

lectures, says the *Norfolk Ledger-Dispatch*, "and he calls it Spiritualism. Spiritualism has already exacted a heavy toll in the United States. Numbers of its converts are in the insane asylums and others are seeking in vain for the joy that once was theirs when they took things pertaining to the curtailed future for granted, and trusted in the God who had created them." However, this disciple of Spiritualism will make some inroads here among church-going people who take their views of religion rather lightly, thinks the *Providence News*. "Their Christian aspirations are usually satisfied by listening to a dull sermon and their knowledge of the Bible is too abstract for definition."

"But he can hope for no success among those who are really Christians by instinct, sincere practise and indestructible faith. His cult will grow, just as does Dowie's, just as do the new fire worshippers of our Northwest, gathering in the unattached minds and the delvers after the impossible. The true Christian teachings will continue to blossom, adding to the wealth of souls saved and extending the power of established religion against the assaults of psychic schools, or well-thinking people with overdeveloped imagination."

Taking Sir Arthur to task for his statement that Spiritualism will supplant the religion of to-day, the *Baltimore News* remarks that notwithstanding many such assertions, the Church has kept on growing. And, "judging from recent reports, they have never been so active or so well attended as they have been within the last year. In practically all of them the communicants will not believe the less because their faith is "the substance of things hoped for, the evidence of things not seen."

And the average man, says the *Indianapolis Star*, is willing to trust in the Lord that the heavenly environment for his freed soul will be all that it should be. "For this reason the Biblical references to the abode of the departed meet all needs."

"Have the oftentimes unlettered mediums, with their Indian 'controls,' ever offered anything better or more beautiful than this told of the 'new heaven' by John: 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away.'

"Also it is said: 'They shall see His face and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever.'

"The holy city 'of pure gold, like unto clear glass,' with its wall of jasper, its foundations garnished with all manner of precious stones and its gates of pearl, is a figurative picture, but it means all the glories that St. John the divine could comprehend and no description by spiritualist mediums approaches it. For the city as John leaves it may mean to each man the heaven of his highest dreams. He may picture heaven as endowed with all the glories that he knows or can imagine. There is no limit to its wonders save the limit of his mind. But how infinitely far it goes beyond Conan Doyle's heaven!"

CRIMINALS ON CAUSES OF CRIME

"THE WOMAN TEMPTED ME," is the first recorded complaint, and man has echoed it as ungallantly ever since the Garden of Eden was closed against him. It was reechoed the other day in the Illinois State Penitentiary at Joliet when a young man laid the cause of his downfall against that Eve in modern guise, the "flapper." An older man spoke more closely by the book, perhaps, when he said that environment and association and the lack of proper home training were chiefly responsible for his undoing. There were also several statements that graft on the part of corrupt officials made the path of crime easier to follow, since, if the criminal were moderately successful in his "profession," his case could be "fixt" for a stated amount. The convicts were examined by a committee appointed by the American Bar Association to study the cause of crime and to learn the preventives and remedies to be applied if the present crime wave is not to become a veritable flood. Headed by Judge Marcus Kavanagh, of Chicago, the committee includes former Governor Charles S. Whitman, of New York; Wade H. Ellis, of Cincinnati and Washington; former Attorney-General William B. Swaney, of Chattanooga; and Charles H. Farnham of St. Paul. After examining a few Chicago experts in criminology, the committee went to Joliet to learn from convicts themselves the chief causes of their undoing, and will come next month to New York.

"Why do men go wrong?" was the question put by the committee to several inmates of the Joliet penitentiary selected because of the intelligent answers they were expected to give. Failure properly to handle first offenders and the mistake of segregating them in the county jails—known to them as "schools of crime"—were the reasons assigned by three convicts.

"The whole trouble as I see it," said a young confidence man, "lies in the fact that youngsters when first arrested are thrown into jail with a lot of old-time criminals. The criminals talk nothing but crime, crime, crime. How they pulled their last job, how they got away, how they beat a case. The first offender's mind is filled with schemes to make easy money and get away with it. Segregation of first offenders, I think, is the thing that is needed most, particularly in county jails." The most potent factor in causing crime, said an old offender who has educated himself behind the bars, is environment and association. "You see it is like this," he said, as Richard C. Burritt reports the law committee's interview in the *Chicago Daily News*:

"When a young man reaches the ages of eighteen to twenty, he begins to realize that there are women in the world. He goes out with some of them. He makes a friend or two who is fast.

"It is a time in his life when he is not making much money and in order to take the girl to cabarets and step around with her he has to get more money. It is an easy step to stealing.

