

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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SPIRITUAL MANIFESTATIONS.

EXPLAINING
CREATIONS, SUBVERSIONS, REDEMPTIONS, AND
HARMONIES.

AND
THEIR RELATIONS TO EACH OTHER.

WITH COPIOUS ILLUSTRATIONS.

PART III.

THE PROGRESS OF CREATIONS.

[CONTINUED.]

81. When these infinite activities have reached so near the end of the transition passage, or fourth series of progression, as to be perceived as light, proceeding at the average rate of say two hundred thousand miles per second, or ninety-six millions of miles in eight minutes, the straight lines have become so spirals, as that the ingenuity of man in some of its elevated states, has been able to perceive its spirals. As it proceeds toward creations, its velocities become less rapid, and its spirality greater, until, to all finite perception, it appears to rest in what we call the "footstool," "earth," or material substances of creation. (See No. 35, Ill. 3, 4, &c.)

82. Thus has the Infinite proceeded by His Infinite Activity, down to infinite finiteness, or the infinitely numerous infinitesimal material substances, which are His own life, form and substance, standing outmost, both as respects Himself and as respects finite creations. This is the point in which both the Creator and creation meet, and is the lowest of all things. Upon this creation is reared, it being a descent from the Creator's highest, to His lowest, through or by wisdom, power and activity, all of which are impressed upon this intermediate substance called matter, which is infinite as by itself, and as a thing as of itself, and infinitely numerous, as to finite parts. Here is where the Infinite and the finite colors or reside in one and the same thing, and upon the form of which is indelibly stamped both the infinite in the number of parts in the whole, and the finite in the parts singly considered. Matter is a universal infinite substratum or basis, consisting of infinitely numerous parts, or of infinitesimal particles, so to speak. It may be seen, also, that every function from the primary Love or desire of use, is stamped upon, or resides in, matter, agreeably to proposition 59 and Ill. Thus Love, wisdom, power and activity, all meet in the bases called matter. (No. 4, Ill. c.)

83. The unceasing change that is going on in everything, that is known to man, even in the centre of the earth, the rocks, &c., is proved by the continued exhalations of odors, magnetism, &c., from them. This proves that in every created thing, there is still that infinite life, and certainly shows that even what is called dead material substances, there is still the activity or life of the Infinite left in them. What the orbits, mentioned in No. 35, Ill. 4, above, lack of being perfect circles, are the analogies of the life of the Infinite still residing in them. (No. 89.) This life or activity of the Infinite that resides in the material substances, (see No. 35, Ill. j, 6.) has in it the nature or quality of the love of the Infinite, which proceeds by straight lines towards its object. (No. 79.) This is in its potency, in the material substance itself, which has never been, neither can ever be reduced to a state of perfect death, which perfect death does not exist. This life, as far as it is in potency, in material substances, inclines by straight lines towards every material finite object in creation, which as we are now considering it, consists wholly of an infinite number of infinitesimal particles of material substances. This endeavor, or desire towards the object, which is, to give all the good itself possesses to the object, (which is the love of the Infinite, No. 61.) is, in material substances, called the attraction of gravitation. This gravitation is in fact, a desire in every particle to get at, and to bless, each one and all other particles with all it possesses, being one and the same in essence with that love which bestows all blessings from the infinite fountain of all good, upon all creations, according to their infinitely numerous and variously diverse differences of states or reception.

84. That gravity is weakened in force, agreeably as the squares of the distances increase, is by virtue of the satisfactions derived to all finite loves, the energies and forces of which become spent and weakened, when divided among multifarious objects and dissimilarities of conditions. Distances in spaces are analogous to differences of states, qualities and conditions. By these, the intensity of finite love is influenced, and among material substances, which admit of the measurement of spaces, distances have the same effect as their analogies. The intensity of light, and the effects of heat, are both measured by the squares of the distances, and that of life or love above the centre of this transitional series, by similarities and dissimilarities, which are Spiritual distances.

Illustration. Supposing two straight lines or rays of light to diverge from a point, until they are two

feet apart. Then suppose two more straight lines of light, heat, or gravity, to diverge from the same point, until they, at the same rate of divergence, are two feet from each other, and also two feet from the other pair. These lines then, form the corners of a square pyramid, with its apex in the starting point, and base at a given distance from it. This base is two feet square. Multiply two feet or one side of the base, by itself or by another side of the base, and the product is four square or superficial feet. This is called the superficies of the base of that pyramid. Suppose, then, the same lines were continued twice the distance from the starting point or apex of the pyramid, it is evident the pyramid is now twice as high as at first, and the sides of the base four feet long instead of two, as in the first case. Multiply the side (four feet) by itself or by another side, and the product is now sixteen feet, or four times the size of the first base. Then the force of gravity, or intensity of light and heat, at twice the distance, is but one-fourth as strong as it was at the first distance from the starting point, because the same light, heat or gravity, in this case, spreads over four times the surface it did when it had proceeded only half the distance. Or, as the squares of the distances increase, the force of light, heat and gravity are weakened, and this is inversely, when more or greater, requires less or smaller.

85. Among material substances, that life, love, counts, endeavor, (No. 4, Ill. c.) that is bound down and cannot effect its object of going to, and blessing the object, appears as attraction or gravity, (No. 83.) but that which does actually escape is never-ceasing changes of the low, the finite things, (No. 83.) appears as force, because it carries with it the power of Omnipotence. (See again No. 35, Ill. j, 4 and 6.) It is, in this state, called repulsion or antipathy, and when hindered or confined in its progress, until it is greatly excited, it manifests great force.

Illustration. 1. The power of steam, the explosion of gunpowder, the swelling of heated solids, and of dry wood, upon the application of moisture, by which great rocks may be burst asunder, are evidences of this repulsive force set free, but which escapes our attention unless externally hindered in its passage, and becomes greatly excited and bursts from its prison house.

