will coincide with the general drift of his argument.

Prof. Denton commences a series of lectures at Springfield, Massachusetts, April 20th, in Hamden Hall, Republican Building. His subjects are: "How God made Man; "Is Darwin Right?" "What the Heavens Teach;" "Has Man a Spirit that Survives Death?"

T. P. Barkas, of London, Eng., says: "I have, in daylight, had writing produced upon a slate when held in my own hand, and when it was impossible for any human being to interfere with it without my observing it, the writing being both in long-hand and in shorthand."

The Utica (N. Y.) Observer says: "The steady growth of Spiritualism is, we repeat, a phenomenon. It has counted among its followers men of the highest distinction—such men as Robert Dale Owen, Judge Edmonds, Epes Sargent, Prof. Hare, Lord Lyndhurst, William Makepeace Thackeray, William Crookes and Robert Chambers."

Baboo Keshub Chunder Sen, the leader of Brahmanism, is a spiritual medium. He recently gave his annual address at the Town Hall, Calcutta. The text of his lecture was, "Am I an Inspired Prophet?" His spiritual controls consist, it is claimed, of John the Baptist, Jesus of Nazareth, and the Apostle Paul.

Bro. Giles B. Stebbins speaks at Springfield, Mich., April 20th and 27th. This experienced and cultured speaker should be constantly employed. While he does not appeal to the sensational cravings of man's nature, he feeds the intellect and gives food for careful thought, and lasting in its good effects.

"Jesus Christ has sent me here to cure you," said Mrs. Pooler to Gertie Barton, of Deansville, N. Y., a little girl of fourteen years of age, who had been sick with a disease that baffled the skill of all the physicians that were employed; and strange to say, she did cure the little invalid, who was so earnestly yearning to breathe the pure air again, and participate in the pleasures of her playmates.

The committee, on resolutions at the Cleveland Convention, consisting of Hudson Tuttle, Dr. J. M. Peebles, Thomas Lees, J. H. Harter, A. H. Kendall, Dr. Cooper, E. W. Turner and J. P. Allen, deserve high praise for the able and timely resolutions which they presented to the meeting as a result of their work. The convention will also receive the thanks of all honest and progressive people, for so heartily endorsing the labors of its committee.

In answer to the question, "Do you know what spirit it was that controlled you," the spirit Shakespeare, answers as follows in the Medium and Daybreak:

"I have not seen him, but I have heard his name is Basiris. Every word of King Lear I wrote, hearing the words clairaudiently. Coriolanus was another play I wrote after my retirement from London; I wrote this, hearing it clairaudiently. The Merry Wives of Windsor was written through my hand in nearly illegible characters."

"Mamma, I want my new dress on now so that I can go, for He is almost here!" said the sick daughter of J. H. Post, living near Ithaca, Mich. At her urgent request her mother got the dress, and the little girl got down on the floor and put the dress on herself, when she seemed perfectly contented. Then, after asking to be carried to each room in the house, she called each member of the family to her, and bidding them farewell, she said, "He has come now, and I must go," and almost immediately expired!

Prominent names and high sounding titles in and of themselves, add no great momentum to the spiritual Movement. We had rather record the hearty endorsement given by the bone and sinew of the Cause to the resolutions offered at Basing and Cleveland, than to print a column of titled names. No cause in this nineteenth century can long prosper without honesty and virtue united with intelligence freed from superstition, as the leading characteristics of the rank and file.

History repeats itself, and as "round and round we run," we again come back to the starting point. The venerable Alcott, now at the age of eighty, intends this summer to start at his residence, in Concord, Mass., a "summer school," to commence in July and last five weeks. It will follow the manner of Plato, and the sessions in fine weather will be held in the orchard or pine grove. He will be assisted by Prof. W. T. Harris, Dr. Jones, the Platonist, R. W. Emerson, Mrs. Cheney, D. A. Wasson and others, and the instruction will be wholly by lectures and conversation. The lectures will be on "Christian Theism," "Speculative Philosophy," "Plato," "Art," "Politics and Philosophy."

Spiritualism at Cape Town, Africa, is spreading.

Mr. J. Frank Barter has been lecturing and giving tests at Gloucester, Mass. He excited a great deal of interest there.

Mrs. Susie M. Johnson is lecturing at Minneapolis, Minn.; her efforts there are well received.

M. C. Vandercook has completed his eastern engagements and returned to his home in the West, where he will pass the summer months. Address him at Allegan, Mich.

The Spiritual Notes speaks as follows of Irving Bishop, now in London "exposing" Spiritualism: "So far from his little tricks being in any sense exposures of Spiritualism, they bear no resemblance whatever to the abnormal occurrences which take place in the presence of mediums, and Mr. Bishop would not venture to attempt them under the conditions to which mediums are usually required to submit."

Mrs. H. H. Crocker, of 461 West Washington street, is constantly developing her mediumship. Her controlling spirit is said to be one of the wisest spirits, in matters of business. Mrs. Crocker, like Mrs. Simpson, Mrs. Bishop, Mrs. Billing and others, is an example going to prove that a person may possess a positive will, strongly marked character and great individuality, and yet be a very superior medial agent. We venture to say that mediums of this kind will in the future predominate.

