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Vol. III.

"And the fire shall try every man's work of what sort it is."

No. 7.

Poetry.

The Day we Celebrate.

BY MATTIE E. B. SAWYER.

[The following poem was read in Chicago, before Primary Council No. 1 of Illinois, of U. A. S. on the occasion of their celebration of the Twenty-Sixth Anniversary of the advent of Modern Spiritualism.] M. H.

When, O good friends, we meet in celebration,
Gathered to keep an anniversary;
Not in honor of any man or nation,
Do we convene to hold our jubilee.
No jarring gun we fire, no loud bells ringing,
No banner floats—no tramp of stalwart feet;
But human souls their tribute now are bringing,
And their love-offers blend in union sweet.

Custom now holds its holidays for pleasure,
And mirth makes "merrie" all the Christmas time;
"New Year's" bright with many a promised treasure,
Sounds forth his coming with the midnight chime;
Then the birth-day of one our Country honors,
We celebrate and sing of Washington;
Then Fast Day, (though sometimes we make it
Keast Day.)

Followed by "Decoration's" sweet May Crowns.

We sacred hold our Nations boasted honor,
We know 'twas bought with precious human blood;
So cannons boom and guns from forts we thunder,
While men form rank with bayonet and sword.
Banners unfurl o'er ship and stately mansion,
They dip the seas and almost kiss the sky;
While cheer on cheer rings out our independence,
And thus we celebrate the "Fourth" of each July.

Thanksgiving day sees families united,
And goodly numbers throng the festive board;
Uncles and aunts, aye cousins all invited,
Each to partake of goodies nicely stored.
And oft we meet in party or convention,
To celebrate some great achievement won;
Or hold a jubilee o'er some invention,
To prove that genius still is marching on.

To night we meet, and what has come to pass,
The rich and poor, from high and low estate;
What means the words that on our tongues do quiver,
"We here unite this day to celebrate,"
Oh, list! there mingle myriad angel voices,
In one grand anthem let the music flow;
"We stretched the cable 'cross death's silent Ocean,
And touched its wires twenty-six years ago."

Few souls unto the message then responded;
Few brains an answer to the words could give,
They were so simple yet the world confounded
In one assertion, "we, your friends still live."
The Church was shocked at such a revelation—
Drew close its curtains, while the priests so grim,
Declared that "Jesus was the soul's salvation,"
And these are Devils! do not trust in them."

Years have rolled on, the cable has grown stronger;
It moves the waters of the shadowy tide;
We are not mourning for the dear ones longer,
We welcome back the darlings that have died.
Our prayers were steps on which our souls ascended,
And came in rapport with the "higher law";
Heavenly loves with earthly loves were blended,
The Angels "rapped" upon the gates ajar.

They swung wide open! oh, the joy! the wonder!
That burst upon the poor half-blinded eyes
Of mortals; their hearts grew still and tender,
While angels watched them in their glad surprise.
Death lost its sting, "the boasted grave" its vict'ry,
Souls leapt toward sunshine, souls once suffering so:
Earth caught the glimpses of a real Heaven,
And planted Eden twenty-six years ago.

A prophecy unto us had been given
By Christian lips, that eighteen-forty-eight,
Would bring a Christ, transforming earth to Heaven
For all the Righteous, who should on him wait.
"March thirty-first," said they, "Our Lord is coming,"
The Savior came; His own received him not;
Yes, came in "clouds of witnesses" ten thousand!
And humble children first his spirit caught.

Christians aghast, looked on with holy horror,
And, from their church, went out a "mad dog" cry;
Science challenged and persecution battled,
Truth may be smothered—it can never die.
It triumphs over error in all struggles,
When we for justice are content to wait;
Spiritualism lives, has blessed and still is blessing,
And thus we choose this day to celebrate.

Then come from palace come from meanest hovel,
Join hands together in this jubilee;
Forgetting party strife and jealous feeling,
And with the angels walk in honesty.
They know no high nor low among their brothers,
The greatest may have sprung from small estate;
Truth will make free! freedom makes us Godly,
The birth of freedom, let us celebrate.

We do not meet to sing of golden future;
Nor paint millenniums that are yet to be.
We've preached of Summer lands, but now are learning,
A winter land is here for you and me.
So we'll resolve to live the part of justice,
Truer and wiser than we did of erst;
To gather good in this, our celebration,
Of eighteen seventy four, march thirty-first.

Polemics.

The Parallelisms between the Bible and Modern Spiritualism.

BY MOSES HULL.

[CONTINUED FROM OUR LAST.]

Paul's language is,—

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." Verses 12, 13.

After establishing the point that in the proof of the resurrection of Jesus—one of the dead—is the proof of the *anastasis* of all the dead. He says in verse 20—

"But now is Christ risen from the dead, and become the first fruits of them that slept."

This text is often quoted to prove that Jesus was the first one to rise from the dead. Such is not the meaning of the passage. If it is, it is not true. Paul says that in the former dispensation, "Woman received their dead raised to life again." Heb. xi. 35.

The term "first fruits," signifies no more than a sample; Jesus has become a sample of them that slept, that is, those who slept are like Jesus, and that he is alive is proved by the testimony which Paul had before presented.

The next point demanding attention in these articles, is Paul's explanation of the resurrection. He says:

"But some man will say, how are the dead raised? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance to wheat, as it pleased God, but God giveth it a body as he pleaseth, and to every seed his own body." Verses 33-38.

Paul did not call these people fools. The Greek is, *agron*; this word simply signifies that those to whom this language was addressed had not investigated this particular point. Their question was, "with what body do they come?" Paul's answer is, "you have not considered this subject." I was not speaking of the resurrection of the body. "Thou sowest not that body that shall be," that is the body sown is not the one raised; can any thing be plainer? Can the reader ask more evidence that Paul is not referring to the resurrection of the flesh? If so, here it is,

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." Verses 42-44.

"It is sown in corruption," or corruption is sown. "It is raised in incorruption." A better reading would be, "Incorruption is raised." "It is sown a natural body," should read, "An animal body is sown." "It is raised a spiritual body," not a natural or animal body.

It cannot be proved that Paul supposed the animal body of Jesus had come to life, or that the animal body of any other person ever would be raised out of the grave. In verse 50 of this chapter, Paul says,—

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

Why is it that Christians will persist in disputing their Bibles by urging that the flesh must get up out of the graves and go into the kingdom of God? Is it not urged that the above argument is all really necessary to show the parallelisms between Biblical and Modern Spiritualism; yet the argument seemed necessary to prepare the reader for what is to follow.

The Parallelism between Spiritualism and the resurrection of Jesus will be more apparent when the proposition is discussed that,

JESUS NEVER WAS SEEN AFTER HIS DEATH, UNDER OTHER CONDITIONS THAN THOSE ATTENDING MODERN SPIRIT-MANIFESTATIONS.

When this proposition is proved, Spiritualism will appropriate all the evidences brought in proof of the facts or rather the phenomena of Christianity. Now if the reader will turn to Acts xiii. 30, 31, he will find that Paul, in a sermon preached at Antioch, giving a detailed account of the sufferings and death of the Nazarene, says,—

"But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people."

Here Paul argues that Jesus was alive, that of course would prove nothing unless he first proved

that he had been dead. This he is particular to do, then he asserts, "God raised him from the dead." One might ask, How do you know? He answers; "He was seen." It may be asked, By whom? By all the people? No, but by certain ones "who are his witnesses unto the people." Thus it is discovered that the people could not, with their own eyes, see Jesus, they could only consult the witnesses who could see him.

Modern Spiritualism presents parallel cases by the thousands. Who is there that reads this article that has not had their spirit friends described to them by those "who were witnesses unto the people."

Peter presents this same point even more plainly than Paul has done. He says,—

"Him God raised up the third day, and showed him openly: Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

Here though Jesus was "shown openly," the observant reader will have discerned that the people did not see him at all. "Not to all the people but unto witnesses chosen before of God, even to us who did eat and drink with him after he arose from the dead." Had he appeared in his physical body, as many suppose, there was no reason why he should not have appeared to all the people. The witnesses chosen were clairvoyants. Is it objected that the body of Jesus must have been raised from the dead in order for the chosen witnesses to have eaten and drank with him after he rose out of the dead? This is not necessary; hundreds of witnesses can be produced to-day, among them, ministers of high standing in their respective churches, who will testify that in Mrs. Keigwin's circles in Jeffersonville, Ind., spirits have materialized and eaten apples in the presence, sometimes of more than a dozen at a time. Though Spiritualists present this as proof that these spirits had "risen from the dead," no one claims that the body which they gathered for the occasion was the one which had been put in the grave.

The above assertion may, by some, seem too strong, but one must now be submitted, carrying the point still farther; that is,

JESUS AFTER HIS DEATH APPEARED IN THE SAME MANNER, BUT NOT TO THE MASSES.

"And last of all he was seen of me also, as of one born out of due time." 1 Cor. xv. 8.

There is no record of Paul's having seen Jesus more than twice, once was at the time he was converted, the other time was when Paul was in a trance, at Jerusalem. The writer of the Book of Acts, says:

"And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou shalt do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Chap. ix. 3-7.

The point this is quoted to prove, is that Jesus appeared in this multitude, and was seen by no man except Paul; but as a record of Phenomena, there are other points that should be considered.

1. "There shined about him a light." This was a spirit light, such as can be frequently seen in the presence of mediums.

2. A voice said, "Saul, Saul, why persecutest thou me?" This was a spirit voice, such as the reader can hear in the presence of Mrs. Hollis, Mrs. Keigwin and many other mediums at almost any time.

3. Paul saw the spirit that spake, which was none other than Jesus; the others did not. Almost always in circles where voices are heard, and lights seen, some one sees the spirits that do the talking and exhibit the lights, and seldom, if ever, unless in cases of materialization are the spirits seen by all of the company.

A parallel case to the above occurred in Nashville, Tenn., in May 1873. The writer was conducting a discussion with Rev. W. B. Harrison, D. D., of Atlanta, Ga. At the close of one of the sessions Dr. McFall, a good medium, and in every way a worthy man, invited us, [Elvira and Moses] to his house to attend a circle the next day. We went, and after sitting down and getting quiet, Lights came in the room and "shined round about us." Next voices came one and another and another addressed the writer audibly as they had done while in their earthly organizations.

Two individuals, after giving their names and place of residence while on earth, referred the writer not only to the fact, but to the very day of the week and month on which he had delivered their funeral oration, stating to the utmost minute the incidents connected with their funerals, incidents that until brought to mind by these spirit voices, had passed entirely from the writer's mind, and had never been known to any other person in the room. Besides all this, the medium saw the

spirits who made these speeches and described them as minutely as any reader of this article, could describe a friend standing in full view.

Once upon a time, a minister, in order to avoid the parallelisms between these two cases as well as to deny that Jesus could appear without his physical body, denied that Paul saw Jesus on this occasion, and demanded the proof. This may be done again, so here is a synopsis of the desired evidence.

1. The fact that Paul saw Jesus is implied in the statement that "The men which journeyed with him stood speechless, hearing the voice but seeing no man." Why, say the men which journeyed with Paul, did not see the man whose voice was heard, if Paul himself did not see him? Why not say, Paul and the other men heard the voice but did not see the speaker?

2. Paul was shown in a vision that a man named Ananias—a medium—was to help him in this matter, so he went where Jesus told him and awaited the arrival of Ananias. Ananias being directed by this same spirit of Jesus to go to the house of Judas on a street called Straight, went and inquired for Saul and found him. Now hear his words:

"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. Acts ix. 17.

Thus it is shown that Jesus appeared to Paul on the way as he came.

