# TTT'S RUCIBLE.

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

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No. 12.

## Selected Loetry.

THE PRESENT CRISIS. BY JAMES RUSSEL LOWELL. When a deed is done for Freedom, Through the broad earth's aching breast, Runs a thrill of joy prophetic, Trembing on from East to West. And the slave, where'er he cowers, Feels the soul within him climb To the asymptotec of manhood To the awful verge of manhood, As the energy sublime Of a century successful discount On the thorny stem of Time.

Through the walls of hut and palace Shoots the instantaneous three; When the travail of the Ages Wrings earth's systems to and fro; At the birth of each new Era, With a recognizing start, With a recognizing start, Nation wildly looks at nation, Standing with mute lips apart, And glad Truth's yet nightier man-child j Leaps beneath the Future's heart.

For mankind are one in spirit And an instinct bears along, Round the earth's electric circle, The swift flash of right and wrong; Whether conscious or unconscious, In the gain or loss of one race All the rest have equal claim

Once to every man and nation Comes the moment to decide, In the strite of Truth with Falsehood, For the good or evil side ; Some great cause, God's new Messiah, Offering each the bloom or blight, Parts the goats upon the left hand And the sheep upon the right, And the choice goes by forever 'Twixt that darkness and the light. .

Careless seems the great avenged; History's pages but record One death-grapple in the darkness 'Twixt old systems and the word; Truth forever on the scaffold, Yet that scatfold sways the Future, And behind the dim Uaknown Standeth God within the shadow,

Keeping watch above his own

We see dimly in the Present What is small and what is great, Slow of faith, how weak an arm Turns the irou helm of Fate. But the soul is still orncular; Amid the markets din, List, the ominous, stern whisper rom the Delphic cave whithin-

"They enslave their children's children Who make compromise with sin.' . .

Then to side with truth is noble, When we share her wretched crust, Ere her cause bring fame and profit, And 'tis prosperous to be just; Then it is the brave man chooses, While the coward stands aside, Doubting in his abject spirit, Till his Lord is crucified, And the multitude make virtue Of the faith they had denied.

Count me o'er earth's chosen heroes-They were souls that stood alone (While the men they agonized for, Hurled the contumelious stone)-Stood screne, and down the future Saw the golden beam incline Saw the golden beam incluse To the side of perfect justice, Mastered by their faith divine, By one man's plain truth to manhood And to God's supreme design. . .

For humanity sweeps onward; Where to-day the martyr stands, Of the morrow crouches Judas With the silver in his hands;

Polemics.

The Sexuality of Religion. Lecture Delivered Before the National Association of Spiritualists at Boston in 1874, by D. W. Hull,

Behind life, whether physical or spiritual, lies the sexual nature. The gods of the attained the office of maternity in the usual way, though not always in harmony with the monogamic teachings of earth.

The dignity of Jupiter, Saturn, Thor and Odin, was measured by the excess of their sexual nature. Other gods, whatever their failings were in other respects, were careful to save their reputation for excessive amativeness. Even the Jehovah of the Hebrews measured his greatness by his sexual demands; and found a necessity in his nature which it required thirty-two women to supply. (See Num. 31: 40.) Our church steeples are copied from the Egyptian pyramids which were representative of the phal-lic worship of the ancients. They index a male god while the cross is representative of the sexual junction of the male and female. Show me a great mind and I will show

you an amorous person, whether that person is religious or secular. History has given the account of no other, because there were no others.

However much the sexual nature may be denounced as being carnal, and the sexual act as being immoral, we all have sexual natures-not a few of us, sexual desires; and even those who tremble the most at the mention of the subject engage in the sexual act. The history of the Beecher scandal has demonstrated that even those who claim a monopoly in morals go hevond the mono-gamic custom they so rigidly demand of society.

Before pursuing this subject through the Bible, I wish to glance a moment at the principles upon which revivals are conducted. The first thing in getting up a revival is to find, if possible, a neighborhood where but few magnetic exchanges have recently been made. If people have been mingling with each other to any considerable extent, the chances are, that they will be surfeited; and there will not be that intense desire for association that would otherwise obtain.