We regret to see that our esteemed New England cotemporary failed to publish the resolutions adopted at Cleveland. We believe such positive and clear expressions of opinions as are contained in the resolutions adopted by both the Michigan Association and the Cleveland Mass Convention show a most encouraging condition in the West; and that the resolutions deserve the widest circulation as indicators of the height of the moral thermometer and as tonics for the weak and vacillating but well inclined, within our ranks.

A prominent Spiritualist and thorough scholar writes us under date of the 12th, from New York, as follows:

"I regard this week's issue as of superb excellence. The editorials are remarkable, clear and forcible, and most opportune. The one entitled "Psychic Marvels" is invaluable at this time, and its whole tenor is in the right direction."

It goes without saying that our motives in publishing such letters are entirely impersonal. We give place occasionally to this class of matter as evidence to the world that the JOURNAL is an acceptable and appreciated exponent of Spiritualism among those best calculated to judge, and by all who with clear vision are looking forward towards a higher and nobler life.

CHINESE FUNERALS.—When a Chinese funeral takes place one of the mourners, or a friend of the deceased, sits with the driver, and as the hearse passes along he scatters slips of perforated paper along the street. It appears that these paper charms are thrown out all the way from the house to the cemetery, the object being to keep the evil spirits from getting the body. It is supposed that they follow the dead body in crowds, determined on mischief, but that, being very curious, they stop whenever they see these paper slips, examine them carefully, and try to get at their significance. Meanwhile the procession hurries on, other slips being thrown out, thus keeping the little spirits occupied in their studies till the friends get the body buried, and beyond their reach.

E. C. Haviland, writing to the Argus of Melbourne, Australia, speaks as follows of Dr. Slade, "Outsiders (those who have not seen Dr. Slade, and look on Spiritualism as through trash and nonsense) are apt to judge rashly, and many speak in a mysterious 'stage-aside' voice of wires, electric batteries, will power, ether, psychic, and godness knows how many other forces, and further still, if one mentions Dr. Slade in their hearing, they immediately answer significantly, Professor Baldwin, Maske-lyne, Cooke, and I forget how many other conjurers. But all I ask in simple fairness is, that before they speak of what they have not seen and do not know—in fact, before they make fools of themselves—let them see Dr. Slade, and I'll guarantee that neither Baldwin nor any of the others can produce writing on a locked-up book slate, under the same conditions as Dr. Slade has done, and prove, as they profess to do, that it is not spirit agency and power that is at work."

The Rev. Dr. L. B. Carpenter, in a sermon which he lately delivered, said:

"We read in the Bible that a man was forewarned in a dream, and we consider that as having been done by a supernatural agency. Are there not thousands of people now who realize while sleeping what is to come? I have more than a score of times had things marked out to me so plainly that I could have written them down, which came to pass months afterwards. The dreams never did me any particular good, but I believe they came from God or from some guardian angel. Paul, while in a trance, was taken up to the second and third heavens, and saw that which man could not lawfully see; but there have been many instances where men have been in trances, and even prepared for burial, who, when animation returned, tell us that the soul was conscious all the time, and who saw things which, like Paul, men could not lawfully see, and some have said that the return of the body to life was a most terrible fall from a state of happiness beyond all conception. We have also in the Bible as evidence of God's presence on earth the death of Ananias and Sapphira. I have taken pains to look out similar instances of His presence, and by the aid of the newspapers I have, during the last fifteen years, learned of more than fifteen cases where sudden death was meted out to the blasphemous."

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Chinese Poetry.

A writer in Macmillan's Magazine translates the following poem from the Chinese language: It is called the "Tiny Rill:"

Over green hills and meadows a tiny rill ran (The little precious coquette); She is pretty, she knows, and thus early began Gaily flirting with all that she met.

Her favors on both sides she'd gracefully shower, Regardless of whom they might be; One moment she'd kiss the sweet lips of a flower, The next—save the root of a tree.

She would leap from one rock to another in play, Tumble down on her pebbly bed; Like a nalsid, let the sun smitten spray Fall in plumatic gems round her head.

Sometimes she would lash herself into a rage, And rush roaring and seething along; Till a bit of smooth ground would her anger assuage, When she'd liquidly murmur a song.

Let us not think so slightly of Chinese sentiment after this.

Spiritual Senses.