Has this any thing to do with the appearing of Jesus? Will Adventists answer? The word appeared in this instance comes from the Greek word *optomai*, which signifies to permit one's self to be seen. In Acts i. 3, it is rendered, "And he showed himself alive." Thus, this text would read correctly if it said, "Jesus, that showed himself unto thee into the way as thou camest."

3. This point is still more clear in verse 27, where it is said:

"But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus."

Surely there is no longer room for a doubt that Paul saw Jesus, when the company who were with him, said, "Paul, a servant of the subject refers to Ananias and says, he said, 'The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth.'" Acts xxii. 14.

No one doubts that this was the occasion when Paul heard the words of Jesus mouth; then this must have been the time when he "saw the Just One."

The only remaining instance where Paul ever saw Jesus, was when he was in a trance. Surely it was not necessary to go into a trance to see a physical body. Paul tells the story as follows,—

"And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance. And saw him saying unto me, make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me." Verses 17, 18.

It has been proved in these articles that the re-making and re-animating of the flesh, is not necessary to a resurrection.

In this Jesus was not an exception. A minute examination of the facts will not warrant the conclusion that his flesh came to life. On the other hand all the evidence is against that theory.

DID JESUS' BODY RISE.

The foregoing evidences are deemed all-sufficient for ordinary minds, but those biased by old religious theories may need something more. Out of respect to this need, a few paragraphs are here devoted to the question.

In Mark xvi. 12, 13, the writer, after relating the circumstance of Jesus' appearance to Mary, says,—

"After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed he them."

Physical bodies do not so suddenly change their form, but it was the form or external appearance or shape of Jesus that was changed.

Jesus appeared to two of the disciples on the way to Emmaus, but the record says: "Their eyes were holden that they should not know him." Luke xxiv. 16.

This was a spirit manifestation. Had he been there in his physical body, they would have known him; if they did not, certainly we, at this distant day, have no evidence that it was Jesus who appeared.

Admit that Jesus appeared as spirits appear to-day, without a physical body, that the disciples were simply partially developed mediums, or that Jesus changed his form as spirits do, and the matter of the disciple's eyes being holden, is easily explained. Otherwise an explanation is out of the question. No one claims that the "Vision of angels," which the women saw had flesh and blood; yet these were talking angels, for they said, "he is alive." Luke xxiv. 23.

In verses 38-41 of this chapter is a statement which will throw light on this subject. It says,—
 "And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread and blessed it, and brake and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight."

The only evidence that Jesus' body was present on this occasion is in the fact that he "brake bread." Yet that is no evidence that the body was there. There is no fact in Modern Spiritualism more patent than that of spirit materialization. The fact that he vanished out of their sight, as materialized bodies do, is proof that this body was only parallel to those described by Prof. Crooks and others.

The only remaining instance of the appearing of Jesus, is the one of all others chosen by our opposers to prove the physical resurrection of Jesus. We quote as follows,—

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb. And he took it, and did eat before them."

John informs us that on this occasion the doors were shut for fear of the Jews. Jno. xx. 19.

Kleio, is the word rendered shut, the word signifies not only closed, but fastened or barred, it is used in Rev. xx. 3, where the old serpent is *shut up* in the bottomless pit. Thus the Jews were fastened out of the room, is it not strange that while they were fastening physical bodies out of the room they did not fasten the physical body of Jesus out? If his physical body was fastened out and such a body appeared in the room it could have been nothing more or less than spirit materialization.

In this instance Jesus does not deny being a spirit but denies being a *phantom*. The word in the best copies of the Greek Testament and in the margin of Greenfield's Testament is not *pneuma* so often rendered spirit, but *phantasma*. The first English definition of this word is *phantom*. Thus they were affrighted, supposing they had seen a phantom. They probably would not scare at what they knew to be phantoms, but at the condition rendering phantoms visible to themselves. The drunkard becomes frightened at his own condition, when he sees phantom snakes.

Jesus showed them his hands and his feet, and to convince them of his real, tangible presence ate fish and honey before them. With my own eyes eat them; yet in such occurrences, no one has ever supposed that the spirits had gone to the cemeteries and re-organized their dead bodies, and were using them for that purpose.

The late Hon. J. W. Edmonds, published in the *N. Y. Tribune* and testified under oath in the Mumbler trial that a spirit had materialized and brought him a phial of medicine; also that a spirit materialized and sat down in his office and conversed with him about an hour, giving him facts and evidences which changed the whole course of a very important law-suit. The Judge did not claim that these persons had been brought up out of their graves. The fact is, any explanation of modern spirit manifestations will explain the manifestations connected with Jesus after his death.

[TO BE CONTINUED.]

Original Communications.

A LACONIC LETTER.

FRIEND HULL:—We hope, 'ere long, the CRUCIBLE will be placed above all financial difficulties. The paper and its contents seem to me, with general favor among the true type of reformers, everywhere it has made its appearance.

The denunciations of the press, and the cowardly objections of the conservative element, have failed to convince the progressive minds, that a state of absolute freedom, social, religious and political would disintegrate social order, or tend to a state of anarchy. They feel satisfied that it would be next to impossible to produce a worse condition than our present hollow mockery of a true civilization.

It is becoming universally accepted as a rule, that a state of freedom must precede a state of universal good; that humanity should be left free in every relation of life, and punished only when violating the natural rights of others.

Knowing as we do the state of superstition and selfish strife permeating every avenue of life, it would be unreasonable for us to expect other than a combative spirit of persecution from those who have not yet grown to a higher stature of understanding. To such we must be magnanimous enough to pity and instruct, but to that class (and they can be numbered by the hundred of thousands) who claim to be recipients of higher truths, and fail through their selfish fears to openly espouse

the cause of human rights, we have a few words to say in charitable reproof, to show the obstacles they are throwing in the way of others advancement, and the injury they are doing themselves.

If it had not been for their pusillanimous conduct, the Spiritualists and reform elements of the country would have been sufficiently organized and influential enough to command other treatment than the scurrilous lying denunciations of the press and pulpit so common to-day.

Nor does the injury stop here, thousands who are in a condition to receive truth have their misgivings as to the propriety of stepping outside the domain of orthodox precedents, while they see those who claim to be in possession of a higher code of life ashamed to openly announce it to the world; and thus the fearless vanguards are kept battling against immense odds with enemies in front and rear.

We claim the day has passed when sleek sided phariseism or ranting cant, can so disguise its hideous aspect as to pass unnoticed by the living age. The mask has been worn so long that it is easily recognised; its wearers oftener deceive themselves than others.

If we had been superstitiously inclined, (judging from the continual exposures of so much corruption among those prominent in conservative ranks) we would have been led to suppose that other than human powers were working upon them to expose their moral deformity; but this can be logically demonstrated, in as much as evil is perverted order and destructive in its results it must necessarily be a dangerous policy to pursue. Under the operation of natural law it is an impossibility to violate the rights of others without doing ourselves a greater injury.

A knowledge of these laws will be the key of the future, leading humanity, to look to causes, and not waste their lives as now, in applying the remedy for human ills at the wrong ends; or we will legislate from causes instead of for its effects. Nature's fiat of compensation ever manifests itself as the governing principle of inevitable destiny.

Yours in truth,

H. F. A.

Chicago, March 26, 1874.

(THEO) LOGICAL.

"WHY DON'T GOD KILL THE DEVIL?"

GERALD MASSEY MASTICATED.

The fearfully profane interrogatory of that distinguished Briton, Gerald Massey, "Why don't you inquire, and of pious cant, as well. An eastern Divine launches the following leveler at the devoted Massey: "Answer, Because God wants him as his agent of punishment hereafter." Punishment of whom and for what? Why, of man for his transgression, of course. Here the devil is represented as receiving, at the hands of his foster-God, a crown of immortality and a commission as high sheriff at the court of King Jehovah, in consideration of his transcendent genius for inventing new schemes of torture, and executing the fierce wrath of Almighty God upon his erring children to all eternity. And at last is not this about the only necessary and "beneficent" office the Devil is supposed to fill in the religious economy of creed-worshippers? But why did man disobey the command of God? Plainly because this same God-appointed agent "beguiled him" — the Great *Omni-Present* making himself conspicuously *absent* while his crafty lieutenant wrought the ruin of this God-forsaken founding of Eden—devoid even of a mother's protection. Had this satan been "snuffed out" before the "fall," it is presumable that there would have been no "fall," no "broken law," no "transgressor," and finally no necessity for any "agent of future punishment." "Othello's occupation" would have been "gone." The answer, then, of this reverend attorney of God does not settle the vexed question, "Why does not God kill the Devil?" for it now appears in the past tense, viz: "Why did not God kill the Devil," before the latter had lived to invent this convenient pretext for his own immortality.

Thus man, in taking counsel of the Devil, *fell*. And, as God likewise *fell* in the pretended restoration, it would seem that he must have adopted his "Ignominious" plan of salvation at the suggestion of the same Illustrious Counsellor.

Me-thinks I hear the Devil cajoling his venerable Parent, somewhat after the following fashion: "Oh! Thou most ancient and adorable, but unhappy God! alas, Thy first born son of earth, Adam, is fallen; not, however, through any fault of Thine, nor yet of mine. For Thou didst do for him 'a big thing,' worthy even of *Thee* or *me*. For him Thou didst compress Thy infinity into a 'nut shell,' and stamp Thy own most glorious 'image' upon a thing of clay. Thou didst 'Breathe into his nostrils the breath of life, and man became a

living soul.' Thou didst set before him good and evil; creating the evil out of the Divine excrement, and making it 'sufficient unto the day' and the occasion. Thou didst also commission me, Thy necessary agent, to do Thy 'dirty work.' How faithfully I did it let the facts attest. And even if thou didst deny him the 'fruit of the Tree of Knowledge, of good and evil;' thus compelling him to 'go it blind.' Didst Thou not also endow him with 'free moral agency?' And though Thou didst certainly know that this God-like endowment would damn him; yet 'art Thou not God?' And who dare say 'Thou nay!' for 'What is man that Thou shouldst be mindful of him?' But of this I am assured, had he wrought against temptation with half the zeal I pressed it, the 'gates of hell' could not have 'prevailed against him.' But there is no use flitting now. The 'jig is up.' And the next thing in order to be considered, is, 'What next?' This is a great occasion. And Thou shouldst do something particularly wonderful; something that shall make Thy name a terror to the natives for all time. I would suggest a 'Divine Tragedy.' Thou, for instance, shalt offer Thyself as a sacrificial atonement for the sin of Adam. Thou shalt die an ignominious death upon the cross.

God,— "What! I the life of all life, cease to be, and become as nothing, and as though I had not been?" What were a dead God, more than any other dead thing? If I 'die,' shall I live again? Oh, thou 'son of perdition,' 'father of lies,' full of all manner of sophistry and deceit, get thee gone! Thou wouldst rend the Heavens with thy lofty self-laudations, and sacrifice the King of Glory to thy infernal ambition! Didst thou not be-quit me of all fault in Adam's fall? And shall I, 'the innocent, suffer for the guilty?' May I not rather 'pardon the transgressor?' Is it not god-like to forgive? Away with thee! 'Get thee behind me, satan!'

Satan,— "Oh Thou crusty old God! Art Thou stricken with the infirmities of extreme age? Hast Thou forgotten that infinite mercy can never cancel the claims of infinite justice? Thou mayst pardon the transgressor, but not the transgression. If I forgive my debtor and am left the poorer by the value of the debt, the demands of justice remain unsatisfied. Again—Thy law is infinite. Its infraction is an infinite offense, and should incur thy infinite displeasure. The Divine reconciliation demands an infinite atonement. 'Thou,' only, 'art God,' the infinite sacrifice! And there is 'no other name in Heaven' whereby man may be saved. Yet are not 'all things possible with Thee?' Hast thou not 'Power to lay down Thy life, and power to take it again?'