2. That attractions are unsatisfied loves, while repulsions and antipathies are satisfied, finite loves, may be seen in all movements of minds of low degree. Satisfy a child's attraction or desire for candy, fully, and he will repel it. Satisfy any impure love, or desire or attraction, to the full, and this is the effect. The antipathy of Amnon for Tamar, (2 Samuel xiii, 15.) was almost equal to an explosion of gunpowder! As minds are elevated toward the Infinite, the satisfactions of their loves produce less and less of repulsion or antipathy, until it is not felt in the least, in the satisfaction of elevated loves. As minds ascend toward the Infinite, this repulsion is changed to the opposite, so that in the doing of really honest and truly benevolent deeds, the love is increased, heightened and elevated, by its satisfactions, even to great felicity.

86. Material substances, as was stated, are the point of contact between the Infinite and the finite, the Creator and the created, because they in the complex, contain both Infinite and finite. Or an infinite substance, divisible into infinitely numerous finite parts, and in each part, as a soul in a body, exists the impress of the inmost or highest principles of the Infinite, that is Love, Wisdom, Power and Activity, combined. These substances, therefore, are the lowest or outermost of both the Creator and the created; for toward them, from the highest, progression descends, until it rests, and from this resting point it rises toward the Infinite in more and more perfect life-forms and substances forever, without ever being able to reach the Infinite, because there is no proportion or ratio between finite and infinite, because finites forever multiplied would not reach Infinity! This renders the complete return to infinity or Divinity impossible to finite existences.

Illustration. Any one may make seven figures or digits thus, 1 1 1 1 1 1, in less than two seconds of time. They amount by numeration to one million one hundred and eleven thousand one hundred and eleven, which would take a person a full month to count one by one at a moderate rate. Add one stroke more and the sum would take ten months in counting! Add one more, and over eight years would be required! The sum is now beyond finite conception in the work of two seconds; but still add another stroke and eighty-three years would be required! One more, and eight hundred and thirty-three years are necessary!!! Then suppose to be added to this work of two seconds, stroke after stroke for ten thousand times ten thousand years, still to this vast sum every stroke or digit that might be added, would make the sum one more than ten times what it was before, and yet so far would the sum be from infinity that each stroke would increase the whole number ten times more rapidly than the preceding.

87. The death-like appearance of material substances is only an appearance to finite eyes. These substances are only relatively dead. Every portion, part and particle of material substance has within it, or with it, or of it, life from the Infinite in relative compound, in respect to the greater active excitement that appears to exist in light. The whole theatre of created existences, exist and subsist in a sea or ocean of life, that encompasses or lives within those existences on all sides. Were this not the case, were there even the smallest vacuum of life, the activity of life would flow or rush into it with the most powerful pressure, inconceivably above the force of gunpowder explosions. Were there any considerable vacuity in this ocean of life, the

activity of the most apparently dead substances near by would rush into it, until they would lose their identities.

88. If it the disturbance of the equilibrated pressure of this sea or ocean of life which causes all winds, waves, currents, movements and motions of all sorts, both Spiritual and physical. It is the unsatisfied desires of that Love or inmost life, which causes the first movement towards creation, from, in or by by Infinite, and it is still the same equilibrated by the satisfactions derived from creations, that holds steadily, keeps up, and sustains all things by motions, movements, checks, balances, and activities, intended to supply all deficiencies, correct all defects, fill all vacuums, and obliterate all vacancies.

89. Creations were most wisely based upon, or furnished with, a universal material substance, embodying the life of the Infinite, or the desire of infinite good to others, and thus endeavoring to draw all forms to itself, together with the perception of all forms in itself marked, and included, as the statue in the marble quarry. (See No. 26.) All things were thus ready for the action of the power of separating those forms. Thus the universal mass was broken or curdled, into the most general or common of all forms, the globular. Thus were developed systems of worlds and universes of universes without end or limit. This is a preparation necessary to the further development, by the discriminating perception of the qualities of forms, when the affinity of like for like shall predominate over the force of gravity.

90. As has before been alleged, (No. 36.) this is the state in which "the earth," Gen. i, 2, that is, the material universe was "void, empty, without form or unfinished," for it was, as it were, in the womb, or egg, in prospect only, until "the Spirit of God brooded over the liquid mass," as the universal material substances were very properly called. This mass was then by a "foreshadowing of affinity," (No. 28, Ill. h, 4.) broken into partitions, which breaking was the preparation or cause of each field of brilliancy being established as could, by such eyes as creation is furnished with, be distinguished from, (by being contrasted with,) parts less bright, or comparative darkness. (No. 35, Ill. j, 1.)

91. It has also been said that the development of the material universe or external creation, went on with the development of the Spiritual universe, or internal creation. (See No. 44, Ill. k.) The difference between the two may be seen thus: the Spiritual or internal universe proceeded from the Infinite God, as Fundamental, who is a Spirit, John iv, 24; while the material creation, or the material forms of creation, commenced from material substances as fundamental, or with the breaking down of material substances from its universal, into its partial developments, which in its most general character effected the formation of globes of earth. (No. 28.) This is the first series of the material creation or the development of material forms. (No. 40.) While gravity, which was the Spiritual or internal cause of the curvilinear formations of globes. The surfaces of globes (theoretically) are equidistant from their centres. They are in the fifth development or series from the Spiritual substances or principles, which stand in this order: 1 Love, 2 Wisdom, 3 Power, 4 Activity, 5 Gravity. This fifth is the first of creation and of the Spiritual in creation, in connection with the fourth, the active, of which it is a lower degree; for creation strictly commenced in the fourth, the active or transition series of developments; but actually or distinctly with the formation of globes of material substances. In every particle of which material substances resides the life, or activity of the Infinite, and of course, in the complex or whole, for everything is what all the parts taken together make it to be, and neither more nor less. Thus every particle and all the earth together has one gravity.