Prof. Benjamin Peirce, the great mathematician, having provided for a spiritual body, thus goes on to speak of the new senses with which it may be equipped: We have here five imperfect senses, and they are as much as we can manage in this terrestrial world. A life-time is required for most of us to become journeymen in the use of either of them, and no man has yet been known who was master of them all. Touch, taste and smell arise from objects in immediate contact with the nerves. Their wide range of perception in different persons, and their great capacity for education, give us undoubted intimation of how much they may be extended in a more delicate and sensitive organization. Their variety of character dependent upon their location in their nervous system, and their apparent difference in the inferior animals, suggest the possibility and probability of increase of variety in the future, when they may be usefully employed. Hearing, sight, by which we communicate with our fellows and perceive distant objects, are conveyed by means of vibrations. Auditory vibrations may not be often more than ten in a second, or they may be as many as twenty thousand. Visual vibrations, on the contrary, are not less than four hundred millions of millions in a second, and may be as many as eight hundred millions of millions. Between these two limits, with a vast range of untried perception! There is ample room for more than forty new senses, each of which might have its own peculiar effect upon the nerves of the observer, and give a corresponding variety of information and opportunity for scientific study, for the invention of strange varieties of microscope, telescope and spectroscopy, to strengthen the new senses for beautiful and useful purposes. The sense of hearing, or the sense of sound, is a wonderful faculty, and imagination. Such is the glory of the intellectual future life naturally suggested by Christian philosophy. How infinitely grand in comparison with the elemental joys presented by other forms of religion! It is the natural and reasonable expansion of the ideal development, which began with the nebular theory. Judge the tree by its fruit. Is this magnificent display of refinement a human delusion, or is it a divine reality? The heavens and the earth have spoken to declare the glory of God. It is not a tale told by an idiot, signifying nothing. It is the poem of an infinite imagination signifying immortality.

Anniversary at Lowell, Mich.

E. A. Chapman writes: "The celebration in Train's Hall of the thirty-first anniversary of Modern Spiritualism, was completely successful. A commodious hall, an audience of the very best of speaking and music, why should there be failure? We are all proud of our meeting, and when we consider the great success of our State convention at Lansing, and the anniversary at Battle Creek, we think we have reason to be proud of the present status of our beloved cause in Michigan. Our meeting opened Saturday afternoon at 2 1/2 p. m., and throughout the utmost harmony and good feeling prevailed. Next a veteran Spiritualist, formerly a Methodist minister, presided as chairman. Saturday afternoon speeches were made by Giles B. Stebbins, Mrs. Lydia A. Pearsall, and Rev. Charles A. Andrus. Sunday morning there was a conference, followed by an able address from Giles B. Stebbins, on the "Hydeville raps," from his own experience. At the close of the meeting the resolutions adopted at our State convention were passed with the greatest enthusiasm, especially those which have reference to taxing church property and the use of the Bible in our schools. A vote of thanks was given to Bro. Stebbins for the interest he has manifested in our meeting, for his untiring efforts in behalf of Spiritualism in our State, and for his aid in opposing the bill in the legislature prohibiting persons from healing or practicing medicines with a diploma; also to the friends of Spiritualism, Mr. E. A. Driscoll, wife and sister, both daughters of A. L. Shaw, the well known Spiritualist, for their soul-stirring music. Sunday afternoon the time was occupied by Mrs. Pearsall and Mr. Andrus. Sunday evening there occurred the event of the season. Bro. Andrus calling for two subjects for poems, "Sunshine" and "Igersoll's travesty." An honest God is the noblest work of man," were presented. Without a moment's delay Bro. Andrus improvised under spirit control two lengthy poems, the merits of which are rarely surpassed even with the most careful preparation. On the whole our anniversary was a grand success. Our "spiritual strength is renewed" and our pathway grows brighter and brighter.

A Spirit's Ado.

Reports of mysterious manifestations at the A. H. Roble place, on Dry Creek, have been prevalent for several days past, and blood-curdling tales of inhuman forms in life regulation tales, which vanish into thin air when approached, and of mournful wallings, shutters rattling and all sorts of hideous noises, have made food for gossip for some time. Various conjectures are afloat concerning it, but the facts seem to be as follows: The apparition was first seen on Saturday night last walking slowly along the porch, and uttering cries of a sorrowful description. It was not investigated very thoroughly by the first observer. He said he hadn't lost any. It appeared again at a later hour, in the field, to Scott Myers and three others. Mr. Myers shot at it three times, and at each particular shot it came nearer to the party, until they concluded to leave. The personal appearance of the spiritual gentleman is said to be that of a priest clad in flowing surplice and robes. The boys are considerably excited about the matter, and several of our young braves are talking about going out and interviewing the chap.

Now, boys, you shouldn't get excited about it. If it is all imagination it will not hurt you. If it is a genuine spirit just in from the celestial kingdom, some one of you with mediolistic proclivities can form a battery and converse with it. If it fails to respond to your earnest endeavors to secure the interview, it is undoubtedly a fraud. You may deal gently with it, however, and not attempt to dictate to it or create any excitement. There is a scientific explanation of phenomena of this character which demands more attention than has heretofore been given to it. The superstitious dread of people of all ranks has prevented that careful and candid investigation necessary to arrive at facts.—Boise City (Idaho) Republican.

W. D. Santee (of Union City, Tenn.) came in a late JOURNAL, as W. D. Santee, to write to him take note.

"PLEASE LET HER GO HOME."

This Was the Plea of a Little Girl in a Justice's Court in Her Mother's Behalf.

"Please sir, to let my mamma go home with us. If you send her away there'll be no one to take care of little Alice; and then she's so good to all of us. We won't let her go away again and—get drunk, and she won't want to, we love her so. Please to let her go."

"But doesn't your mother spend her money for drink which ought to buy you bread and butter?" "Only once in a while, sir; there never was a better mamma than ours, and we'll take such good care of her and be so good that she won't want any more whiskey, 'cause it's that, sir, which makes her bad once in a while."