God,— "Oh thou mighty counsellor, and learned in the subtle intricacies of the law, it is enough! Thou hast spoken wisely. Go thou! I would have space before I go hence."

Satan,— "Hold, my Master, I think a thought! Where now is Adam? Do Thy sentries guard him, that he escape not our 'marvelous mercy?'

God,— "Ah, wise precaution. 'Behold the man is become as one of us, to know good and evil, and now, lest he put forth his hand and take also of the tree of life, and live forever, without the Divine intercession, and in spite of us, I will drive him out, and place at the east of the garden of Eden, cherubim and a flaming sword which shall turn every way to keep the way of the tree of life.'

Satan,— "One doubt now, I fain would have Thee solve, and then we part. How shall I serve Thee, Lord, when hell is robbed of her convicts, and there are no more souls to damn? Shall I retire when my tragic farce is played? God forbid! Thine should be a 'conditional salvation.' Thou shouldst open up 'a way whereby man may,' not 'shall' be saved." The contract of pardon should stipulate that man shall lift himself to Heaven by the same *self-will* which hurled him down to despair. And let him who will not repent be damned; and I will keep hell hot for his reception."

God,— "Be it so. 'Thou shalt be my agent of punishment hereafter.' And they part in Eden, to meet on Calvary."

Now it is a matter of small account "who killed Cock Robin." Whether God committed suicide, or the Devil committed Dei-cide—the important facts still remain—that in the event God perished—Satan survived—and man was saved to be damned; "for wide is the gate and broad is way that leadeth to destruction, and many there be that go in thereat." Whether we consider this as God's plan of salvation, or the devil's trick of damnation, it would seem difficult to conceive how the infinite mercy of an imaginary God could devise a system productive of results more gratifying to the infinite malice of an imaginary Devil.

I would not be considered dogmatical nor quarrelsome, but feel it my Christian privilege to insist that the Devil shall be held guilty of murder, as this supposition furnishes the only (Theo) logical basis for an answer to the infidel Massey,—viz: "God does not kill the Devil for the incontrovertible reason that the Devil killed God nearly two thousand years ago."

But this "Devilish" question "will not down" at the "bidding" of the churches, and all believers do not believe alike about it. I, too am thoroughly persuaded in my own mind "how it is," and will give some of my individual reasons for

"the faith that is within me," of course, leaving the question of their orthodoxy entirely to the "elect." The reason, then, why God does not kill the devil, is, because he is a *Christian* God; and the Devil is the first article in the Christian confession of faith. The "great first cause" of the "Christian system" around which all the other Heavenly constellations cluster and revolve as minor consequences.

To destroy the Devil would be to tear down the center pillar of the Christian church. Without this ubiquitous monster there would have been no "rebellion in Heaven," no banishment to earth, no temptation, no sin, no exile from Eden, no hell with its eternal torments, no divine incarnation, no miraculous conception, no atonement, no Judas, no Jesus, no Calvary, no Cross, no Christian Religion, no crusade, no armada, no holy war, no conquering the heathen nations for the good of their souls, no persecution for Christ's sake, no torturing of heretics for the glory of God, no man-infatibility, no book-infallibility, no Bible, no pope, no clergy, none of "the cloth." Merciful Heaven! what would become of us if God should kill the devil? Nothing left—absolutely nothing, but God and humanity—nothing but the flowing fields of earth, and the starry fields of the sky—nothing but infinity, eternity, immortality. May God bless the Devil, and the Devil bless us all with more of the "fruit of the Tree of Knowledge." Amen!

I. T. LLOYD.

Hanna Station, Ind.

PRACTICAL SPIRITUALISM.

As all wealth is the production of labor; and the only way of obtaining it is by labor. The next question will be how can we make labor the most productive and honorable? Experience has already demonstrated that associative labor, where all are interested, is the most economical and profitable. And as man and woman are naturally sociable, it clearly proves that they had better unite themselves together for the purpose of developing the true natural means by which they may obtain the highest enjoyment and happiness. It is also almost universally acknowledged by the Thinkers, that the human race are one family. That we are inseparably connected. And that we cannot rise unless we work for the elevation and good of humanity.

The best way to do this will be to commence laying the foundation of the best models for others to follow. All reformers acknowledge that the present social system is rotten and corrupt, and the fruits of poverty and crime. Now let those who cannot leave the locations where they now are, rent or purchase a farm, and conduct it on the associative plan. If a farm is selected near a city, those having employment in the city can come in in the morning and return home in the evening. This will be much more economical than living in the city. Fruit culture and manufacturing could be added to agriculture.

Another plan on a more extensive scale would be to form a Progressive Settlement which should embrace several social systems, so that all reformers might unite together. First, an improved arrangement for isolated dwellings surrounding one side of a park, containing a large building with halls, lecture-rooms, library, reading-room, school-rooms, etc. In the rear they can have their gardens, workshops, farms, &c. Second, the other side of the park for co-operative dwellings arranged for two or more families, with co-operative workshops, farms, &c. Third, for the Associative, those who wish to obtain the full benefit of associative labor by having a Unitary Home, and their workshops, farms and manufactories all united together, and having all the property they put in, represented by shares of stock. Fourth, the Community, for those who are fully satisfied that by associative labor all our wants and even all luxuries that are beneficial for us can be supplied with not more labor than is essential for good health.

All those who are favorable to any co-operative arrangement, I should like to have write me and state all particulars about what they desire to do, what means they desire to invest, what their occupation is, and what branches of industry they can turn their hand to; their age and that of their families, and all other views that will be useful. If a proper united effort can be made by all who desire to lead a higher life, so that we may have the harmonious and intelligent angels communicate to us. If we make conditions favorable, they will be attracted to us.

Geo. D. HENCK.

1204 Callowhill Street, Philadelphia.

HOPE'S SONG.

Farther on? How much farther?
Count the mile-stones one by one,
No! no counting, only *trusting*
"It is better farther on!"

Whenever we get out of the way, the quicker we pull up and get back, the easier it is done

WE call attention to the advertisement of the Labor Reform Suspenders and Ladies Garment Supporters, in another part of this paper. Every one should become acquainted with the fact of the ease and comfort, as well as the healthfulness, acquired by the use of these Supporters. The proprietor informs us that the demand is far in advance of the ability to manufacture; but with improved facilities, he will endeavor to fill all orders.

CORNS.—Scrape a piece of common chalk, put a small portion of it upon the corn and bind it with a linen rag. Repeat the application for a few days, and you will find the corn come off like a shell, and perfectly cured. The cure is simple and efficacious.

DR. R. WOOD has been called by the angels to renounce every other business and give his entire attention to healing the sick. He is located in Washington, N. D., where he was born, raised and developed as an intuitive Doctor. He describes disease and heals or administers remedies by a power delegated from on high.

Cancers and other diseases that doctors pronounce fatal, and with Dr. Wood a specialty. His terms in the treatment of cancers are, "So cure, or pay." As he has never failed in curing a cancer, he feels justified in announcing his willingness to risk his reputation on his success in a case of that kind which may be brought to him. Address, DR. R. WOOD, Washington, N. D.

HULL'S CRUCIBLE.

CONDUCTED BY

MOSES HULL & CO.

OFFICE—871 WASHINGTON STREET.

Boston, Thursday, May 14, 1874.

AMONG THE SAINTS.

It is so seldom that we get among "God's people," His "Peculiar people," the "Saints of Jesus Christ," and especially "Latter Day Saints," that we feel like noting such an occurrence as one of the events of a life time. By request of a few friends, on the 23d of March, we, (Mattie and Moses,) went to Plano, Ill., to preach, sing, deliver poems and do the general work of missionaries. When we arrived at Plano we found that the Latter Day Saints of Jesus Christ, commonly called Mormons, had opened, warmed, and lighted their good, substantial stone church for us. And what was still more unsaintly—taking orthodoxy as a guide—the house was well filled with saints; among whom were a half-dozen ministers, including the veritable Joseph Smith, their prophet, the son of the renowned martyr of the same name.

If all the saints of Zion are to be judged by the samples in and around Plano, they are not the worst set of fellows in the world; on the contrary, we would like to live among them. We rather wish Congress and the churches—the two most damnable institutions in the world—could be sanctified—or made saints after the type of those at Plano. We found Joseph Smith, their prophet, a regular Andrew-Jackson-Davis-of-a-fellow, (to whom shall we apologize for this saying?) Well, we mean, we found him jovial, good-hearted, saying no harm of any one, going the rounds of his duties and bearing his burdens and honors with the same grace. He seems to have no consciousness of over-burdens or honors, he is a child among children, a man among men, and a dutiful husband and father, both of his family and the church.

The saints publish in Plano two very neat journals one a 32 page semi-monthly called *The True Latter-day Saints Herald*, the other a folio for the children, called *Zions Hope*. We understood that each of these papers are paying fine dividends. They also publish books and pamphlets, beside doing a large amount of job work. Prominent among the books they have published, is a translation of the Old and New Testaments by Joseph Smith. We only gave this a casual examination, and cannot pronounce upon its merits. Of one thing, however, we are convinced; it cannot be worse than the version in common use.

We found many of the Mormons real reformers, even Joseph Smith is dreaming of a Universal Republic, or Commune, or something of that kind. The opposition of the Plano saints to the Polygamic practices of their Utah brethren, drives them into unnecessary fear on the Social Question; yet they are convinced that something must come to save society. A writer in the *True L. D. S. Herald* says:

"Communism, wherever it prevails, will destroy all else, because all else is wrong, and then destroy itself because it is wrong. It will pull down the beautiful temple of the centuries, and, like Sampson, perish in the ruins—it is blind.

In the meantime God will have prepared a place of refuge and a place of worship—a Zion for the desolate and a temple for the pure in heart.

Of course it is guess-work to undertake to tell the causes that will bring about the overthrow of present systems, but I see no cause now at work likely to do more than Communism; especially if it be made to include Communism; and Communism is but the full stage of Communism. Free Loveism is working the same results upon social institutions that Communism is upon political institutions. The Oneida Community is the realization of both principles. That the principles of that society will prevail, I think is evinced in the fact that some of the ablest minds of the country advocate it upon the basis of physiological, moral and spiritual laws. I think the tendency of the Woman's Rights movement is in that direction. I know that most of the advocates of that reform are above reproach, but the prime movers and originators are farthest on the road to that result, and the rest will drift that way unconsciously. It is upon the wide spread degradation and corruption of the social institution of Christendom that the advocates of polygamy found their only substantial basis of argument.

The above is sound reasoning, if the writer will follow it, it may lead him farther than he intended to go.

At Plano we received a challenge from Elder Isaac Sheene, for a debate, but his brethren very gently informed him that he had "run before he was sent." When they wished a discussion, they would, through the proper authorities, get up a discussion and appoint their champion, put the sword into his hand and tell him to fight. The fact is, the church was convinced that Bro. Sheene had neither the arms or ammunition to conduct a successful warfare. Probably the conviction that they were all in the condition of Bro. Sheene kept them from entering the debating arena.

WHERE IS LYDIA THOMPSON?

Probably no one except Lydia Thompson ever dealt justice to Wilbur Storey, the editor of the *Chicago Times*. When Storey indulged in the tirade that usually characterizes him when he meets with a rebuff, especially at the hands of the ladies, and Lydia Thompson and her troupe happened to be the subjects upon whom he emptied the filth from his pen, she would not honor him enough to seek justice by ordinary methods so she purchased a cowhide and went to his office and inflicted upon the insulting editor, the flogging he deserved.

His vituperation after that was, turned upon Spiritualism. Nothing was too mean for him to say about it, nor did he even pause a moment to consider whether or not his statements savored of truth; recently, however, he found Spiritualism gaining in popularity so rapidly that he thought it advisable to wheel into line, *a la* Brick Pomeroy, and become an advocate. Now that new issues have come up, he sides with the so-called "respectable" party, and though arguing for Spiritualism, he empties more filth into his paper than any other journal except the *Times* could carry.