92. The formation of globes of earth from the material substances was the furnishing of the basis or foundation of creation, or habitations for sensitive existences and the law of forces, by which globes exist, is gravity, or the inclination of material substances to congregate (all of them) into one mass throughout the whole universal creation, without respect to quality, respecting only quantities and distances. It is analogous to that universal straight-lined love of the Infinite, described in No. 79, and to that love which the sexes feel for each other, without respect to whom or what the object of desire is, other than that the sex is different. This is the basis of the formation of man, as the globes of earth are the bases of creation, without respect to what kind of earth gravity might bring together in the formation, except that the particles attracting each other were not the same, but other particles, as the parties loving each other, were only considered as the other and not the same in sex. As also in the straight-lined love of the Infinite, there is no consideration, except that the object is finite and can receive. (No. 75.) These analogies commence here because creation exists, or was made in order that man might exist, be crowned or creation, progress and enjoy the blessings of the Infinite forever, agreeably to the original desire. (No. 61.) This was the prime object of creative wisdom. We speak of these as analogous because they are not actualities, for no beings are presumed yet to exist, in which such a universal love of the sexes, for each other, could reside.

93. All elevation is attained by adding successively good things from above, without losing what is good, but only the unsuitable. (No. 87, and Ill.) So now, for creation to be elevated above the more globular state, it is necessary, not that it part with its material substance and its gravitating tendencies, but that something from above be added, that would, by its operation, effect a separation of the

unsuitable from so much as might be thus elevated. This is the very power now to be given, or that Spiritual operation which addresses itself most especially to the suitable, omitting the unsuitable. This fourth is, in the second law of creation, and is called affinity. (No. 29.) The material forms produced by this law, are called minerals, and this series, thus governed, is called the mineral kingdom. This might also be called the kingdom of harmonies, based upon discriminating wisdom-seeing and wisdom-feeling contrasts between the suitable and the unsuitable.

94. Gravity is the law of subversions, while affinity is the law of redemptions. From the universal desire of good, was produced a universal substance called matter, with its universal and everywhere present attractions or gravities, indifferent to things suitable, unsuitable or neutral. (No. 79.) This is the lowest of progression from the highest, the contact of extremes. It is from that highest love or desire of giving good and good only, without the least respect to the state, quality or condition of that to which good might be done. From and by this lowest, globes of matter were and are formed, self-respecting and concentrating all material things into their individual selves, without respect to the quality or condition of the matter attracted. By the force of gravity, globes, globular masses, and spherules are formed. It is easy to be seen that in this universal, levelling condition of creation, all the infinitely multitudinous forms in harmonious varieties and diversities, contemplated by the wisdom of the Infinite, and upon the scanning and contrasting of which, infinite wisdom exists, are defaced and brought to nought in this one self-satisfying inclination of gravity. It is to be observed further, that the formation of separate globes, globular masses, and spherules of material substances by a foreshadowing of affinity, (No. 33.) is a progression from the lowest. That this is above the universal material point of contact between the Infinite Creator and the creation, composed of finite things, is clear. (No. 62.)

95. In this formation of globes, globular masses and spherules of matter, gravity largely predominates over the foreshadowed affinity. (No. 33.) It is, therefore, the material kingdom governed by gravity, yet not solely, (see No. 28, Ill. d, also No. 38.) but with a very incentive power of affinity, or the power by which this universally indifferent material state begins to be elevated out of its state of indifference to that of discrimination. This is in analogy with any individual who is in the love of the sex generally, and is so far elevated as to begin to discriminate between the different qualities of females, but not into the next above, the complete kingdom of affinity, so as to choose a real partner suitable for him, "a help meet for him." This must be done by the law of harmony, which in science is called affinity.

96. This law of affinity, harmony or redemption, is based upon the discrimination of the divine wisdom of the Infinite, (the second,) discerning the suitable, by contrasting it with the unsuitable. And by activity, the fourth in order, separating them. It is that law which respects qualities and not quantities. (No. 29.) It produces all forms, mental, physical, and scientific. All thoughts congregated in an essay; all beds of ores in the earth, "expanses," "seas," islands, continents, upon the earth. Vegetable forms that spring out of the earth. (Nos. 83, 84.) Nations of men upon the face of the earth; societies of men; schools; flocks and herds among fish, fowl and cattle; and litters and broods among the young of animals and fowls. It is the basis of the families of the earth, and the union of husband and wife, and by it are associated all numbers, principles, and parts in science and machinery. These are all produced by the one law of affinity, which discriminates between the suitable and the unsuitable, the true and the false, the real and the apparent, the precious and the vile, the pure and the impure, the holy and the unholy. It distinguishes the righteous from the unrighteous, assimilates the inhabitants of the different spheres in Spirit life, bringing together into harmony that and those among whom the best affinities exist, and of course the most useful forms, and the most exalted felicities of sensitive existences. These all have their basis in that which is two, (wisdom) of the Infinite or the second Spiritual degree of the order of creation, affinity. This is six in the order of the purely Spiritual from the two, the second which is the wisdom, two multiplied by three, the power of the Divinity. Thus affinity, the law of redemptions, is the power of discriminating wisdom. (Study well Nos. 39 and 40.)

97. We have now arrived at the sixth series of Spiritual order. First, Universal paternal Love. Second, Omnipotence or infinite wisdom, or that which emanates from or is next in order to Universal Love. This discriminating, separating wisdom, which, in its greater strength, harmonizes and redeems or remakes after it subverts or breaks asunder, as food is first broken by digestion, so as to make more suitable arrangements. This emanating function is sometimes called the "Son," because it emanates from Love, as a son emanates from a father. The divine Love could never effect forms upon which to bestow its munificence, without this emanation of discrimination, so that varieties might exist that could variously receive. Third, The Omnipotence, or all power, without which the great designing love, and a well-arranging wisdom, (the sonship,) could do nothing. These qualities of the Divine are finitely received into the human form. Love is received into man's will, the fundamental of his desires, intentions and motives; Wisdom into his understanding, or the basis of all he knows, and by which he discriminates; and Power into his body, by which he acts from his knowledge, impelled by his desires. Man is thus a full man, an

image of his Creator, for three degrees are always required to make an identity. (No. 4.) The fourth or activity is required in everything, in order to its being exhibited in usefulness. This fourth is, in man, actions, and in the beginning, primary or fundamental mind is Infinite activity, as in His third is infinite power or energy.