"What have you to say, madam? You have been let off so many times on good promises that I am losing faith in you."

"Your honor, I know I don't deserve any mercy at your hands, but for the sake of these darling children let me try once more to be the good mother they think I am. God only knows why I can't help drinking, and why I should degrade myself by getting drunk and then abusing these innocent little children. I thought this would be the last time, and that they would be so much better off without me, that I said—"

"I would know myself, and I was angry when a policeman pulled me out of the lake and saved my miserable life. I don't do anything to feed and clothe them; why do they love and pity me so? I only spend their hard-earned money for drink. How much better for them if I could be dead! More than once, your honor, have they gone hungry for days, and been dressed almost in rags, just because I had spent the last pennies for drink. I have a helpless little babe at home who was almost starved, I know, and yet none of them ever complained. I am not going back to them; send me to the Bridewell, where I may find fit companions in drunkards and outcasts, and can scrub and dig at the lowest work till I make myself forget that I ever had a home and such precious children. My God, what a thing I am! You don't know how I despise myself. Is there any hope for me, do you think, sir? I wish I could deserve their kindness and love, and your mercy. Shall I be renewed, and I'll swear by the help of my Maker to keep them in the future."

"Let the fine be \$100, but I will suspend it and try her again."

A scene in the North Side Police Court on Monday last is only half reproduced in the above narrated colloquy between Justice Kaufman and two other women a woman forty-five years of age, but with an apparent experience of the saddest kind stamped on her features, and the other a child not yet ten years old. There were other parties present who did little but—"

SMOTHER THE SONS which choked off any attempt to speak. They were other children of the desolated mother—a daughter twenty-one years of age, very neatly but plainly dressed, and with an intelligent and somewhat cultivated countenance; a son two years younger, and another boy about seven. This last being a little girl who pleaded for her mother, were standing on either side of the woman clinging to her dress and hands.

The woman was Mrs. Mary Creigle, who lives in rented rooms at the corner of Erie and Franklin streets, and she was before Justice Kaufman for being drunk and disorderly. The term "disorderly" is well known to cover a multitude of sins and misdemeanors, and in this case applied more to an attempt to commit suicide anything than to any other offense. Her husband had been wandering along the lakeshore, and kept so close a watch on her movements that he was enabled to be at hand and pull her from the lake soon after she had plunged head foremost

from one of the piers. She was recovering from a drunken debauch, and had settled so low into the gulf of despair that she had determined to rid the world and her family of respectable children of her worthless life. She pleaded with the officer, with tears and prayers, to let her die. He was inexorable, and conducted her to the police station. She was placed in a cell and her eldest daughter sent for. That dutiful young woman never uttered a word of blame when she arrived, but in the tenderest kindness set about making her mother comfortable. She removed the wet garments and redressed the soaked stockings and underclothing with her own. Food was brought from home, and everything done that could be to comfort and cheer the poor woman. The other children came and, shed the fragrance of their love and affection on the heart of their despairing mother. On the following morning they appeared in the police court, and became her attorneys in simple pleas for mitigated punishment; which outweighed any defense that the ablest lawyer could have made.

Mrs. Creigle was once the wife of a prosperous and comfortably situated man of business. He died the second year after the fire, but left the family provided with a good home and the means of support which a well-equipped and well-stocked grocery store could furnish. All these were clear of debt and furnished a good income. Soon after Mr. Creigle's death the widow

COMMANDED TO DRINK, and became an actual drunkard. Six months after her husband died a child was born, which lived till to-day, but which is physically helpless. The property was mortgaged from time to time, as the business in the store declined through lack of attention, to furnish her with the means of disipation. At length all the property had slipped from her, and she became destitute.

The children were always kind to their mother, and did what they could to furnish support for the family. Now the eldest girl, a young lady of twenty-one, and the oldest boy, two years younger, have good situations, and, each week, turn in to their mother nine dollars, with which she pays rent, buys coal, provisions and clothing for herself and the smaller children. With the balance of their wages they support themselves. They deplore deeply the disgraceful conduct of their only parent, but have endured it for years without a murmur or the least indication of wavering affection. They say there—"

NEVER WAS A BETTER MOTHER than she when she lets liquor alone. It is only once in three or four weeks that she yields to the overpowering temptation to drink, and then she indulges in a prolonged "spree" of several days. Their entreaties have always been in vain, and at length they had patiently submitted to this indication of their otherwise happy life, and tried to keep her from harm.

The children are all honest and industrious, and have made the most of their narrow resources for improvement mentally. They are highly respected by the neighbors and deserve encomiums for their filial affections such as few others deserve. The eldest have occupied themselves in earning money; the younger in staying faithfully at home and caring for the six-year old helpless little sister. The family consists of eight children, and when it is considered that but two of them succeed in turning in any money for the support of the whole, the circumstances approach nearer to the pitiful.—Chicago Times.

The Thirty-First Anniversary at Leesville, Ohio.