A few extracts and comments will fully illustrate our meaning. He says,—

"Spiritualism or spiritism, as it is now more frequently designated, has precisely the same claims to examination that has any occurrence, or science, whose phenomena are curious, novel, and well established with reference to their existence. To ignore them, to sneer at them, forms no argument whatever against their value,—at least, until such a time as careful scientific examination has demonstrated that they are worthy of no better fate."

This is a good lesson—one which the *Times* has recently learned. Every Spiritualist in Chicago will testify that until within the past few months, the *Times* when dealing with Spiritualism has dealt in very little except "sneers." As it has now learned, by experience, that "a sneer forms no argument" against the value of the thing sneered at, would it not be well for it to drop its sneers at the radical wing of Spiritualists until it proves by a "scientific demonstration," "that they are worthy of no better fate."

It is true, says the *Times*,—

"That, among the believers in a spiritual origin of the phenomena of spiritism are some of the brightest intellects in this country and Europe."

That is we suppose since the editor of the *Times* has become a Spiritualist, we were all imbeciles before that.

The *Times* now changes its face and tries to account for the fact that great men (with the exception of the *Times* editor,) have generally rejected Spiritualism. The editor disgorges in the following lucid manner.

"The principal fact of this explanation is to be found in the character of the greater part of the people who profess to be exponents of spiritism. It is a fact not to be denied that spiritism includes in its following more disreputable people, more ignorance, charlatanism, quackery, and humbug, than any other professedly-respectable science in existence. Especially does this apply to that licentious element of harlotry, self-styled 'free love,' which has succeeded in identifying itself so completely with spiritism that a good many people have fallen to think that the two are identical and therefore inseparable. Scientific men have a disinclination to befouling themselves by touching anything which has such a close apparent relation to the bagnio. They are disgusted with the idea that the intercommunication of embodied and disembodied spirits necessarily implies that lechery is reputable, and harlotry a religious virtue."

Suppose the editor has told the truth in the assertion that "Spiritualism includes in its following more disreputable people," "more of that licentious element of harlotry," than any other science, is that a reason why scientific men should refuse to investigate it, or having weighed the evidences of its truths should refuse to confess their convictions to the world? There are immoral astronomers. Is astronomy therefore false, or unworthy the attention of scientific men? Will a licentious geologist keep the Leyells, Huxleys and Hitchcocks from looking at that science? Certainly Darwin should not refuse to investigate Spiritualism on account of "ignorance, quackery, or Free Loveism," for we don't know a Free Lover in the world who is not an advocate of the distinctive features of Darwinism. Darwin, according to the *Times*, should renounce the specific science of which he is the chief advocate, because disreputable persons believe it.

Where is the spirit or Spiritualist who has ever preached that "lechery is reputable," or "harlotry a religious virtue?" The object of that portion of Spiritualists who believe in Social Freedom, is to abolish the "lechery" and harlotry which has been so long fed and nourished by our social institutions and incidentally defended by time-serving editors of daily papers.

After an underhanded stab at "The unclean trinity, Woodhull, Claflin and Blood," the *Times* proceeds,—

"In addition to this disreputable connexion, spiritism is cursed with the adhesion of every lunatic not sufficiently mad to be incarcerated in an asylum, but yet sufficiently unsound to cast discredit upon any belief with which they are connected."

Was the editor of the *Times*, the last Lunatic out side of an asylum, to give adhesion to Spiritualism? If so we are safe from further encroachments from that direction, and if Spiritualism survives this shock it cannot be killed, even by the "unclean trinity."

We will make room for one more extract from the dilectable *Times*.

"Let respectable, honest, conscientious spiritualists cleanse this Augean stable. Let them kick out these long-haired asses who misinterpret spiritualism in their manners and demeanor. Let them repudiate at once, and indignantly, the harlotry of Woodhull, and the loathsome teachings of her class. Let them throw out of their temple the mountebanks who, in the guise of priests, are pretending to transmit the oracles of spirit-intelligences. Let them purge themselves of quackery, of frauds, humbug, and ignorance. When this shall be done, they will be entitled to a hearing; and they will undoubtedly secure it."

We would here enquire how the "asses" can be kicked out of Spiritualism? When the *Times* informs us, we promise to apply our spiritual stogy to the rear extremity of its editor. The idea of kicking people out of their senses, whether their hair is long or short, is "among the things that were," with the Spiritualists. When the *Times* proves Mrs. Woodhull guilty of harlotry, Spiritualists will prepare to repudiate her harlotry as they would that of the editor of the *Times*. In these days, harlotry is not confined to the feminine gender.

THE TWENTY-SIXTH ANNIVERSARY IN CHICAGO.

Primary Council No. 1, of Chicago had a time long to be remembered, on the occasion of the twenty-sixth anniversary of the advent of the spirit-rappings at Hydesville, N. Y. Mrs. Robinson's advertising sheet, the *R. P. Journal*, we believe, reported that we had about thirty persons at the celebration, that is about as near the truth as Squire Jones gets. The receipts of the afternoon and evening were seventy-two dollars and some cents.

In the afternoon we had a social meeting, a discourse by H. Augusta White, entitled "Breaking the Fetters," and a discourse by D. W. Hull. Mrs. White's discourse was one of the finest things ever brought into an audience, but as it is on file for publication, we will leave our readers to decide as to its merits.

The refreshments provided by the ladies of the Unitary Home were by no means the smallest part of the entertainment. They proved interesting to the inner man. In the evening another interesting conference ensued for an hour, after which we discoursed as usual on such occasions, on the "Mission of Spiritualism." Then Mattie Sawyer came forward with a lengthy poem on "The Day we Celebrate." The poem speaks for itself on the first page of this number of the *CRUCIBLE*. Next Mrs. Suidham was to have given an exhibition of the power of spirits to handle fire, but for reasons best known to herself she failed to put in an appearance.

About 10 o'clock the floor was cleared and the "lovers of pleasure," from that to the "we sma' hours" of the morning "tripped the light fantastic toe," to the music of LeClerque and Wedgewood's band. All in all the celebration was one of the most enjoyable occasions ever had in Phoenix Chicago, and all felt, and many expressed, that it was good for them to be there. Spiritualists went home fully determined that Spiritualism, in the next decade, should do more practical work for humanity than it has done in the past six and twenty years.

A SHORT AND SURE WAY OUT OF MATRIMONY.

"Two cases of suicide lately came before the coroner. Both were women, one aged 30 and the other 24. Inability to live happily with their husbands was the cause, and the commission of the deliberate deed, after the conclusion had been reached that life held nothing worth the keeping of it. Poor humanity."—*Chicago Times*.

These two cases are only two among ten thousand. Persons form matrimonial alliances under the direction of "fond mothers" or "rich uncles," they supposed when the husband was fastened to them by the law, their "heaven below," would begin, but instead, found a "hell upon earth," from which many prefer to flee to that land where they "neither marry nor are given in marriage." While marriage slavery exists as it does today, many will find a refuge in the land of the dead. How glorious the thought that death ever stands with open arms inviting the poor fugitive as a last resort to find a safe retreat in his dominions.

PETER WEST.

Many of our readers are acquainted with the gentleman whose name heads this article. We have long known him as one of the most wonderful of modern test and physical mediums. Recently we tested anew his mediumistic qualities. Mr. West very kindly volunteered a benefit in the shape of a seance to Primary Council No. 1, of Illinois, of U. S. A., which seance we attended. The manifestations all occurred in a room reasonably well lighted. Some twenty of us seated ourselves around a large dining-table and soon a slate after being examined and handled by every one in the room was held up over the centre of the table in plain sight of every one in the room, and while there, visible to all, a communication was written by an unseen hand and signed "Hannah Moore." Raps were produced, a drum was carried from one end of the table to the other and beaten by an invisible power. Any martial music whistled by any one in the audience was played perfectly. A whistle was carried through the air and blown by this super-mundane power.

After witnessing manifestations similar to those described until we were tired, we went into another room and wrote questions, or rather wrote questions where we were and carried them into another room for Mr. West to answer. Every question, with a single exception, was pertinently and satisfactorily answered.

Permit us to add that as a Medical Clairvoyant Peter West has few if any superiors. He is at present stopping in Chicago.

CAPT. (?) WINSLOW.

We are after a libel suit, at least we are willing to take our chances. We have not heard of one who has taken sides against Social Freedom, but that we have the cudgels with which to beat their brains out. Capt. R. Hoyt Winslow has bleated a good deal against Social Freedom and those who advocate it. Of him the *Jones-Robinson Journal* says: "Capt. Winslow is a Spiritualist, but he shows conclusively that true Spiritualism has no affinity with licentiousness or lewdness. His countenance bespeaks a man of fine moral perceptions and high aspirations."

There is nothing easier than for countenances to lie, or promiscuity is no sin. There is not many more promiscuous men in the world. If the captain (?) will come to Chicago we will introduce him to a few women he has tried to sleep with, in some instances with success. Winslow will not deny to us that he holds sexual communication outside of marriage. He is on a level with a majority of the conservative speakers. If he wants us to positively prove his sexual directions let him give us a call. We are not anxious to bring the gentleman out, but we are tired of his sailing under false colors.

AFTER THE "TIMES."

The following tart reply to the editor of the *Chicago Times* is taken from the *Tribune*:—

"The personification of concentrated wisdom who presides over the destinies of that intensely-moral dispenser of third-rate wit and city cylept the *Times*, is a new convert to 'Spiritualism'; and, ere he has entirely emerged from the shell, he makes the discovery that his new religion needs a radical reforming. He now knows the reason why the advance-guard of Science refuses to 'take hold' of the matter; it is not respectable."

This Argus-eyed editor has found out that the greater part of the adherents to Spiritualism have bad characters. Whew! We presume that, were it not for the immaculateness of ye editor, he would imitate Archimedes, and rush frantically through the streets of Chicago, literally yelling Eureka! Eureka!

While we deprecate the humbugs that exist in our ranks, we brand as a falsehood the idea that Spiritualists, as a class, are any worse than other people, or that the considerable number of them is derogatory to good morals.

And the assertion that the Social Reform movement is 'harlotry,' is the result of ignorance occasioned by the men-as-trees-walking state of the editor's vision, which is quite natural, considering the recentness of his Spiritual Birth.

We would inform him that the radical reform is already going on, and, when it is finished, our ranks will be free from humbugs, licentiousness, "Grundism," and every other deleterious element.

If the editor of the *Times* is not satisfied, and cannot rest in his new estate unless in the capacity of dictator, he is at liberty to abandon it at any time, as it can possibly survive without him."

C. W. STEWART.

Daniel Webster said that "of all the contrivances for cheating the laboring classes of mankind none has been more effectual than that which deludes them with paper money. This is the most effectual of inventions to fertilize the rich man's field by the sweat of the poor man's brow."

Olla-Podrida.

MATTIE SAWYER will be ready to answer calls to lecture anywhere in New England after May 15th. She gives sittings at 871 Washington street, Boston.

THE Editors will be in Boston as soon as May 15. They will answer calls to lecture, either together or separately as the way may open. They are solicited to get up a camp meeting in the West.

HIMES' JOURNAL, published monthly at Buchanan, Mich., is a good paper for Adventists. The Journal reveals the fact of dissensions in the ranks of Adventists as well as others. Joshua V. Please X.

AND now the report reaches us that Mrs. Ann Eliza Young, the nineteenth wife of Brigham Young, who is now lecturing on the immoralities of Polygamy as practiced by the Mormons, is living an illicit life with her agent, who is something of a practical polygamist.