98. Then in the next series begin the creations, as respects the Creator, and works, as respects man. The first series of which, in creation or art, is the preparation of forms preparatory to the bringing of creation or work to its destiny or designed usefulness. The formation of globes in creation, and the preparation of materials by man to begin his works of art. The second is the choice of the suitable and the refusing of the unsuitable in the mineral forms. The formation of globes is first as respects creation, and of minerals the second, while gravity and affinity, the laws governing these formations, are fifth and sixth in the progress of Spiritual internal universe.

99. We have one principle of the Divinity yet to speak of. It flows as a consequence from the redeeming, harmonizing, affinizing principle, which is that of the all-creating principle. By the affinizing law or principle, as before said, flocks, herds, litters, broods, societies, nations, &c., exist as a consequence. Hence, new identities spring into existence, when the affinizing law, that brings iron to iron, to form a bed of ore, wood to wood, to form the body of a tree, &c., (No. 24,) or cattle and men together, to form a herd or society. Here then the herd, society, family, bed of ore, &c., are new identities, formed by this affinizing principle, as an effect from its cause. These are forms that existed not before, but were propagated by the very power that brings like to like; or when bridegroom and bride are married, there is a new identity formed (the family) that includes both within itself. These new formations are regularly proceeding effects from that harmonizing principle as a cause, and hence this principle, in its infinite application, must institute propagation. From the formation of a globe to that of a tree, or a society, it is a process of propagation. So, then, that these new identities may be continued to eternity, that nothing may be temporal in its effects, this propagation must continue to eternity (No. 59) in its effects. This is the foundation or basis of the "seeding seed" principle, or the vegetative procreating law, that distinguishes this kingdom, which we call vegetable, from the purely affinizing, or law that primarily governs the mineral kingdom. So much is the vegetable the effect of the mineral, or the propagating, the effect of the affinizing, discriminating, redeeming principle, that the complete divisions of "land from the waters" is placed under the third state ("day") of creation. Gen. i, 6. Hence the power of propagation, the seen of Spiritual order, is but a degree of the six, the affinizing, harmonizing power of redemptions, as exhibited in the mineral kingdom called affinity.

100. We have now arrived at the "seven Spirits, or active principles of God." 1st, The All-loving, 2d, The All-knowing, 3d, The All-energetic, 4th, The All-active, 5th, The All-pervading, 6th, The All-harmonizing, 7th, The All-creating. The seven analogous states in men are: 1st, will; 2d, understanding; 3d, ability; 4th, action; 5th, indiscrimination love of the sexes; 6th, love of the most suitable one of the sex, or the most suitable among companions, by the use of a harmonizing discrimination; and 7th, the making of suitable preparations in society. The analogous seven as respects the mineral forms of creation, beginning with the fifth above, are: 1st, globes; 2d, expanses and minerals, including vegetable forms; 3d, seeds; 4th, animalcules; 5th, fish and fowls; 6th, the bodies of men; 7th, the minds of men, or the eternally propagating, progressive principle. (See No. 47 above.) Here you see as in the case of the seventh before, we have progressed into a principle, from material forms, for the law of propagation is not the seeds, they belong to mineral formations by the law of affinity of suitable for suitable, as well as rocks, ores, stems of plants, and the bones of a man's body. The seventh is the All-creating attribute of the Infinite, and in creation the propagating, procreating, and true principle of progression. Thus the seven, the propagating, the mental and the rational, are all principles or Spiritual.

101. The Creator in His seven active principles, ("Spirits of God,") having descended to the lowest, the material, and in creation, up to the introduction of the propagating principle or law of the vegetable, has not yet accomplished one end desired. This is all the progress of preparation merely, for the existence of forms to be blessed out of Himself, as far as they perceive the separate appearance of their own existences, but actually within Himself, because He fills all things, and all things "live, move and have their being in Him."

102. The Infinite having thus completed the preparation by bestowing upon creation His own seventh attribute, the All-creating or propagating, so that creation could, as it were, continue by its own powers, now desires or "rests" from His labors of preparation. He could go no farther in this direction. The materials were all prepared, and on the ground, tools in abundance, and in first rate order. He now commences to propagate, first, spontaneously, such forms as could have a consciousness of their own existence, and of course of the existence of other things, because a consciousness of self-existence is but a reflex of the consciousness of the existence of other things. (No. 80, Ill. f, 1.)

103. Upon such identities as can be conscious of existence, the Infinite could bestow such blessings as He had in store for them, and desired to give, but upon unconscious things He could not. The

principles of life in all unconscious objects in creation is the proper life of the Infinite in them, and is not proper to them as separate identities. (See Corollary 1.) Hence it is, that up to the point where self-consciousness begins, all life is of the Infinite. Thus we call, 1 love, 2 wisdom, 3 omnipotence, 4 the All-active, 5 the omnipresence expressed by gravity, 6 the All-harmonizing affinity, and 7th, the All-creating or propagating principles, "the seven Spirits of God" for nothing in these series is presumed to exist, which could be in possession of a Spirit properly its own.

104. The sensitive series in creation is four, which includes active forms called sensitives or animalcules, some of the largest of which can be seen with the assistance of good microscopes, and in analogy with the conjunctive virified serum of humanity before conception. The internal or Spiritual order of these are sensation, and is eight in Spiritual order, or the duplicate of four, the wisdom of the active, or two multiplied by four.