The thirty-first anniversary was duly celebrated at Leesville, Ohio, on Monday evening, March 31st. An able address was delivered by J. S. Burr. His was followed by Ebenezer Hixon and Bas. W. Price; Mrs. Mary E. Kari gave an address in indication of religion and the Bible, was answered by Messrs. Nixon and Harris. Paul Preston was chairman of the meeting and A. E. Adair, secretary.

W. D. Moore writes: I feel proud of the JOURNAL; it is growing better all the time. I trust that you will urge upon Spiritualists the necessity of organization. I endorse your views regarding the Scripture. Let Spiritualists stop defaming the Bible and take it as their text book to prove modern Spiritualism, and more good will be accomplished than at present.

T. J. Blackburn, of East Liberty, Ohio, writes: The cause of Spiritualism is progressing in our town. Right will prevail, and truth will come to the surface. We have some good mediums here. People are becoming more liberal in their views. We are working hard for the cause of Spiritualism.

A Dream and Its Result.

To the Editor of the Religio-Philosophical Journal:

To-day, March 25th, I received a number of the JOURNAL, and some two weeks ago I received another copy. Well, I have read them. The one two weeks ago annoyed me a good deal. I did not want to be stirred up on Spiritualism. I was settled on that subject—that there was a damn good deal to be said for it. Then I thought perhaps it was sent by the editor, and duty to him demanded a perusal. So I glanced over it in a cursory manner, reading some of the short paragraphs and the headings, and a few lines of the heavy articles, then I laid it down and went to bed and I dreamed I was reading the JOURNAL, and a tall, majestic lady, a stranger, stepped into the room, and very solemnly and pointedly remarked: "That is no way to read such a paper. I felt the rebuke so keenly that I awoke, and after a few moments' reflection I laughed to think how Spiritualists would interpret such a dream as that: It was one of those impressive vivid dreams, that all the world have, through all time, regarded as surely correct, a premonition of a fact, and have founded prophecies upon them, and from which ghosts, spirits, devils and gods have been inferred.

Well, when I have such dreams as that I always follow their admonition, and have found that in nine cases out of ten, and more, they turn out to be as truthful as any words spoken when parties are wide awake, and have both optical and auricular demonstration. So the next morning I took your paper in hand for a careful, thorough reading, and it seemed to stand out in bold relief beyond anything I had read, in philosophy and science. Mr. Stebbins' "Finis" article, criticism of Herbert Spencer, was demonstrably correct, except the first introductory paragraph. Then, Mr. Tyrell's article seemed not only theoretically correct, but fully ablyze with logical accuracy. But not being a Spiritualist, and having no confidence in mere logical deduction, I had to stop reading and invoke the dream lady, and the table jumped about three inches, as near as I could judge. Then I had another laugh at your fanciful interpretation of such phenomena, and I said, "Well, Madam ghost, what now?" and I picked up a pencil and placed my hand on the margin of the paper, and it wrote this: "Go ahead; write." So I took a pen and paper, and being an atheist and unbeliever, I wrote the following on the remarks you quote in your last issue from Mr. Tyrell, to wit: "When material philosophy has convinced a man that he is but some transient phantasm of matter, soon to be dissipated into unconciousness; nothingness; he sinks at once in value in his own estimation; all incentives to culture die out."

That is practically incorrect; good only at a logical deduction, but logical deductions do not make facts. The facts are, that unbelievers and materialists have all of this world that believers have, and are as much interested in the same culture, with a decided advantage, that they suffer no division of their intellects to be wasted on a life beyond death, of which they now know nothing. Who limits his faculties to one life which he knows and understands, has his all for usefulness here, while he who divides with his fancy for another life, gives up his best chance for home culture. No people, whether believers or unbelievers, ever get but a small portion of their thoughts into practical operation in the world, and whether the believers in another life get the right into operation for usefulness in culture, than the unbelievers do, is a question to be settled, not by logic, but by the historical facts of their lives.

Mr. Tyrell is sound in his logic, but human logic does not run in the rate of nature. Surely Mr. Tyrell, and everybody else, would like to know an opponent's plea on his logical allegation against us poor unbelievers. Then let us be duly and respectfully considerate, and take a look all round, and let the same logic speak for itself. None so liberal as he who respects his brother's opposing views.

To evince superiority of believers over unbelievers, Mr. Tyrell asks: "Why educate, polish and refine our sons and daughters for companionship of worms?" Why assent or intimate that we do educate them for companionship of worms? Does not Mr. T. know that we have no such purpose in view? We educate them for usefulness in the world, and for the enjoyment of life here, and that education is for companionship of worms. Only believers entertain that idea, and that not for themselves, but only as a disgusting thought to detract from their opponents. Human nature is weak, and one thing we know, that Spiritualism does not need such advocacy as that, any more than it needs lawn frocks or buffalo skin beads to bring out materializations. Who is it that says he is nothing but a poor worm of the dust; not the atheistical unbeliever, but the affecting, self-deceiving false believer.

Why spend time and toll to rear costly temples which must to-morrow be laid in ashes? Are they reared for another life? They are useful here for the pleasures of this life. Why indulge the fancy that they are useful for another life, more than the houses and barns we build? The history of them is that there are ten times the quantity, strike and fill feeling over them that there are over barns and houses.