THE cause of Radical Spiritualism is on the forward march as never before. Scarcely a mail arrives that does not bring requests for us to go and lecture. Many of our calls come from those who would, six months since, have been afraid to have looked at us. Some of them come from places we never should have heard of had it not been for our recent "plunge upwards."

CEPHAS B. LYNN lectured in Bay City, Mich. during April. Radicalism is in the ascendancy in the West, consequently radical speakers are busy. Even the stories of the *Obscure Journal* are losing their effect on rational people. The editors of said journal have shot a little too high; they have missed their aim. *Unreasonable lies* are not swallowed more easily than are *uncomprehended truths*.

TO S. G.—We never felt like standing with folded arms and saying, "Boys, go in." We prepared to say "Come boys," so we commenced this war by a relation of personal experience. If you do not adopt our course, you are at liberty to pursue that which suits you the best. We plunge into the Rubicon and invite you to follow. You try to drive others in and promise as soon as the cause gets so popular that you are not needed you will come. The world has too many such soldiers.

THOUGH ladies have come to us, since our arrival in Chicago and told us that the editor of Mrs. Robinson's advertising sheet, (S. S. Jones,) had teased and pleaded for the privilege of being sexually with them, and that they would go before a Notary Public and make affidavit to the same, we are no more convinced than we were before. We have known for ten years that he was a lecherous adulterer, who sees but little use for the opposite sex aside from being an instrument upon whom he could gratify his sexual passions.

FLORENCE MCCARTHY has been deposed from the ministry in Chicago. This is evidently a case of unmitigated persecution. Such is the penalty of denouncing drunken, lying deacons, and opposing rich scoundrels whose money has influence with the so-called people of God. If the Baptist Christians of Union Park Church, in Chicago, are a fair sample of Christians, for heaven's sake deliver us into the hands of the devil and his agents. Give us honest devils rather than such Christians as tried this minister. We only judge them by the published report of the trial.

JOSEPH TREAT publishes a long and rather complex pronouncement concerning Victoria C. Woodhull, Jennie C. Claffin and Col. Blood. If his statements savor any of truth, we have in his paper a specimen of dog eating dog. The trinity that Joseph denounces may have made mistakes, who has not? Their greatest mistake was in permitting Joseph Treat to enter their office and have so much to say through the *Weekly*. We were like the old lady was, by the cow that ate the grindstone, "We knowed it, all the time." This same Joseph offered to *Treat* us, but we didn't bite.

WE have several articles on hand exposing the amours of S. S. Jones and others, which we decline to publish. Our war is one of principle, not of personalities, and we shall decline to draw persons into it only as the cause of truth can be subserved by it. We cannot see the *morale* of even a relation of facts concerning the attempted rapes of certain persons on their servant girls. If certain persons kill fat dogs and offer their oil as a great hair restorative, they have done what they had a right to do, provided dog oil will do the work. True, it seems hardly fair, while there are so many worse than useless members of the *genus canine* in the world, that one individual should have a monopoly of the dog oil business. Would it not be better to simply make the statement of what the Jones-Robinson hair restorative is, rather than to pile up such heaps of useless adjectives concerning the bald-headed Squire, imposing upon the people with worthless dog oil?

PHOTOGRAPHS of Moses Hull and Mattie Sawyer for sale at the office of HULL'S CRUCIBLE. Price, album size, 25 cents. Cabinet size both on one card, 50 cents; also Photographs of Elvira L. Hull, cabinet size, 50 cents. Mailed to any address on receipt of price. Address Moses Hull & Co., 871 Washington Street, Boston.

THE ARISTOCRACY OF INTELLECT.

WHAT IS A FREE PLATFORM?

According to Webster, aristocracy signifies "a government by nobles, or nobility government."

How sweet is freedom in the distance to those who have it not; yet, how few can properly estimate its importance to those deprived of its benefits. The reign of the aristocracy of intellect alone, from its birth in the far distant past to the present, has well nigh crushed out the hope and aspiration of one half, if not two thirds of God's creatures; and we would entirely despair for the future, if we had not the consolation that when matters come to the worst there *must* be a change. It was to be hoped that when a reform was inaugurated by the angel world, when Spiritualism took the rostrum, no single individual would be found unblushingly abridging the boon of the freedom of speech; but alas, how powerful the temptation in that direction, when our leaders come to us with an organization strongly tending toward tyranny and a false betraying selfishness.

As an explanation of the above I will give a brief history of the Convention held in Chicago March 13, 14, and 15, 1874. My motive for so doing is found in the maxim "Never repeat what may hurt another unless it be a greater hurt to conceal it." As all who have read the spiritual papers are aware that in that call an earnest invitation was given to all speakers and mediums to come, assuring them that they would find a free platform, on which subjects *germain* to humanity and Spiritualism may be discussed. In the afternoon of the second day, the writer of this article was permitted to speak ten minutes on the monogamic marriage, at which time he favored the idea that this form of marriage would prevail as the *finale* of Social-Freedom. We will become wise enough to select our mates by rules scientific, in harmony with the constitution of mind and body.

Immediately after this brief speech in conference twenty resolutions came up for discussion. I made an effort to draw out discussion on the resolution that Spiritualism is not Christianity, but could not get a hearing; also to speak on the resolution that "The monogamic marriage, governed by legal authority is the most perfect domestic state, next to heaven, but for some unknown reason was ruled out of order. So much for the beginning of ecclesiastical authority in a Convention that required three speeches from a Tyrannical Organ to make good the bad fact that the Convention was a beautiful success, which would have failed to be the fact if the "gentle Wilson," had not forced it to be just what it was.

That evening several speakers applied for a hearing on the social problem, but the ruling aristocracy was on the fence and decided that subject had been sufficiently ventilated.

That evening it was announced that a conference would be held the next morning at nine o'clock sharp. This E. V. Wilson afterwards denied as being appointed. Sunday morning many, including the writer, came desiring and expecting a chance to empty their aggrieved souls in a brief conference speech; but again the iron heel came down upon an appointed conference, crushing it out of the programme, urging as a reason, that conferences were not customary on Sundays,—as though to Spiritualists Sundays were any better or more important than any other day. But wherefore was the conference set aside? Did "the gentle Wilson," smell a rat? Did he, as he has for four years past, fear the spirit power that would be brought to bear against him? A power which has compelled me many times to proclaim the Gospel of Freedom in the public streets when refused public halls, urged me to enter my protest against that tyrannical suppression of a desired conference; but when I requested an opportunity to explain the grounds of that protest, I was called to order. Yet after the meeting was dismissed I mounted a chair and in the face of the Nobility Government gave the following reason for that protest:

Knowing that a large number of persons were anxious to speak and that most of the convention was tired of hearing only two persons, and then forever, and being deeply impressed that the spirits also had come for a hearing through their selected mediums, I felt called upon to express indignant feelings at the unblushing injustice perpetrated after inviting the people to a conference on the morning of the last day of the convention. It was our only hope of harmony being thus tyrannically wrenched from us. But as though the insult was not completed, "Our Nobles," the only two "wise ones" Northern Illinois could attract to the grand convention which met at Grows Hall,—these gowned and a restless conscience must make their final flourish of trumpet and decide once and forever what a

Free Platform was, namely: That only those who are capable of entertaining and edifying the people have a right to speak; that to none others is the Platform free. If this is not equal to the Lord's Table aristocracy what is it? The People's convention compressed into E. V. Wilson's peanut stand! If it was not the people's convention, for their benefit—if a selected few only can in future speak before the convention—their ability to entertain and edify must be decided by a nobility government, the true aristocracy of intellect. Who cares to attend another Northern Illinois Convention? certainly not independent thinkers.

It was amusing to notice how E. V. W.'s aristocracy of intellect failed him in his last harrangue when attempting a dissertation on the marriage question he made the statement that any two persons could live together if they would only control their affections. His ponderous body and brain failed him that time; for being called upon to review his statement, not being able to mend the blunder, he virtually broke down and closed his speech.

Have we indeed come to this, that before any one can have a hearing he must pass muster before some business committee, headed by a dictating Tyrant. Oh, how are the mighty fallen! But of such authoritative decision there is an edification coming from children, to be preferred to the superior conceits of older heads. "Suffer little children to come unto me, and forbid them not." is not a germ declaration of the Aristocracy of Intellect, but that interior wisdom which is simple, pure, peaceable and full of good fruit. Does it indeed take only two instead of all the world to know everything? Does every one who attends a convention see truth from one standpoint? If so, one speaker is sufficient.

In the Ancient Spiritual Church, God or Spirit gave to some knowledge, to some the discerning of Spirits etc., and these all had a welcome. In nature the rank weeds have equal claims to send forth their breath to heaven, with the fairest flowers of the field. In the Aristocracy of Intellect ruled in nature, the pond lily might justly drop its head in despair, saying to itself, why should I longer struggle amid this mud and water, excluded from the light of heaven save to lift my head above this stagnant pool. It will be of no use. A nobility of flowers will crush and disperse me at my very birth.

Oh, how I pity the world in its crude chaotic condition made up of every kind of beast under the whole heaven, each struggling to devour the first within its reason. Do I not equally pity Spiritualism, in an equally crude condition, who in its assaults upon, and repudiation (by many) of the past, denying that it is the superior out-come of an exhausted Christianity following in the wake of tyrants; and while advocating principle, refuse mercy to the weak, struggling ones who are in deep earnest after that immortal life. Were it not better for such that a mill-stone were tied about their necks and they be cast into the sea.

Yes, I pity a Spiritualism not Spiritually-minded but covenanting with the God of the world, seduced by the deceitfulness of Riches, already sectarian, crying aloud, who will be conservative, who radical? The gentle one it seems chooses to be neither. But let us not despair. The morning dawns; this transition state cannot last forever. We are each helping to make the new heaven and the new earth.

Man, made on the principle of self-government, and being a question of time only, he must finally break the shackles of all tyrants, and yet be free to think his noblest thoughts, and speak as the spirit giveth him utterance. A demand for a free platform is the sure guarantee that it will be erected and by deeds of welcome and not foaming words.

In conclusion let me say to those who do not know me that on the last second of the last minute of the last hour of the last day of 1843 I became a Spiritualist. That I am a Spiritualist with an interior vision, contending for the interior as the superior. Loving Jesus no more than I do the orange rind or potato skin; but Christ the interior spiritual character, and judge all by that standard; am not *en-report* with the wealth of the world but am seeking to be a success on the "Evergreen shore." Ever offering a prayer by the aspiration of my soul after the highest good exemplified by the most intelligent action.

I believe, with my whole heart, in the language of the inspired Geo. A. Bacon, that "the inter-communion of the two worlds must result in outcome of good. The amelioration of the masses and the uplifting of all human kind," hate no one and nothing, but in the fulfilling of the law of love, am free to love every thing and every being that is lovable. Am a Free Lover,—and as one of the humble advocates of Social Freedom, I make it a speciality, and promise everywhere I am called to speak to strive to annihilate the obscenity phase which covers that subject. I challenge any and all the opponents of Social Freedom to meet me, either with tongue or pen—not excepting E. V. Wilson—and "condemned be he who first cries enough."

T. S. A. PORE.

A fellow out west has a fossilized craw-fish hole said to be of the Miocene period. He wants to sell it.

Wisconsin has got pine enough to last her forty years, unless she ships more than forty billion feet in that time.

Vox Populi.

[This department is made up of letters and extracts of letters from the people. The editors do not claim to endorse all that is here contained. This is THE VOICE OF THE PEOPLE, not the voice of the editors of HULL'S CRUCIBLE.]

Encouraging letters are reaching us from nearly every State in the Union; but particularly interesting are those coming from the localities where we have labored the past few months. Our friends in New Hampshire have not forgotten us. A few days since lengthy letters came to our hands from that State, from which we make the following extracts.