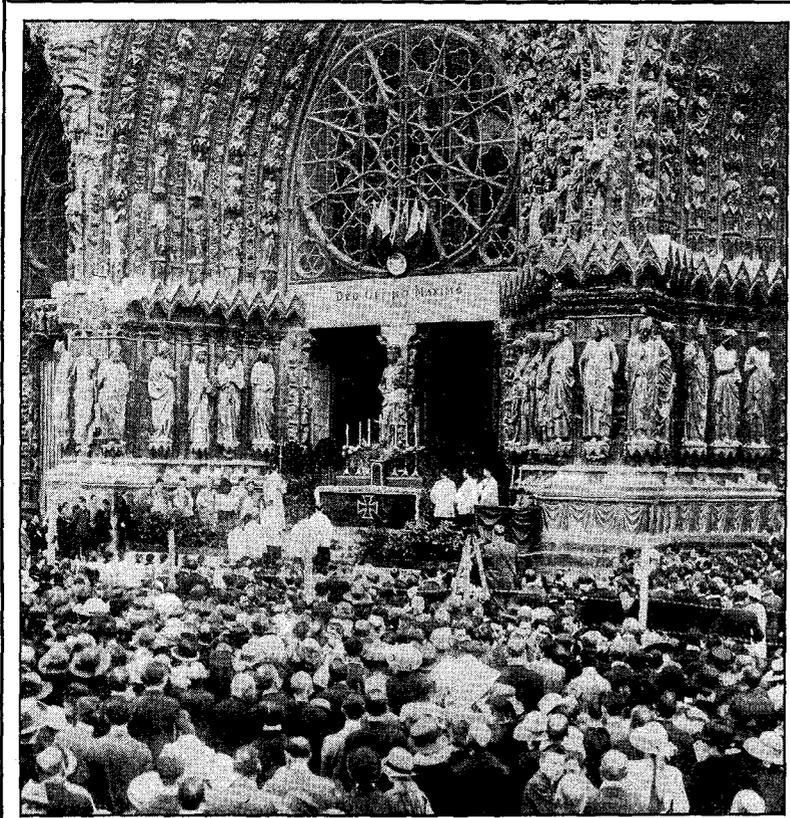


He knows he must make money enough to step around, because if he doesn't the girl will go with some one else.

"When he gets into a life of stealing he finds that there are organized sets or gangs of thieves. He finds that they have their lawyers, that they have professional bondsmen and professional witnesses. He finds that the gang pools its procedure; that when he belongs to the gang that his chances of beating a case are good and he can go on stealing. He observes that the man who works alone easily gets caught and is put away."

"You mention environment and association," interposed a member of the committee. "What is the effect if the man's home life is a good one?"

"I was just going to mention that. I believe," the prisoner



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WHAT FRENCH FAITH AND COURAGE HAVE ACHIEVED.

The beautiful Rheims Cathedral, marred and badly damaged during the war by German shells, is restored, and the event is marked by public thanksgiving.

went on, 'that a majority of men would not go wrong if they had a good home life. Some do, of course, but I had none myself. My people died when I was little and I came up in the underworld. I had to educate myself in the penitentiary. As a matter of fact, I wouldn't be here if I had had six hundred and fifty dollars.'

"Why not?" asked Wade Ellis of Washington, D. C., a member of the committee.

"I could have squared the case for that. I was told some one in the State's attorney's office would have handled it for that."

"Why, is that done?" Judge Kavanagh asked.

"It has always been done."

No simple and easy solution of the crime problem is indicated by the testimony of the Joliet penitentiary convicts, comments the Chicago paper editorially, but it thinks that this fact will not oppress or disappoint persons competent to deal with the matter. To realize the problem in all its magnitude is "the beginning of practical wisdom."

"Meantime the criminal code can be modernized, better juries obtained, needless delays avoided by firmness and independence on the part of the trial judges, and hair-splitting technicalities can be frowned upon by the courts of appeal and review.

"Much can be done by the mere application of common sense and civic courage. And politics can be kept out of the courtroom, prosecutors' offices and jury commissions."

REBUILDING THE MARTYRED CHURCHES

RELIGION IN FRANCE is not imperiled, it seems; nor is the high courage of the French in the face of adversity abated. In spite of all the other huge and pressing demands upon it, the French Government has decided, we are told, to issue bonds amounting in value to 200,000,000 francs to rebuild 3,000 churches destroyed in the war. Carrying the burden of a vast public debt, with little relief from the German reparations upon which they had set so much store, the French are said to have had all they could do to carry the ordinary expenses of government and provide funds for the restoration of their ruined villages, and for the rebuilding of houses in which to shelter the homeless. Yet, says the *Boston Transcript*, this was not enough. It was not sufficient to build their homes and their schools anew. There was yet another call on their funds and their energy:

"The martyred churches—some 3,000 in number—must be built, however hard prest the country was to find funds with which to meet the demands of the ordinary budget. War laid a particularly heavy hand upon the churches in the battle-swept areas. They were a favorite registration and reference point for the artillery; when other landmarks failed, artillery commanders could invariably find a church spire upon which they could adjust their fire, and enable them to prepare an effective 'fire for effect.' What light these churches could throw upon the varying fortunes of war, if they could but tell their full story!

"The war has done much to strengthen the cause of religion in France and increase the prestige of the Church. Priests and prelates by the thousands answered the clarion call of battle, and served and suffered in the trenches side by side with laymen. There was neither Church nor State, but all was France. A grateful nation, as the dawn of peace turns into the full noontide, acknowledges its debt to the Church, and desires to repay that debt by rebuilding these thousands of ruined churches. Nor is it without significance, especially to Americans, that the French have had the initiative to begin themselves to raise funds for this purpose. In as much as they have not waited for the generosity of others to show itself, they merit that generosity all the more."

In some towns and villages of the North and East districts of France, writes a correspondent of the *Boston Pilot* (Catholic), the recent conditions of parish life have been pitiful. Temporary wooden huts which are used for churches and for the housing of the clergy have proved far too small. So, we are told,

"It has been deemed wise that the rebuilding of permanent churches and presbyteries should be taken in hand without delay. There is to be a committee of architects to supervise all the work. This is looked upon as admirable for the artistic quality of the buildings to be undertaken.

"To the student of church architecture the rebuilding of these churches easily recalls one of the greatest periods in the history of all architecture. It was in France that some of the greatest architecture of all time, the great Gothic cathedrals and churches of the Middle Ages, reared their stately heads in a sublime era of building, and they have been subjects of close study and interest for countless persons."

The rebuilt churches will not go begging for congregations, we are told, for, on the whole, the war seems to have had a salutary effect on the religious situation in France. Closer contacts are said to have healed many former prejudices and to have ended the old religious conflicts. The truth is, writes Paul Concoeur in the *Paris Etudes*, "that the soil of France has been opened by the plowshare of war; the furrows have been made ready; sturdy workmen have begun to cast in the good seed. The spirit of sacrifice must render that seed fertile."