Just now something is distinctly drumming out "Yankee Doodle," double quick. I guess Mr. Tyrell's arguments are what that dream lady set me after. So let us look a little further.

It is the material philosophy, as contra distinguished from spiritual philosophy, that troubles Mr. Tyrell and the Spiritualists. But is there any such thing as a material philosophy? A distinction between matter and spirit? Let us assume an example of one thing material, and we shall see just how the facts stand, just how the ghost of your dead friend is made, and just how they drum out "Yankee Doodle," and just where that dream lady came from; only I am afraid my article will be too lengthy, if I trace it through.

Now, I propose as an example, carbonic acid gas. That is a material substance, and it has the elements. It is a compound substance, resulting from a union of carbon and oxygen. It is a gas, and it is without reach of observation than a spirit is, without supplements to sensation. Supplementary instruments bring it into observation, just as supplementary instruments bring spirits into observation, and then the gas is known only by its phenomena, just as spirits are known only by their phenomena. All material display phenomena. There is matter, and there are the phenomena of matter, and these two make all of our knowledge of things. Each compound substance has its phenomena, and each simple substance has another different set of phenomena, and all phenomena are extinguishable, and may be lighted up and annihilated continually, like the blaze of a lamp; but the results of the phenomena are vast and innumerable, no less than the products of the changes of forms in organic nature. Carbonic acid gas passing through water makes it sparkle; passing through vinegar makes it effervesce and foam, and if a spirit was there, intelligibly raising a mighty commotion. Confined in a strong iron vessel with a hole reaching to it no bigger than a knitting needle, it resists all efforts to stop that hole, so if two strong men hold an iron bar against it, it will push away like a mighty spirit. Then it assumes quite a new form, it becomes a cold, like ice, and will then freeze mercury, so that it may be hammered into nails. Then, entering into animal bodies, it makes all the flesh and fat; so without the phenomena of carbonic acid gas there could be no animal bodies on the earth. Then it enters the little seed of the elm tree and undergoes decomposition, adding its carbon to the seed, till the gigantic elm tree is built up, and so of every other vegetable growth on the earth. So without the phenomena of carbonic acid gas there could be no vegetable thing, and we could have no artificial heat nor artificial light on the earth. There is still another set of phenomena belonging to carbonic acid gas. Immersed in it, no fire could burn an instant, and all animal and vegetable life would be instantly annihilated. So we see that the phenomena of matter, and these two matter, far transcending everything displayed by Spiritualism, and probably not an hundredth part of the phenomena of carbonic acid gas, has ever been traced by mortal man, leaving a vast field to occasionally address our faculties of observation in character of mysteries.

Now, if we supplement our faculties, we may see that this gas, and have two entirely different things to deal with: oxygen and carbon, which display entirely different qualities, and in extent and variety beyond the phenomena of carbonic acid; and the widest conceptions of spirit cannot differ more from matter than carbonic acid differs from one of its elements, carbon, which is pure in the diamond stone, and nearly so in charcoal.

In separating the elements of carbonic gas we are at our ultimates of knowledge on the two elements, oxygen and carbon, but the intimations are strong that the ultimates of our knowledge are not the ultimates of nature; that those simple substances, oxygen and carbon, are susceptible of much further analysis; had we supplements to sensation sufficient or adequate for such analysis, then millions of other phenomena now unknown would be displayed, but which occasionally come into observation as mysteries, which, in our ignorance, we refer to spirits. But we know nothing about this, up to the ultimate of observation, as far as is known, except the intimation of susceptibility beyond; and as far as observation extends, it gives knowledge to both the Spiritualists and the Materialists, who know and understand alike; but what is beyond knowledge or observation, intimated, the one party names spirit, and the other party names matter or material; but they both mean the same thing—that is beyond knowledge. They cannot mean a difference, because neither party has any greater extent of knowledge, stretch fancy, as far and wild as they may. The meaning is the same, differing only in name, as when one person calls an animal bear, and another calls it ursus or bruin. They are agreed—if they know it. So, Mr. Editor, though a materialist, knowing the spiritual phenomena to be certain, just as you know them, can with equal truth and propriety subscribe myself a spiritualist.

CHELESEA, MASS. CARLOS TREWENBURT.

"A State Sunday."

Some weeks ago Prof. Swing delivered a sermon to which the daily papers gave the above heading in their report of it. Hon. A. J. Grover, of this city, made through the Inter-Ocean a somewhat extended, and able criticism of the sermon. After complimenting Prof. Swing, in very high terms Mr. Grover goes on to say:—

"While all this is true of Prof. Swing, it is also true as the rationalists think, that there is sometimes too much of the odor of Calvinism clinging to the old clerical garments which he used to wear, and which he occasionally appears in now. In his last sermon on 'The State Sunday,' admirable as it is, there seems to be running through it traces of the old idea that the State ought to help the church to monopolize every seventh day."

"He says 'That the church is unable to furnish the masses with an actual Sunday. Men will not believe in, or obey, the philosophy of the church; they do not believe in the moral principles which the duty devolves upon it, of furnishing a Sunday for the common public, a day that shall chain the monster vices, etc.' From such a Sunday, made decent by the State, the church can extract more final help than it can ever hope to find in a Sunday that is a chaos, not shaped into beauty, by either law or gospel."