M. A. R. writes from New Hampshire,—

"I have just finished reading No. 5 of the CRUCIBLE. I assure you I have feasted on fat things; it is filled with interesting items. My husband loves it as well as I do. He says: 'Moses is hard to beat.' We can hardly imagine how you can make the CRUCIBLE much more interesting than now. We truly feel that yours are noble souls; willing to sacrifice worldly honor and every thing else for the sake of truth. Your mission is a holy one, yet full of severe trials. With the principle of divine love you will be able to accomplish a mighty work. May Heaven bless you with all you need. When will people learn to be honest? Almost every day, we see individuals 'under their cloaks.' A little while since, and a certain person was heard to say: 'Moses Hull is a fine speaker but too much of a free-lover.' A little while before, that same man insulted a truly respectable lady. So the world moves on, one judging and condemning another. How much more wise it would be for those who do not understand 'free-love' to investigate the matter, learning the difference between 'love' and 'lust.' The question of Social Freedom is a startling one, and shocks the people, but those who consider it calmly and honestly are not injured by it.

Remember, if you ever come our way, to call at our home. E. sends his best wishes, and will be happy to receive you at any time."

Mrs. Jane M. Davis writes from Winona, Minn.:

"I am still in the flesh, and I hope, growing in ideas, like many of the human family. In my last letter, you may remember that I requested you to preach some of my ideas; how absurd in me to do this. Well, I am out of the old ruts, and for years have been an advocate of Freedom. When Jones came down on you in such a manner, I informed him that his paper was not wanted in my house. I cannot understand what his object has been to publish such trash; it does not advance the cause of Spiritualism. To the investigator it is horrid. I pitied Mrs. Blanchard when I read her letter in the *R. P. Journal*, on 'The Philosophy of Nastiness.' She must have but little faith in humanity to fear one, who places so high an estimate on woman, as do you, and whose virtue you would protect with your life. When I read your letter in the *Weekly* I grieved feeling you had set strong meat before babes, consequently had injured yourself financially. * * * * If you come to Winona, you will be welcomed as a dear brother. Do you not rejoice in the acquittal of Mrs. Woodhull? My prayers to the angels have been answered. Did they not bring their forces to bear on the Jury, when the Judge would have closed her mouth and shown no mercy? The prediction that was made a year ago that Victoria Woodhull would be cast into prison a third time and the angels would release her, has been fulfilled. Hoping you will never weary in laboring for humanity, I am yours, etc."

E. F. Boyd writes from Perth Amboy, N. J.:

"I observe that S. S. Jones is catching H— from all quarters. Five years ago I exerted myself to extend the circulation of the *R. P. Journal*, because then it was the most out-spoken in favor of Social Freedom, of any paper of its class. It seemed decidedly to lean to the free-love side and was on good terms with Brigham Young. The free-love *Universe* started up in Chicago and took the wind out of Jones' free-love sails. The *R. P. Journal* became jealous of its rival and made war upon it. From that he has fallen into conservatism on the Social Question. I have not taken it since it went back on Social Reform. 'He that putteth his hand to the plow and looketh back, is not fit for the kingdom of God.' Jones opposing Social Freedom is like 'Satan rebuking sin,' judging from the estimate expressed by those who know him. I should say that 'Jones' virtue' mixed with dog's wool would make a thin blanket. * * * * As for myself, I am a believer in A. J. Davis' philosophy of true marriage, and against the false standard of legality in sexual relations. Davis' doctrine requires freedom in sexual affairs without repudiating the principle of marriage, as I understand 'free-lovers' to mean they do."

We recently held a series of meetings at Plano, Illinois. This morning's mail brings us a friendly letter from J. G. Hollister of that place.

He says:

"Many want to hear you lecture more than before. One lady a very 'Simon-pure,' of the straightest sect of *Ma'm Grundy*, who but a short time since advised some of her lady friends not to speak of Spiritualism or Spiritualists, if they wanted to be respected, now says: 'If he comes here again, I'll hear him speak, no matter what subject he speaks on. Many would like to hear the Social Question ventilated, the best of anything. Come again if you can. Your talk has aroused thoughts. We hope this may find you well. We are waiting to welcome you again.'"

A number of letters remain over for want of space. Kind words have been received from Prof. and Hope Whipple, friends in Boston and Chelsea. Thanks for all these. We are as ever, yes, *more* than ever in the work.

MISTAKES.

We never swear, but when the last CRUCIBLE reached us we felt that had a "son of Belial" been present we could, with a clear conscience, have employed him to swear five cents worth. We write our manuscript very plain, (?) almost equal to any that ever passed from under the pen of the late Horace Greeley, why need mistakes be made? In our notice of the paper called *The Kingdom of Heaven*, we said of the editor, "He has lost none of his editorial pregnancy." We didn't mean it! We never intended such a thing! We wrote *pregnency*. It is a mean trick for printers to make a pun-gent mar, pregnant. We are sorry they did it. The miserable job of press-work will not be repeated more than once. There are presses in Boston that will do good work, and we can find them. Other errors, occasioned by our not being there to read proof, we will not point out. We hope some of our readers, at least, will overlook some of them. In the future the editors will try to arrange so that one of them can superintend the getting out of the CRUCIBLE.

Our Lyceum.

Conducted by Mattie E. B. Sawyer.

TRUE POLITENESS.

We called at a book-stand the other day, and glancing over the title-pages of numerous volumes, our eyes met the following,—"A Hand Book for the Young, containing rules of True Politeness." We casually examined this book, and were not in the least disappointed to find that it belied its title.

The "rules laid down" were only recipes for compounding a certain kind of polish to be applied previous to going into society. The following were some of the headings: "How to appear to good advantage in the parlor, dining-room, etc." "How to address your superiors," and lastly "how to render yourself attractive."

We thought as we closed the book, if that one, and many others written on the same subject were to be burned, their conflagration would give more light to the world than a study of the books could possibly do.

Webster defines *polite*, thus: "Polished, well-bred." The system of politeness, as taught by fashionable society, may cover up, and white-wash many deformities, but the coating is so thin that to every person of good sense, the defects are visible.

True politeness, is the result of good breeding, and from this always comes *true civility*, which term we would prefer to politeness every time, because of the interpretation the masses attach to the latter. Good breeding in the kitchen and nursery will enable any boy or girl to appear well in the parlor, and civility will prevent the committal of serious blunders at the dinner table or elsewhere.

Artifice and affectation, never renders a person attractive to intelligent people. Many boys and girls make themselves ridiculous by aping others, and many "big folks" by endeavoring to follow printed rules of politeness. A really polite person is ever careful of the feelings of a supposed inferiors especially when in company with others, least the unfortunate one may sense his or her condition to such an extent that they become unhappy.

The well bred child is taught to treat the wash-woman and coal-carrier as respectfully as the guests in the parlor, and the sensible mother aims to instruct her child with this idea, "Handsome is that handsome does."

We know some will read this article who cannot be grouped with those of "tender years." Great boys and girls who have seen some of the article that passes for politeness. They have learned its tendency to perversion, because it stimulates a certain kind of deception; it withers the natural feelings, and administers to an abnormal fancy. We trust that reformers of society may have an out-look for the young in this direction.

In conclusion we add a word to the children. Are you ever told to "be little men," or "little women?" Don't do it! Be children, happy, healthy, romping children. Be courteous, civil, affectionate and just. With these principles you will grow from within a *native* grace and politeness. You will not only be treated kindly by your superiors, but your inferiors will respect and esteem you. Aim to make yourselves lovable and you will be loved. Remember, if you are well-bred at home you need have no fears as to your appearance abroad. Common civility is the charm by which you may successfully enter any society. Acquire it, and "throw all book-rules to the dogs."

MATTIE.

TO CORRESPONDENTS.

Good-byes have been exchanged with our Western friends, and after two day's pleasant journey, we find ourselves this morning, (the 13th inst.) at home—in our office. Innumerable letters are waiting responses. Will our correspondents bear in mind that for the present we shall be more than busy, and as soon as time permits we will acknowledge their kind communications personally. We are now ready and more than ever in earnest for our work. We will accept calls from any locality in New England, during the summer months. We return with the good wishes of hosts of friends in the West; and wherever our destiny is cast, we trust their prayers may follow us.

MATTIE.

There is something that touches the heart in the last moments of a dog that died in Lansing, N. Y., a short time since, at the age of twenty-four years. The old fellow had hardly stirred from his rug for some days; he rose stiffly, crawled with difficulty up stairs, visited every room in the house, seemed to bid a farewell to all familiar objects, came back to his master's feet and died without a struggle.

JONATHAN SLOW—OR FAITH, HOPE, AND CHARITY.

BY LEWIS DELA.

An angler great was Jonathan Slow;
There was not a stream he did not know,
Nor the slightest nook where a fish could go
In a shady spot to hide.
He had such a knack of hooking a worm,
The fish that saw its eloquent squirm,
Had a chance to swim a definite term;
But twice the chance to be fried.

Good luck had made of Jonathan Slow
A man of faith; to fish he would go,
If the wind blew high, or the wind blew low,
No matter for rain or shine;
He would hie away to the quiet brook,
And under a tree in some shady nook,
With a smiling face and a saintly look,
Would trust to his hook and line.

'Twas a sultry day, and the skies did lower;
First a gleam of sun, then a soaking shower;
And Jonathan fished hour after hour,
Not caring for heat or rain.
The water poured from his reeking clothes,
Mosquitoes had bitten his eyes and nose,
And this was all, for excepting those
He had waited for bites in vain.

I always had faith said Jonathan Slow,
And I still have hope for the pious know
That both together the pair must go,
To make us exactly right.
I am thankful, then, that those gifts are mine,
I will teach to others the truths divine;
"Precept on precept, and line upon line"
Ah! bless me! there's such a bite!

'Twas a bite indeed; for a trout near by
Had looked on the worm with a wistful eye,
Not dreaming that it was a "gilded lie,"
On account of the hook within;
And hearing then the man with a pole
Thus quoting Scripture, he thought poor soul,
He'd take the proffered worm in his jowl,
And a savory morsel win.

He bit, and lo! the hook in his gill
But showed that fishes like mortals will
Find oft in a "sugar-coated pill,"
With a text of Scripture given,
A dose they had no desire to take;
A point they did not intend to make;
A line the struggle in vain to break:
A heart by error riven.

But enough for us that the fish was caught,
For Jonathan started as quick as thought,
And on to the bank a trout he brought
That weighed six pounds or more.
And thinking now, 'twas almost night,
He would not wait for another bite,
As started home as well he might.
The trout with pride he bore.

He said to himself, I'm soaked with rain,
But Faith and Hope did my heart sustain,
Blessed as I was by these sisters twain,
This noble prize I see:
There's a widow lives on my homeward way,
Shall have the fish, without price or pay
And I shall have practised then, to-day,
Faith, Hope and Charity.

MORAL.

We are anglers all on the shores of fate,
And though often times we may lose our bait,
We must try it again and calmly wait,
Nor be frightened off by showers.
We may get our fish by morning light;
We may toil in vain till the shades of night;
We may oft get bit—then may get a bite—
And the best of luck be ours.

There are many streams where fish are caught;
The streams of trade and the streams of thought;
Wherever the mind or hand has wrought,
'Neath the light and shades of heaven.
Let us not forget as our lines we throw,
The Faith and Hope of Jonathan Slow,
And may part of our treasures here below
To the widowed ones be given.

ODDS AND ENDS.

No words nor feelings, however good or glorious, can be substituted for glorifying actions.

By shooting a wood-pile thief with salt a Wisconsin woman preserved her wood and put the thief in a frightful pickle.

Schoolmaster—"What is nothing?" Boy—"It is when a man asks you to hold his horse, and just says, 'Thank you.'"

Tin bustles, holding a gallon of whiskey, can be purchased by Buffalo ladies who want to smuggle Canada liquor.