105. Here, after ample preparation, the identity has its own proper Spirit. Is self-conscious, can be blessed by the Infinite, as a being separate from Him. The smallest of these organic forms of life, inceptive as they may be, with all orders, diversities and varieties, that are more perfect, even up to the rational and eternal progressive man, can, in finitely life, revel in the life of the Infinite, and be blessed by Him, agreeably to His fundamental desire of blessing others out of, or as it were, separate from Himself, by the eternal satisfactions imparted through their own proper Spirits or loves of receiving, and keeping, and thus, by the powers of procreating, and sustaining their own identities, be blessed and happy forever, during the eternal duration of effects. (No. 59.)

106. It may thus be seen that creation progresses by omitting to retain the unnecessary and the unsuitable, the relatively low, the coarse, by putting on that which is higher and more suitable. Thus creation *sees, is, and will be* developed and progresses; and, that it is by the eternal duration of effects that it becomes fixed, and forever abiding, so that the satisfactions of creation are the satisfactions of the Infinite, mutually and reciprocally blended and incorporated into each other. It is thus that creation exists from the unchangeable substance of the Infinite, subsists by His continued and everlasting propagations, after being harmonized by His law of eternal affinities and redemptions, from the crude and discordant states of the materials.

[END OF PART III.]

GOD SEEN IN ALL HIS WORKS.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which, as you travel on the western banks of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees about as old as itself.

About forty years ago there lived in that castle a noble gentleman, whom we shall call Baron.—The Baron had only one son, who was not only a comfort to his father but a blessing to all who lived on his father's land.

It happened upon a certain occasion that this young man being from home, there came a French gentleman to see the Baron. As soon as this gentleman came into the castle, he began to talk of his Heavenly Father in terms that chilled the old man's blood, on which the Baron reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?" The gentleman said he knew nothing about God, for he had never seen him. The Baron did not notice at this time what the gentleman said, but the next morning took him about his castle grounds, and took occasion first to show him a very beautiful picture that hung upon the wall. The gentleman admired the picture very much, and said, "Whoever drew this picture, knows very well how to use his pencil."

"My son drew that picture," said the Baron.—"Then your son is a very clever man," replied the gentleman.

The Baron went with his visitor into the garden, and showed him many beautiful flowers and plantations of forest trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the Baron, "he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron then took him into the village and showed him a small, neat cottage, where his son had established a small school, and where he caused all young children who had lost their parents to be received and nourished at his own expense. The children in the house looked so innocent and so happy, that the gentleman was very much pleased, and when he returned to the castle, he said to the Baron, "What a happy man you are to have so good a son?"

"How do you know I have so good a son?"

"Because I have seen his works, and I know he must be good and clever, if he has done all that you have showed me."

"But, you have never seen him."

"No, but I know him very well, because I judge of him by his works."

"True," replied the Baron, "and this is the way I judge of the character of our Heavenly Father.—I know from His works that He is a being of infinite wisdom, and power, and goodness."

The Frenchman felt the force of the proof, and was careful not to offend the good Baron any more by his remarks.

The velvet moss grows on the sterile rock, the mistletoe flourishes on the naked branches, the ivy clings to the mouldering ruins, the pine and cedar remain fresh and fadeless amid the vegetations of the preceding year; and, Heaven be praised, something beautiful to see and grateful to the soul, will in the darkest hour of fate, still twine its tendrils around the crumbling altars and broken arches of the desolate temples.—the human heart.

Sincerity is to speak as we think, to do what we profess, to perform what we promise, and really to be what we would appear and seem to be, be.

Poetry.

And Poetry, too, shall lead her aid,
Persuading as she sings—
Scattering o'er your shaggy earth
Sweet incense from Her wings.

[For the Christian Spiritualist.]
LOVE OF PRAISE.
Thou wilt, mean, seductive thing,
Thy subtle snares, thy baneful sting
Invade each human breast;
We hate thy form, we hate thy art,
Yet sadly lodge thee in our heart,
A secret, welcome guest.

We spurn thy name, yet love thy smile,
When thou hast come to go, we smile,
Unconscious, we follow thee;
We crave yet hate, repulse, embrace;
Disdain yet seek thy smiling face;
Refuse, yet entertain.

When thou hast tried each other form,
And we resist the nearer storm;
Vain that we're not vain,
We smile at indirect applause,
Extracting thee the tickling straw,
That flutters we disdain.

Thou saidst each man will have his price—
Some high, some low, obscure or nice,
By which he can least capricious be;
Thou saidst that thou canst not spread
A net of crime or false thread
By which each man is caught.

APOSTROPHE TO THE STARS.

Ye stellar lights, born of the whirl of world,
Ye howl in your manifold, slow tread
Beating Earth's endless night-time, save when hurled,
Some recent, long, and some recent, long,
And ere we catch the crash, the light is spent!
Ye, the far-fetched, on blue burning hymn,
Surreying Heaven for the forgotten dead,
And fixing each his home—what splendor springs
Along your trackless path, in those lone wanderings!

Ye stars, who know no youth, but mantled all
In grace, strange to sublimate mankind—ye
Who, kindling, saw the sabbath and the fall,
Rolled from her face, and the bond Earth set free,
And mountains took their place in majesty,
Each summit, high, high, burning hymn,
Earth's holocaust to God, who bade it be,
Ye names! what your offerings to Him,
For eyes that never find, Beauty that may not die!

Whence are ye, mystic workers of our fate,
And whither when your wanderings are done?
Love, mercy, madness on your marchings wait,
And human hearts hush to their own.

Let them be us, for 'tis of us,
And Beauty's brilliant light, the burning world;
What name on earth, whose worship ye've not won?
Once the throne-erect, when love was hurled,
And O! how name the spot where his life's flag was furled!

Of the dead, on whom the elixir did rest
In that last, fading, dark, all-pitiful hour,
When weary, faint, we sank beneath that heath,
And felt the quivering light-ethers round us lower.

Oh! on us now, bend with serene power!
And as ye pour from the ether, all our fears,
Into this heart, now but a crumbling tower,
Within, without, now dia with dim gleams,
Shine once, once more, though only once, ere Nature dies!