"This is an illustration of the dipping of the needle of Prof. Swing toward the old magnet of Calvinism. Have we not had enough of the Sunday of the State, among the old Scotch Presbyterians in Scotland, and the Roundheads of England, and the Puritans of New England?"

"The existing Sunday is the license consequent on society breaking loose from the unreasonable exactions of Calvinism, that made Sabbath-breaking a felony; and Sabbath breaking was laughter and song, and non-attendance at church, when sermons were three hours long. Which of the two Sundays, the existing one, which the Professor calls 'a hell on earth,' or the old Scotch Roundhead or Puritan Sunday would Professor Swing prefer? A Chicago Sunday, bad as it is, is several hundred per cent better than the old Sunday of the Scotch kirk."

"But when good, large-hearted and truly religious infidels remember how recently the church have driven men out of the pulpit for preaching the exception of Spain, the chief manufacturers and consumers of strong drinks; that the Bible Old and New Testament, teaches the so-called virtue of wine drinking, as well as the righteousness of slavery; even good-hearted, clear-headed, and temperance infidels, naturally distrust the wisdom of helping the church secure a monopoly of Sunday or any other day."

"Give us the license of our existing Sunday, with the evils which flow from the saloons, rather than the stillness of death, mentally and spiritually, which would come when all voices are hushed by law except the law of the priest."

Sermons on Their Merits.

Rev. J. L. Jones, of Janesville, Wis. has made a departure among the clergy. Determined to have his church rest on sound business principles, he has with his usual boldness issued a circular announcing that "I have this day released the offices of All Souls' Church, from all further responsibility as to how far they shall be supported, or what salary or assured income, but will trust to such support as my pulpit ministrations and general usefulness in Janesville will command. There will be no pew-renting or reserved seats in this church, no collection taken up, and no church begging. Annual tickets, good for a seat in any part of the church, will be sold for five dollars per year. Those not holding annual tickets will have an opportunity of leaving upon the table at the door ten cents on leaving, or retiring, if they so desire. Friends will be requested to make their own change." Mr. Jones proceeds to give, among his reasons for this change, "that the present management of church finances is a reproach to religion and an offense to decent business morals. Debts are loosely contracted, and the revenue collected often by undignified means." His "salary is not paid with industry or promptness. Some of the few ever-willing supporters. Some such plan as this must be adopted in order to save the democracy of the church. I much desire that the church in which I preach shall be as congenial a home to the mechanic as to the capitalist. This I believe can be done by putting the privileges at an uniform rate and within the reach of the poorest. I have no desire or need to remain in Janesville, and I trust my work is of sufficient value in the community to command a decent support on its own merits." We cannot but admire the boldness of the circular. At last accounts the plan was working well, and Mr. Jones had a fair prospect of being soon ready to lend money to his salaried brethren.—Unity.

The movement inaugurated above, is a commendable one, and we hope that this honest sincere minister of the gospel, maybe fully rewarded in his efforts to maintain unsullied the religion which he is so earnestly endeavoring to maintain.

The Wateksa Wonder.

The Wateksa Wonder is the title of a pamphlet published by the Religio-Philosophical Journal, of Chicago, Ill., being the story of Mary L. Vennum, of Wateksa, Ill., whose history is, without exception the most wonderful relation of spiritual phenomena ever read or heard of. The story is most marvelous, yet seemingly too well authenticated to doubt. The price of the pamphlet is fifteen cents.—See Northwest, Oct. 24, 1878.

J. P. Whiting writes: Without your ever welcome ministering angel of light, the JOURNAL, I should be like a ship at sea without rudder or compass. You know you are right, so go ahead, and may the good angels ever bless you, in your most earnest prayer.

Mrs. H. N. G. Butts writes: The JOURNAL, I think grows in interest every number, and I congratulate you on its success. The department "Woman and the Household," is quite an acquisition to the paper.

J. Patten writes:—Go on in the good work and may the angels help you. Your paper is all that I could wish.

Notes and Extracts.

Inspiration is a perpetual blessing. "When each fulfills a wise design, In his own orbit he will shine." The great want of Spiritualism is aspiration, spirit-culture, soul-development. The orator is born, not made. Art refines and guides, but does not give the speaking power. Clouds are the veil behind which the face of day coquettishly hides itself to enhance its beauty. He travels safe and not unpleasantly, who is guided by poverty and guided by love.—Sir Philip Sidney.

The freely only shines when on the wing; so it is with the mind; when we once rest, we darken.—Bacon. Adversity has the effect of eliciting talents which in prosperous circumstances would have lain dormant. Spirituality is beyond price, and is not to be appraised by any monetary standard of commercial currency. With regard to man's duties, sectarian Christianity prescribes many that thousands of the best men and women of the world cannot perform.