"Where are you going?" asked a little boy of another who fell on an icy pavement. "Going to get up!" was the blunt reply.

An incoherent gentleman living in New York has built a shed over a sun-dial in his garden to protect it from the weather.

A prosperous merchant has for his motto, "Early to bed and early to rise; never get tight and advertise."

In Arkansas when a man walks into a house and shoots the proprietor and others he is styled "an intruder."

Broker—"How are you off for money this morning?" Cashier—"I am off with what little there is in the bank. Good bye."

Did you ever hear the noise of a quartz-crushing machine when in full operation? Well, that is nothing compared to the clatter that would fill the world if good resolutions were made of glass and crockery ware.

An Irishman's idea of finances is happily illustrated by the following anecdote: "If I put my money in the savings' bank, when can I get it out again?" asked Pat. "Och!" said Mike, "sure an' if you put it in to-day you can draw it out to-morrow by giving sixty days' notice."

BABY'S FIRST TOOTH.

Come look at the dainty darling!
As fresh as a new-blown rose,
From the top of his head so golden,
To the dear little restless toes.
You can tell by the dancing dimples,
By the smiles that come and go,
He is keeping a wonderful secret
You'd give half your kingdom to know.

Now kiss him on cheek and on forehead,
And kiss him on lip and chin;
The little red mouth is hiding,
The rarest of pearls within.
Ah, see! when the lips in smiling
Have parted their tender red;
Do you see the tiny white jewel,
Set deep in its coral bed?

Now where are the sage reporters,
Who wait by hamlet and hill,
To tell to the listening nation
The news of its good or ill?
Come weave with your idle gossip
This golden blossom of truth—
Just half a year old this morning,
And one little pearly tooth!

ACCURACY.

Boys, listen to what President Tuttle says: I saw a young man once in the office of a Western railway superintendent. He was occupying a position that four hundred boys in that city would have wished to get. It was honorable, and it "paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was his beautiful accuracy. He began as an errand boy, and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After a while, he learned to telegraph. At each step, his employer commended his accuracy, and relied on what he did, because he was sure it was just right.

And it is thus with every occupation. The accurate boy is the favorite one. Those who employ men do not wish to be on the constant lookout as though they were rogues or fools. If a carpenter must stand at his journeyman's elbow to be sure his work is right, or if a cashier must run over a book-keeper's columns, he might as well do the work himself as to employ another to do the work in that way, and it is very certain that the employer will get rid of such an inaccurate workman as soon as he can.

PRAISE versus CENSURE.

The judicious use of praise is a powerful means of gaining the affections of children. An encouraging smile, a gentle pressure of the hand, a word of commendation, will sometimes do wonders in the way of winning young hearts. Captain Basil Hall thus describes the effects produced on board of a ship by the different modes of government adopted by two different commanders. "Whenever," says he, "one of these officers came on board the ship, his constant habit was to cast his eye about him to discover what might be wrong; to detect the smallest thing that might be out of its place; in a word, to find as many grounds of censure as possible. This constituted, in his judgment, the best preventive of neglect on the part of those under his command, and he acted in this severe way from principle.

The attention of the other officer, on the contrary, appeared to be directed chiefly to those points which he could approve. This latter Captain would remark to the First Lieutenant, as he walked along: "How white and clean you have the decks to-day. I think you must have been at them all the morning to have got them in such order." The other, in similar circumstances, but eager to find fault, would say, even if the decks were as white and clean as the drifted snow: "I wish, sir, you would teach these sweepers to clear away that bundle of shavings," pointing to a bit of rope-yarn, not half an inch long, left under the truck of a gun.

It seemed, in short, as if nothing was more vexatious to one of these officers than to discover things so correct as to afford him no good opportunity for finding fault; while, to the other, the necessity of censuring really appeared to be a punishment to himself. Accordingly, under the one administration we all worked cheerfully, not doubting that every well-meant effort would meet with hearty approbation. But, with the other, our duty being performed in fear, seldom went on in much spirit. We felt no personal satisfaction in doing things right, from the certainty of getting no commendation. What was most singular was that these men were both as kindhearted as could be, or, if there was any difference, the fault-finder was the betterhearted of the two."

Captain Hall adds: "It requires but little experience of sailors' soldiers, children, servants, or other dependents, to discover that this good humor on our part toward those whom we wish to influence is the best possible coadjutor to our scheme of management, whatever that may be."

We close by saying to teacher and parent, avoid these three errors—partiality, disregard to the feelings of the young, and a spirit of fault-finding, and it will seldom be difficult to secure a favorable reception in school or family for almost anything you may please to purpose.

BOSTON LYCEUM No. 1.

The Children's Progressive Lyceum, No. 1, of Boston, assembled in John A. Andrew Hall, on Sunday, April 19th, with a large attendance. The exercises were varied with singing, speaking, marching, and the wing movement. A very interesting part of the exercises is the answering of questions. The question "What do we come to the Lyceum for?" was ably answered by a number of the members of different groups. Geo. A. Bacon made some very interesting remarks concerning the progress of the Lyceums in other cities. There has lately been formed in the Lyceum a Radical Groupe for the discussion of all questions that are of benefit to humanity, especially those of social nature. The Lyceum is improving in its numbers as well as in the interest manifested under the efficient management of its conductor Alonzo Danforth. WM. C. VAUGHN.

At the meeting of Progressive Lyceum No. 1, on Sunday, May 3, the question "How can we best educate the children Spiritually?" was given to the older members to be answered on the following Sunday, and a prize of a book was offered by Wm. C. Vaughn, entitled "Nature's Laws in Human Life," for the best answer to the question. We have received two of the answers for publication, the one given by Miss Etta Bragdon winning the prize. The following is her answer:—

"By having Leaders of a Progressive mind so that we can be taught to express our own thoughts instead of repeating the thoughts of others. An intelligent Leader; one who loves children and takes an interest in their unfoldings, will never lack for a topic of conversation. "Order" and "System" in a Leader are of the first importance to *true progress*. Spirituality only comes through progression, we must teach the child to attain to the highest standpoint of good, which it is capable of understanding. True spiritual education is addressed to reason, through the social affections whereby the child-nature is made to grow in goodness, and to learn the fruits of righteousness."

Much can be done towards educating the children, if we would give the same privileges to them that we give ourselves. Make companions of them and let them see the different kinds of development of thought, explain the importance of it and they would grow more spiritual within, and have a higher knowledge of their own beings, and would try to live more in harmony with nature. If we cramp the mind when young, what will it be when it arrives to maturer years? Then take the child when it is small, lead it along gradually, unfold the inner making of its being, teach it that it has a spirit to care for, and then it will know what garments will be the best fitted for it. Thus do I hope the children may not be so neglected in the future as they have in the past, and we may see wherein every effort should be made towards their spiritual welfare. Here in our Lyceums this great and important work should be done, leaving no stone unturned where we can place a progressive thought, or plant seeds of truth and draw within its folds those children who do not have the advantages of its blessings. Mr. Conductor, I am in earnest in this work of education—of teaching all who assemble here from Sunday to Sunday and witness its exercises, the deep interest we should take in helping forward this spiritual growth. I think it ought to make every true heart who has any love for liberty and right, to be up and doing; not come here and sit on our seats as though we had nothing to do. If we do not understand how or where or what to teach, let those who do take our places and then try to learn of them. I think we have had too foolery long enough, and it is high time we set ourselves to work about something and save the children from the selfish conditions of bigotry and ignorance that have been handed down from time to time. Be not afraid to face the truth, look at it with strong minds and brave hearts, and make the best use of it we can. Thus will we make a beginning toward this education of the children, feeling at least that we are making all effort.

MISS M. FRANK WHEELER.

A YOUNG bachelor, who had been appointed sheriff, was called to serve an attachment against a beautiful young widow. He accordingly called upon her, and said, "Madame I have an attachment for you."

The widow blushed, and said that his attachment was reciprocated.

"You don't understand me; you must proceed to court."

"I know it is leap year, sir, but I prefer you to do the courting."

"Mrs. P.—, this is no time for trifling; the justice is waiting."

"The justice! why, I prefer a parson."

PROGRESSIVE SONGSTER,

By WM. H. WESCOTT.

Comprises a collection of some of the best and most popular selections of the day, (over 200 pages,) arranged for the use of Spiritualists for the Lecture Circle or Lyceum. These "Gems" are adapted to familiar melodies, and is intended to take the place of more ponderous music books for general use.

SELECTIONS.

SWEET BY-AND-BY.

SIRIVING FOR THE RIGHT.

(Air, Rally round the Flag.)

BEAUTIFUL RIVER.

MOTHER KISSED ME IN MY DREAM.

REST FOR THE WEARY. DREAMING TO NIGHT.

HOME ABOVE. (Air, Home Again.)

HOME OF THE ANGELS.

(Air, Star of the Evening.)

LOVE AT HOME.

NATURE'S CALLS.—

HOME SWEET HOME. (Air, Nelly Lee.)

SOMETHING SWEET TO THINK OF, BY ORWAY.

WAITING BY THE RIVER.

NEARER MY GOD TO THEE.

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PRISON REFORM.

We are glad to see the State of Michigan advance to the front on the subject of Prison Reform, not because we have any partiality for that State, but that some one should lead in this matter. It is now settled that every convict shall receive as liberal an education as possible during the time he is in prison, and shall receive when he is free, in addition to his over-earnings, a new suit of clothes and ten dollars in money.

Law-makers are slowly learning that men are just what conditions have made them and that if they would cure them they must strike at the root of the evil. It is a poor way to reform a man by hanging him. He is not likely to be a very useful member in society afterwards. Our manner of torturing persons for crime is not likely to be much more effective.

We have made a mistake in punishing crime instead of endeavoring to cure it, and thus we have continually aggravated the disease. It is now generally conceded that crime is a disease, a mental disorder, for which the individual committing it, is no more responsible than he would be for an aptitude to have the nervous-headache. If such is the fact—and we now know it to be so—we may just as well punish a man for having a hunch on his back, or for some other physical deformity, as for a blemish on his character or some moral deformity. One is just as bad as the other, and should be punished just as severely.

But we are asked "What will you do with these criminals? How are you going to protect society?"

We answer:

1. Laws do not protect us from the worst criminals. They only tie the hands of the little thieves (and honest ones too,) while the big thieves do the legal plundering. We had much rather be left at the mercy of the little thieves, with liberty to protest ourselves, than to be compelled to submit to a legalized system of plunder by the big ones. Laws do us but little good to-day, and we have not a doubt that if all our laws, excepting those regulating our foreign commerce were abolished, and people were permitted to settle their disputes by neighborhood arbitration we should have ten times more of justice than at present. But while Legislatures are hired to make nets to catch little fish on which to feed the big ones, while rich men plunder the people, our treasury and our nation's honor; while crime is legalized, it is useless to attempt a reformation of the smaller fry of criminals. So far as law is concerned, we see no use of it, and as it exists to-day it is only a tremendous burlesque, on equality. Holding justice up to the contempt of every lover of righteousness. Every true soul cannot but deride that which goes by its name.

2. If imprisonment is for the prevention of crime, the prisoners should be sent to States Prison before the crime is committed. This we believe should be the true policy of law. If the criminal learns that he is imprisoned for the sake of the protection of his neighbors, it is probable that confinement will not need be so close as it is at present. He is sent there as the invalid is sent to the hospital, or the lunatic to the asylum, to be treated for a mental derangement. He is kindly informed of his weak points, and only force sufficient to keep him at this public institution is used. His net earnings go to the support of his family as if he were at home, so that they may not be compelled to live dishonestly. Such an institution would need to be self-supporting; for there would be more inmates than the laboring people could well take care of. Yet we suppose we might just as well feed these bloated bullies in such an institution, as to feed them as we now do and give them their stealings in the bargain.