Affection, love, low-fled thought must assume;
For this I weary ground, and wait the grave,
Fling round me, God, Death's deep and sunless gloom;
Even these silent stars seem each a grave,
No voiceless, cold, so impotent to ease!

No sympathy, no love they give, no burning tears,
These must be mine or death, it all I fear,
O! I must find in death, or in this bosomed fears,
Weep, smile, give love for love, Passion must have her tears!
San Francisco, Cal. S. H. G.

[For the Christian Spiritualist.]

PEACE IN BELIEVING.

Oh! how blissful that enjoyment,
Where life's angry billows cease—
Oh! how happy our employment
When the world will be at peace.

On your delightful mountain,
Where the glorious myriads dwell,
There we'll sit in quietude,
And be contented with our cell.

But, we're taught by the good Spirits
Who have journeyed there before,
Who that heavenly light inherit,
That we there shall sin no more.

I would quickly change this being
For a state where I might prevail;
And my cherished, loved companions,
Not one pain or grief assail.

But I'll still abide his pleasure,
Who commanded me to wait,
For that rich and blissful treasure,
In my promised, blessed estate.

Though I may encounter trials
While I wait and linger here,
Through the bright returning seasons,
Of each swift declining year.

[For the Christian Spiritualist.]

THE SILENT VOICES.

Beauty comes and beauty goes
With the light it wears;
Glimmers now the dewy rose,
Now pales with being's cares.

Shen that on the morning's brow
Gladdens every heart,
In the heavy noon of gloom
Cannot bear a part:

Yet the morning and the noon,
And the evening's red,
Each brings forth its mate alone,
To make the true heart beat.

Then with cheerful labor fill
Each last hour of the day,
And contentment's cheerful fill
Shall bring your being's cup.

[From the Northern Advocate.]

SPIRIT COMFORTERS.

When the world seems dark and dreary,
And the tear-drop dims the eye;
When Electricity is low and dreary,
And for rest we sadly sigh,
Lending our hearts to the earth,
Come, and while they linger near us,
O'er the heart have gentle care.

Peaceful words of joy and comfort,
Speak to the heart that is sore;
Soon dispelling grief and sadness,
Which like a cloud will pour,
Where the "crystal fountain" plays,
Where the soul in bliss is found,
And the heart is made to glow.

And they find would joyful guide us
To the heavenly regions fair,
And though this life be brief,
They would have us live in care,
For they whisper, were we sent us,
Holy love and faith to give,
That this mortal life we wait us,
For to teach us how to live.

High and low is their mission,
Cheering weary ones of earth,
Leading them to glad fruition,
And to life of heavenly birth,
Let us heed the teachings given,
By the Spirit voices true,
And be faithful to the end,
Where are joys forever new.

OUR AGENTS.

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Correspondence.

The Spirits in Cuba.

Mr. Editor: Having passed the last Winter on the island of Cuba, I can give you some idea of the progress in Spiritualism there. About the first of December was the first that was seen of it on the island as far as I could hear, except one circle held by Judge Edmonds on his passing visit to the Winter previous. Very soon circles were formed extensively throughout the city of Havana, both among the American residents as well as the native Cubans.

I think at this day, at least one-fourth of the adult population of Havana are believers in the truth that Spirits can and do communicate with their friends in the form. Probably at present they do not receive as high a class of communications as has been received by some in your city. At first I could not account for the rapid spread of the cause, where the Priesthood had such complete sway. Upon more observation and reflection, it occurred to me that there were many prime reasons therefor.

Among the Protestant portion of the population there is more freedom of thought upon religious questions, because there are no dogmatists to cry out in the land, devil, and the like. They see in the Church merely the hand of human ambition and selfishness, yet they feel in their hearts more or less of true humanity or religious element. Hence they are left free to commune with their Spirit friends, and call about them as high an order of angels as the purity of their own hearts will receive as congenial beings. Among the Catholic population many have felt a longing after the true Spiritual truth, and have looked in vain to their Priests to be deviated there. A majority of their Priests, as long as they are well paid, do not care to be called in question by the opinions of the masses. Hence the latter are left unwatched to examine the subject, which naturally makes them think, and thought generally brings about improvement of the individual. You will not, therefore, be surprised to hear of the rapid growth of Spiritual truth among the whole population of that island.

Secret Judges gave it as their opinion, that if Judge Edmonds' work was translated into Spanish, five thousand copies could be sold in that island alone, within a short period. Our friends in the cause of humanity have great cause, therefore, to rejoice that the glad tidings of great joy are fast encompassing the whole earth.

Yours, &c.

CHELSEA, June 13, 1854.

My DEAR BROTHER: I have read with much satisfaction the article on the "Harmonical Philosophy and its Relation to the Bible." It is expressive of my own views, and will be recognized as such by every honest and true-hearted man.

Your paper is well received here. I feel in regard to it as does a leading clergyman of the popular Church with whom I am acquainted, who said, "I wish the Christian Spiritualist could fall into the hands of every church member in our land, in such a way that they would be unimpaired of its origin."

"Tis a what we want. They suffer at 'Spiritualism' and think Mediums deluded or deluders. But give them the philosophic truths that come from this 'Spiritualism' through their 'Mediums' in a way that shall throw them out of their guard, and all suspicion of their origin, and they will rejoice and consider the light that dawned upon them as the result of a 'Special Providence.' How those self-important, all-wise persons of old shrouded their shoulders and drew their robes closer around them, as they turned the corner of the world in regard to Christ and his acts, 'Can any good come out of Nazareth?' So in this, our day, the popular Church clings close to its altars, hugs close its creeds, snuffs with more zeal the effluvia of mouldering relics, and exclaims, 'Can any good come from these Rappers?'

They know not of what they speak. They think there is no such thing as Spiritualism, but they feel that the dead are not dead, as they turned the corner of the world in regard to Christ and his acts, 'Can any good come out of Nazareth?' So in this, our day, the popular Church clings close to its altars, hugs close its creeds, snuffs with more zeal the effluvia of mouldering relics, and exclaims, 'Can any good come from these Rappers?'