Aspire to or breathe out, towards goodness, usefulness, purity, and truth, and inspirations to realize the work aimed at a success will be returned. Shadows are not seen as realities—we know them only by privation; darkness and coldness are negative terms, and only express the absence of light and heat. The Spiritualist does not want to be carried into heaven in somebody's arms, as though he was a helpless baby; nor sneak in behind someone's back, as though a trembling coward. Power, like the diamond, dazzles the beholder and also the wearer; it dazzles meanness; it magnifies littleness; to what is contemptible it gives authority; and to what is low, exaltation.

J. Madison Allen writes: "I think the whole South will some day be a fine field for spiritual workers. The people are impressive, and are beginning to dare to think as well as feel. If not for that of conscience, yet at least ambition's sake, let us reject ambition, let us disdain that thirst of honor and renown so low and mendacious that it makes us beg it of all sorts of people. Though Spiritualism destroys the popular religious notions about the future state, and man's condition therein, it builds up a much more reasonable and attractive system of teaching on the subject. What each one desires to see accomplished in this generation is the liberation of the people from visionary and unsubstantial dogmas, so as to prepare them for the reception of a truer and a purer religion. Inspiration is a perfectly natural thing. Theologians have long taught that it was not only a direct gift of God to a chosen few, but was communicated in a supernatural manner, and practically amounted to a miracle. The testimony of all human experience and universal history is, that no people ever accomplished any great and honorable ends without a respectful recognition of those masterly spirits who silently rule the world. Spiritualism only needs to be placed on a practical organic basis, with means and methods adapted to its divine uses and deathless issues, and it will speedily become the philosophy and religion of the civilized world. Spiritualism first of all demonstrates by present facts the reality of a future state of conscious, intelligent, immortal existence for the human family, instead of asking you to believe in it on the strength of certain ancient records. Perfect freedom of thought and utterance are essential to progress; and the more free and unconfined the press is, the less danger is there of schemes prejudicial to the national interest obtaining a support among the people.—Amos.

Man is imperfect. Many persons are in a very crude, undeveloped state as yet, and do much that is bad; but the worst have divinity within them, which is an element that guarantees their gradual elevation and ultimate purity and happiness. If certain persons in ancient times could place themselves in rapport with the invisible world, and receive inspiration from superior intelligences, why might not others in later days establish a similar connection and obtain a like Divine influx.

"What must I do to be saved?" is the great and all-important question which Orthodox would have man ask; and of course it gives him a ready and supposed satisfactory answer—"Believe on the Lord Jesus Christ, and thou shalt be saved." It is difficult in the absence of all means of testing personal identity of the communicating spirit to arrive at any entirely reliable conclusion, and the result is that the majority of cautious investigators leave the question of the identity of the agents an open one.

Circles who do not aspire for something higher, in their mediums open to grave dangers from low influences; mediums who do not aspire to become better, have but little scope for lasting usefulness. Aspiration must not be confounded with ambition and self-conceit. Thus science comes in to confirm that great deduction of Spiritualism, which assures us of the solidarity of all life and intelligence in whatever world or system they may be developed, that we none of us are aliens in God's universe, but cosmopolitans, entitled to the freedom of the whole of it; by, born to make all the past and all the future our heritage.—Euseb Sargent.

You have but to reflect on the condition of mankind in the earth-life, to become alive to the fact that a vast number of individuals are in a very crude and backward state of development. The combination of elements in their case is somewhat like the condition of a world when it is in its early stage of formation from a nebulous state into a more symmetrical and solid body. During the revolutionary period, this country had produced a remarkable man in the person of Dr. George de Benneville, who lived at Reading, Pa. This gentleman's spiritual development enabled him to accurately describe events at great distances from the scenes of their actual occurrence. He thus announced the precise hour that the British forces evacuated Philadelphia.

The brilliant poems, and masterly addresses, not to mention other things, which are often given impromptu, under the inspiration of the Spirit-world, by persons who in their normal condition could produce nothing approaching to them, prove the continuity and present existence of this illuminating, energizing, and expanding influence; and kindle the expectation of still more marvellous and beneficial exhibition of it as time rolls on.

The greatest mind is your master and mine. The most original thinker of his time; the man with the deepest insight; the clearest interpreter of all hidden realities; the man who is most successful in discovering the subtle principles of matter, and in subordinating the great forces and laws of nature to the advancement of all human interests—these are the men who, in all ages and countries, have led the great host forward and upward.

A telescope is an instrument for viewing distant objects. It brings the stars near to us, and enables us to examine them more clearly than with the naked eye. Multitudes of stars, that are invisible to unassisted sight, become objects of vast importance when scanned through the telescope. "Star dust" becomes systems of worlds resting around their solar centers. The telescope is the creature's instrument, as far as his comprehension of them is concerned. So does clairvoyance reveal a new record.

Spiritualism teaches that there is no sudden change on entering the Spirit-world, but that all persons gravitate to the exact sphere, or which, spiritually, morally, and intellectually, they are fitted, and that the future life is in its first stages, to a large extent, a counterpart of the present; that spiritual realities are as tangible to the inhabitants of the Spirit-world as material bodies are to the inhabitants of the material world, and that the inhabitants of the spiritual world normally stand in relation to the material universe as embodied human beings in their normal condition stand in relation to objects in the spiritual world.