3. They should only be sent until a cure is effected. The Court has no moral right to sentence a criminal for a specified time. How does he know how long it will take to reform a criminal? He should only be confined until a reform is effected whether that takes six months or ten years. Every criminal has a right to demand a protraction of the sentence if the reform has not been effectual, and a curtailing of it, if the desired result has been attained sooner. The Court should not have the power to fix the term.

With such a system as this we should not be under the necessity of closely confining the pris-

oners. Every one would be left to his honor, and one of the first moral lessons they would learn would be to live true to the expectations and wishes of their counsellors and advisers. This will all be brought about sooner or later. The reform inaugurated in Michigan is but the herald of a more humane system.

Previous to the celebration of our hundredth anniversary in 1876 we think it would be well enough for the friends of the poor criminals to circulate petitions and send to the several legislatures, asking such legislation as is necessary to secure the emancipation of every criminal, and thus convert the hundredth anniversary into a year of jubilee. We shall earnestly pray for such a consummation.

P. S. We had scarcely finished our article on Prison Reform before the telegraph announced the death of one Williams in the Joliet Prison, cause—brutal treatment by the officers.

The case was about as follows: Williams claimed that his hands were paralyzed and he could not work. Dr. Mason was called in and decided he needed a cold bath. The warden ordered the punishment administered by four stout men. After he had been once or twice immersed—the Warden conveniently forgets how many times—he promised to go to work. Just then Capt. Hall, another little despot officer of the Prison comes up, and ordered him ducked twice more, just to vent a little petty spite, as well as punish him for the next offence. But within two minutes after the last operation he died. A post-mortem investigation by the quack who first ordered the punishment showed that a cavity had been burst in the heart, nearly two inches long.

So long as such heartless brutes are continued in office in our States Prisons, we have little to hope for by way of reforming criminals. It is time that reformers should demand, in the name of humanity, a different mode of procedure. If any should suffer, let it be the human dogs who have never learned to sympathize with the unfortunate.

UNITARY HOMES.

Just now there is some interest in the subject of social communities, and several are being started in different parts of the country. We have long expected to end our days in one, if we should be fortunate enough to finish our work before the public in time to do so. Without taking the time and space to argue the advantages of such institutions, we would merely advocate the necessity at this time, (when the iron hand of oppression will be made heavier than ever, if possible,) of having places of refuge for the fugitives from matrimony, where they may rest and recuperate their wasted health; also secure the conditions necessary to the practice of the doctrines of Individual Sovereignty.

Leaving the work of arguing the feasibility and necessity of such homes to correspondents who are interested in the immediate organization of such institutions, we would refer, if we had access to the advertisements, to the several communities just starting in Virginia, Missouri and Nebraska. In addition to the above, N. E. Macy of Wellington, Ohio, Jason Hemenway of Deerfield, Michigan and Arthur Merton, M. D., of Battle Creek Michigan, all contemplate the establishment of Communal Homes at their respective places, as soon as they receive sufficient encouragement to do so. These homes will each, if established, be organized upon the principle of individual sovereignty, and of course, Social Freedom. While the family clan will be entirely ignored, there will be no compulsion in social relations, and therefore no division of families.

But we wish to speak in particular of the principles of the organization in contemplation by Arthur Merton, M. D. of Battle Creek. It is organized upon the plan of the Matuna—that is measured unity. In the intellectual development of society, he discovers, as does Huxley, Spencer, Mill, Quatrefages, Draper and others, that the same peculiarities predominate as they do in the individual, and that society being an aggregation of individuals, is but a combination of numbers of individuals into one, and that in order to meet the demands of society, you have but to multiply the wants of the individual as many times as there are individuals in the society. All this is self-evident; but no individual has as yet been able to organize a society in which they could live together in harmony. This has been because there was an utter ignorance of some of the predominant faculties of individuals in society. To illustrate, there are twelve pairs of organs (besides the two brain centres) in the brain—one class predominating with the males and the other with the females, thus:

MALE.	FEMALE.	MALE.	FEMALE.
Form,	Color,	Paternity,	Piety,
Memory,	Attention,	Appetite,	Tactation,
Reason,	Prevision,	Integrity,	Serenity,
Fraternity,	Reform,	Self-esteem,	Laundation,
Union,	Humanity,	Defence,	Acquisition,
Devotion,	Fidelity,	Destruction,	Baseness.

Of the faculties, only the following are represented by our government:—Form, color, destruction, baseness, defence, integrity, memory,

feeling, appetite, acquisition, self-esteem, union, leaving others unrepresented. But there are individuals who have wants represented in the other organs of the brain not represented in government. Now, why should government provide for the wants of the man with large acquisitiveness, and leave the man with reason as a prominent trait, "in the cold?" The demand of one is as imperative as the other. Mr. Merton's scheme provides for each peculiar trait of character, by having a special division of the classes controlled by different faculties. Thus those whose predominant faculties are memory and attention are classed together and have a fair chance with the other faculties. There can be no inharmony amongst them. They have their officers, a male and female, who having the same peculiar wants never fail to rightly represent these wants; and so of each faculty.

Now, society is never divided more than twenty-six times; yet we have in it Civil Government, Legislative, Judicial and Executive, (whose officers are chosen without reference to the social wants of individuals,) Schools, Agricultural Societies, Horticultural Societies, Transportation Companies, Scientific Associations, Philosophical Societies, Masons, Odd Fellows, Good Templars, Churches, etc., etc., without end, each represented by separate officers, and each running independent of the others. These could all as well be represented by one society, having officers providing for each want represented in these societies, as to run independent of each other.

We fear in this short resume, that we may possibly burden the readers mind with so many things, all of which are new, that we cannot secure the interest in it that the subject deserves; but we have so many items pressing on us for utterance through the CRUCIBLE that we must call the reader's attention to two books, for sale on our shelves, written on purpose to explain this subject. One is termed "The Natural Republic," price 20c. This contains a constitution of the society. The other is "Safena or Mental Constitution," price \$1.00. Both by Arthur Merton, M. D.

We are organizing societies wherever it is possible to do so, upon the plan of the Matuna. In connection with it we have some secret signs which we give to adults that they may be able to understand each other in case of an emergency. We should be glad to see Unitary Homes established everywhere, and we should recommend that they be organized upon the plan of the Matuna.

Dr. Merton wishes to erect a home at Battle Creek commodious enough to meet every want of a community. It will cost about \$20,000, and those wishing to unite in the project should correspond with him immediately.

DISCUSSION ON THE BIBLE.

We have just closed a very successful discussion at Dansville, Mich., with Rev. Chauncy Barnes (Christian Minister,) on the following proposition: "The Bible is the infallible word of God, and our only rule of faith and practice."

The weather was fine, and our audiences large and appreciative. An unusual interest has been awakened on the subject. Bro. Barnes is one of the very few candid men to be found among the clergy. We have never held a discussion, the results of which have satisfied us better than this.

As usual the clergy used their influence against us, and those in their interest circulated all kinds of false reports about what we said and did. We had the privilege of hearing one fire off a pop-gun at us, on Sunday, taking the same text we usually hear (2 Tim iii. 16) and reading the whole of 2 Tim third at us. Their best fort is to come out of the doors of their dens and fire away after the enemy has gone.

Dansville is about eight miles from Mason the nearest point to the Jackson and Saginaw R. R., and about the same distance from Williamston on the Detroit and Lansing R. R. There are but few spiritualists there, but lecturers stopping with them will be well received. The remuneration will necessarily be small, but good comfortable homes and warm hearts will welcome any of our noble workers. No egotistical saint will fix the limits of the lecturers thoughts. Those wishing to stop there should call on E. J. Smith, or L. S. Miller.

WE OBJECT.

We shall not have occasion hereafter to doubt the Miraculous conception. The R. P. Journal of March 7, relates an instance of a lady wearing Mrs. Robinsons magnetized papers, and through this means, became a mother. The worst part of the whole thing is the lady announces her intention of continuing the use of them. We suspect. Ahem! Such a precedure is highly obnoxious; it will not only do away with all our free-love arrangement, but it will completely abolish the marriage relation. But the worst feature in the whole affair is that we may through this agency be compelled to perform the office of maternity,—a responsibility we should not care to incur unless some lacteal provision could be made for the nourishment of our offspring. We'll never wear those magnetical papers, if we die, and we call upon the government to suppress them, as prejudicial to the happiness of mankind.

MINOR ITEMS.

In consequence of ill health, I have been compelled to give up my rooms for the treatment of disease. I shall therefore be ready to answer calls to lecture as usual.

We have heard it stated that tobacco worms turn into locusts. However much we are inclined to dispute, it, we have [no reason] to doubt that many a quid of tobacco gets turned into a locust. We do not out of disrespect to the quid at all.

The editor of the Western Department would like to complete arrangements to lecture on Sundays during the coming year, within the space of about one hundred miles of Chicago. We can speak the whole time in one place or divide our time between several places. Address, until further notice, 871 Washington street, Boston.

There is a city in Michigan where one cannot be even a dog without a license from the town authorities. In another city, of the same state, all dogs refusing to wear collars are decided a public nuisance and condemned to death. The place is not under ecclesiastical control either. But dogs must be prohibited from exposing their persons.

One of the richest jokes of the season is, that the *Banner of Light*, after fighting against great odds until Spiritualism becomes a fixed fact, should be denounced by the R. P. Journal, whose editor never attends a Spiritual meeting, and never would have been a Spiritualist, but for the money he could make out of it, as opposed to Spiritualism. This Pseudo-Spiritual paper has on several occasions asserted that the R. P. Journal is the only true Spiritual paper!!! Lord, have mercy.

Our Spiritual friends will be glad to learn that Mrs. Frank Reed Knowles, the earnest worker, is again on the road to health, and will be prepared to take the field within, at least, a few weeks. Nearly three years ago her health gave away, and until lately her life has been a burden to her. It was not believed she could recover; but by the help of risen friends, she is now recovering, and will be ready to lecture, and improvise poems by the time this reaches the eye of the reader. For the past two weeks we have made our home with her and her genial husband, W. H. Knowles, who is no less alive to the work than she, and we have had a feast of good things in the thought we have received in exchange for what we have had to offer.

During the past winter an unprincipled temperance lecturer, by the name of Gosse, has been traveling through Michigan and partaking of the hospitalities of Spiritualist families, in order that he may gather or manufacture material for scandal. Not a bit of reliance can be placed on any of his stories, as no one has reposed any confidence in him. But he frequently states what this or that one said to him, in order either to draw a similar statement from his hostess or to slander the one he is talking about. Our social views are, no secrets, therefore when people attempt to relate any confidential talk, it may all be set down as false. This man, Gosse, does not claim to be a Spiritualist, even while imposing on their good natures. He is evidently a Christian, as no other class of people would thus creep into families for the sake of manufacturing scandal. Give him a wide berth.

A Panegyric on the Ladies.

[The key to the poem is found by reading the lines alternately.]

Happy he must pass his life
Who's free from matrimonial chains;
Who is directed by his wife
Is sure to suffer for his pains.

Adam could find no solid peace
When Eve was given for a mate;
Until he saw a woman's face
Adam was in a happy state.

In the female race appear
Hypocrisy, deceit, and pride;
Truth, darling of a heart sincere,
In woman never did reside;

What tongue is able to unfold
The failings that in women dwell?
The worth in women we behold
Is almost imperceptible.

Confusion take the man I say,
Who makes a woman his delight;
Who no regard to women pay,
Has reason always in his sight.

We meet many persons whom we must read in more ways than two in order to get a perfect understanding of their character, and when you are ready to say eureka, some new phase will possibly appear, spoiling all your discoveries. Most people live two lives and you can only find out their true characters by reading the alternate lines, or possibly alternate words of what is given you.