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And answering mortal yearnings satisfied,

Bring blessings in their train, to peace allied,
From their pure homes above.

Alone, alone—thinketh their angelic
Survey my yearning thoughts with glad surprise,
And stoop to know them all;
Encouraged by ethereal confidence,
I tune my harp to wander with them thence,
Bergam's earth's darkening path.

Alone, alone—though each impassioned strain
Re-echoes still those earth-born words so vain.

My Spirit, touched by kindred moving-spirits,
Mounts upward, clears the space on scarping wings,
And kindred joys are known.

Several years ago, a tie of affinity bound me to a genial soul. The enjoyment of social intercourse promised to be lasting; there was no prospect of separation, but my friend had a presentiment that we were to part soon. Original tokens of remembrance were exchanged before our separation, which happened soon after, unexpectedly to us both. The one written by my friend is subjoined; it is, in my opinion, too rare a gem to be longer hidden from sight:—

TOKEN.

I can never forget thee, though miles should intervene
Our separate paths, and mountains and waters lie between;
Our minds, like rivers hastening on,—
To the same great ocean tending, then blending into one.

I never can forget thee—the happiness complete,
In hours which flew so swiftly by in friendship's pleasures
When coming deep poetic lore,
Which fell in flowing numbers, like music's strains of yore.

I never can forget thee—I would not if I could;
I'll hear thy voice upon the lawn and in the tangled wood,
Through all life's sunshine and its shadow,
Beside the rippling rivulets and rushing, wild cascade.

I never can forget thee—why should I? who can tell
Though something often conjures up a long and lost farewell;
Why should I forget thee, or forget
The kindred thoughts which made them one, ere they had ever met.

I never can forget thee—and even in death thy name
Will linger on my trembling lips, with wishes for thy fame,
And happiness continued long,
In thine own world of fairy-like and Spirit-breathing song.

It will be seen that the Spiritual idea enters largely into the poems I have quoted. Hence, then, the origin of the emotions that gave birth to these lines? Is it mere fancy? If so, all of hope and immortality may be delusion. If the spontaneous out-gush of the inner life is delusion, life itself may be only a dream.

From the Sacred Circle.

NEEDED REFORMS.

Reform is needed in every department of the economy of human life; but progression is generally so slow a growth that patience will be required of all who have the welfare of mankind at heart. It is something to feel that we do progress a little, that we are not retrograding. We propose to draw attention to a few particulars on this subject, not intending to discuss the matter fully, but rather to elicit more elaborate articles from others who may be specially qualified for the task.

VAGRANCY.—Reform is needed in that department of our municipal government which has for its duty the preventing vagrancy and mendicancy—almost synonymous terms in large cities. We see the streets filled upon occasions with crowds of boys, generally in rags, hatless and shoeless, and filthy in the extreme. The external too often indicates the internal. Their minds and their moral characters are very likely to be as debased as their habits of living. There is no necessity that these thousands of imbecile men should be trained to vicious indulgence, made familiar with crime, and taught theft and obscenity. There is a way in which every one of them may be put on the road to industry and to wealth. *Occupation* is the first great want, for an idle brain is the devil's workshop. Since the publication of what are known as penny papers, which began in this city about eighteen years ago, employment has been given to a large number of boys, who make a good living if frugal, and in any case rarely suffer from want. But it is not certain that the command of money which the selling of papers gives them, is beneficial to their morals. They are improvident, often intemperate, and soon learn the most vicious courses. This is a much needed reform, and a little well directed philanthropy would accomplish it.

A still worse vagrancy is that of *girls*. The city swarms with petty thieves, who carry little baskets under the presence of seeling fruit or nuts, and thus penetrate into every office and store, and not rarely find opportunity to pilfer. There is a still worse result. They offer a ready temptation to vice in its worst form—initiating and training boys to a career of vicious indulgence and crime. Few know the extent of this evil. In this city, to which the depraved of every nation come in swarms, it is deplorably great. It is a wide field for the efforts of the philanthropist, and it is to be hoped that laborers will not be long wanting.

PUBLIC BATHS.—Among the best means of reforming the community is that of washing them. External and internal impurity are apt to go together. If the vagrants of both sexes who swarm in our streets could be made to wash themselves daily, it would be but a short step for them to begin to think of wearing clean clothing, and then it would naturally follow that they should think of putting on good behavior. No vagrant, however vicious or filthy, could resist the effect of a change in his wearing apparel. Let him bathe, dress cleanly, and well, and eat a comfortable meal, and he will assume a pride that will lift him above vagrancy, and turn his face toward a better course of life.

We have no public baths in this country, or so few that it amounts to nothing. There are low priced baths, but it is only a small number of the poor who can be induced to wash themselves, even if baths were free, and the number is necessarily much smaller when they must pay for the privilege out of their small earnings.

Should the city proceed to build extensive bath houses and make them free to all, the cost of them would be more than saved out of the expenses of the Alms House department. It would save the health of thousands per annum, and hundreds of lives, and in many ways promote the sanitary and moral condition of the city.

MENDICANCY.—It must have been observed by all who walk the streets, that beggars are multiplying in a rapid ratio. Every arrival of immigrants adds to the numbers, and in consequence this city is growing more and more European in its appearance and character.

What it would be best to do with them is a subject for consideration. The humanitarian side of the question would urge that they should be cared for, so that they should have an opportunity to grow up in usefulness and morality. The police side of the question generally urges that they shall either be let alone to infest the streets and grow up to thieves and vagabonds, or be huddled together in a fit place where they can school each other in vice and concoct future villany.

The duty of the city in this case is clearly to arrest every beggar, ascertain his or her home and parents, and deliver to them the beggar, with a suitable admonition, and when arrested a second time, take them to some house of correction, where they may be taught a trade and made to pay their way.

EDUCATION.—The education of the paupers and

vagrants to any purpose is probably too much to require of this generation. The *prevention* of pauperism and crime is an idea not yet fully grown in the heads of the present race of law makers. The promoting vice and then punishing it is more in their line.

This subject would seem to be of too great importance to have received so little attention. Much has been done to furnish public schools for the poor: nothing has been done to urge their attendance. The very ones for whom the schools are maintained at great expense, are those who will not go. It is the idle, the vicious and depraved who need the schooling, and they will not go to school if they can help it. They become vagrants or thieves, and no efficient system is devised to save them from the gallows, and the public from the nuisance.

It would be an immense step in the reformation of the world if all the vagrants could be taken, and washed, and clothed, set to work, and properly educated. They would soon grow up to be the most useful class of our citizens. Is there no wealthy philanthropist who will win an immortality of fame, and what is better, the approval of his own heart, by devising a plan to rescue from destruction so large a number of the rising generation?

LODGING HOUSES.—If the community cannot afford to rescue vagrants from their course of life, and make them good and useful citizens, capitalists might find it profitable to build lodging houses for the poorest class of the community. They would thus make their philanthropy a pecuniary benefit to themselves. It has been satisfactorily demonstrated that twenty per cent. per annum can be obtained from an investment in first-class lodging houses, and yet rent rooms at a price below the average.

With a proper construction of the building, and a due regard to sanitary arrangements, the condition of the extremely poor would be much meliorated. This leads us directly to the consideration of the important subject of

VENTILATION.—If lodgings were properly ventilated, any number of persons might sleep in them without injury to their health. If one slept in a barrel or coffin, and there were plenty of fresh air all the time passing through it, he would not find it close or oppressive, nor would the air become impure. If one person sleeps in a middle-sized room all night without ventilation, the air will become impure and unhealthy; and a long course of such breathing of putrid air will result in disease, and a consequent shortening of life. Persons who breathe bad air, whether that of a marsh or that of a bed-room, will suffer in consequence. *Malaria* kills many thousands per annum, but the foul air of unventilated bed-rooms kills many millions every year. Those who thus expose themselves do not die at once. They rise in the morning with pale cheeks and a debilitated body—they are not refreshed, and they have no appetite. If there be small-pox in the city, they are in condition to take it. If it be typhus fever or cholera, they are ready to take it. If there be influenza about, they will certainly have it. If they wet their feet or sit in a draught, they will certainly take cold and have a cough. If they take disease, they are likely to die, because they have prepared their system to sink under the first attack.

The time when one is sleeping is the time which Nature takes to recuperate. The exhausted vitality is restored, the oxygenated blood carries vigor to every part of the system, and the sleeper should awake prepared to withstand whatever may befall him through the day. If he breathe a pure air during the night, this will be the case. He will then rise with an appetite, with renewed strength, and he may defy the attack of an epidemic.

In lodgings intended to be low-priced, the rooms should be small. If ventilated, no matter how small. Our ideas of the sizes appropriate to rooms are modelled upon old ideas, when the amount of air shut into a room at going to bed must serve to supply the occupants till they choose to rise and let in more. The largest room in that case would not be so healthy as the smallest room; and thus hold a cot bed, if *ventilated* on Smolinski's system. Therefore make rooms small, so that they can be rented at a very low price, and give them a continual change of air brought from above the roof, and the building will pay twice as much interest on the investment as a house for the rich would pay.

But people say they will not build tenement houses, for they are a nuisance. Some very philanthropic capitalists refuse to build houses for the poor because they fear they will have to *oppress* them to get their rent, or lose it. They prefer to oppress them by compelling them to lodge in the streets; or, by not making enough houses for them, they create an undue demand for them, and thus keep up their rents. It is true that it is necessary to be rigorous in exacting rent of the very poor, else perhaps they would not pay. It is therefore demanded in advance, and is the prime necessity; for if the rent be not paid, the tenant must go into the street. We know of a block of two hundred tenements, built in a substantial style under one roof, that have been occupied three or four years. They are always occupied, and the rent always paid in advance. Not a dollar has been lost in the whole time. The system is rigorous. They pay down, or they go out. This property pays twenty per cent. on the investment over insurance, taxes, assessments, repairs, water rents, and commissions for collections.

It is hard to oppress the poor; it is sinful, but it should not be considered an oppression to make them pay rent. Were the tenements we have described to be destroyed, some two hundred families would have to seek rooms; and if they got them, would have to pay higher rent for them. The conclusion is evident, that the duty of the philanthropist would be to provide as many tenements as could be occupied, and charge a remunerating rent for them, and we would add, make the tenants pay it. If any other course be pursued, then the industrious and frugal would have their burdens increased to make up for losses from the non-paying class.

The difficulty has always been, that tenants could not get little enough room for their means. Rooms are made so large that the price must be high, and yet being without ventilation, they are not half large enough. A complete ventilation, on Smolinski's system, for every room (the only way we have ever seen that is effectual), for every room, and a compact arrangement, would make half the room better for the tenant, and he would not be obliged to pay all his earnings for a shelter.

This is a much needed reform. Let philanthropic capitalists (and there are such people) think how they can serve the cause of humanity, and make a perfectly safe and profitable investment of their money, by building model lodging houses. If they say they shrink from anything to do with so many small tenants, let them remember that there are house agents who for a small commission will take the whole business off their hands, and on the first of every month bring their rent in

advance, and not a tenant need ever to know who is the proprietor.

INTERFERENCE.—The evils of drinking intoxicating liquors we need not enlarge upon here. The free license which our municipal authorities give to dram drinking, is the most fruitful source of beggary and crime. In the hope that something may yet be done to redeem the community from this all-pervading curse, we pass to other matters, with which the public mind is not so familiar.

BREAD.—It is a well known fact that the bread which the poor get out of the rum groceries is an inferior article, generally made from damaged flour, chemically restored to its sweetness, and by excessive raising made to appear large.

This evil is one very difficult to reach, yet the Board of Health might, under their sanitary regulations, prohibit the sale of bread from damaged flour.