A good time to find people magnetically starved, will be in the winter, after holidays, when the cold weather has kept them pretty close to their homes for a few weeks. If they come together at this time of the year, the exchanges will take place rapidly and render them extremely negative, and consequently good psychological subjects. The minister will find little difficulty in getting control of their minds, and he can make them believe any thing he pleases to tell them.

The minister should be a good magnetizer-may be of either-sex-with a strong voice. Few are aware of the amount of religion there is in the voice. It is the "heavenly tone," after all that, more than any thing else, does the work of salvation. It

should not forget the sexual part of his I may present you as a chaste virgin to Christ." scheme. He should fasten his eyes on a member of the oposite sex, the more beautiful, and full of life the better; then he sho'd draw many of his illustrations to fit her case as nearly as possible. This must be done

in an as artless a manner as if the minister was not aware of any personal application of the illustration. The minds of all in the audience being directed to her will render her negative. Should the minister capture her, she probably has several young gentlemen on the string, who will be easily caught They will probably be in magnetic rapport with several other young ladies, and "a glo

rious revival" has been established. The minister will be still more successful if he visits and prays in the families among whom he desires his converts. Praying should be his best forte; there are few bold enough to intrude on its sanctity. It is therefore an unanswerable argument in behalf of his cause. Above all he should sprinkle a great deel of blood in his remarks. Bloody battles and dying soldiers with Bibles in their hands will come in good; but it pays better to talk about the blood of Jesus and to let the eyes roll heavenward. If the minister is sufficiently hoarse and the tears start freely, it will have the effect of a tragedy.

The minister should not loose sight of the sexual part of his scheme. It is a good idea to send a band of young ladies out to pray with the young gentlemen and urge them forward. First let one young lady go, then another, and still another: finally let them go in platoons until the young men surrender. Some should pray, others coax and others weep. Under the confusion he will be led to the anxious seat, like a lamb to the slaughter. It will seem to him that he is being led to a Mohammedan Paradise. He will imagine a heaven filled with these pretty creatures and as the ladies put their arms about him and urge him forward, he

feels to sing : " My willing soul would ever stay In such a frame as this."

Who would be such a fool as to prefer

bachelordom in hell rather than a heaven filled to overflowing with these singing, crying, coaxing, teasing, bewitching young ladies ?

S. Barring Gould, in his work on "The Development of Religion," attributes the success of Catholicism to its worship of a female God,-Mary. A religion, to be successful, must meet the entire demands of human nature; and sexuality, being the foundation of all life, must have a large place in religion. But a relgion with a sexless God, is no religion at all, and a religion with a male God is only adapted to one half of the world.

The greatest need of Protestantism is a female God. Faulty as is their religion, it would become much more popular if the male sex had a God which they, as well as females could worship. The few males that are attracted to the Protestant religion are

more drawn into it by the votaries of the opposite sex than from finding anything in the object of worship, answering to their spiritual wants.

main inconstant to the Hebrew or Christian

Religion, we turn next to Paul:

That many appeals are made to the sexis probable that there was not much of John ual passions, no one at all conversant with which are liable to ripen into *fruit*, before the Baptist left after his voice was taken religious literature, doubts. Turning to the they pass to that country for which they are the Baptist left after his voice was Song of Solomon we find an amorous diaaway, since he declared he was a voicelogue, which could only be held between two " the voice of one crying in the wilderness." of opposite sexes. Take for illustration the It matters but little what is said if the voice following: is not put in right, as the tone of voice has much to do with conviction and conversion. "Let him kiss me, with the kisses of his mouth; To give the voice more effect, the minister for thy love is better than wine." Chap. 1:2. "A bundle of myrrh is my well-beloved unto should manage to become slightly hoarse, i should manage to become sugary iteration is me; he shall lie all night between my preases will have a fine effect. When the voice is husky the effort to use the muscles of the Chap. 1:13. "Thou art fair my love; behold thou art fair; "Thou art fair my love; behold thou art fair; me; he shall lie all night between my breasts. thou hast doves eyes." Chap. 1:15. ence will, some of them, think he is weeping on account of their sins and will join However figurative such language, which with him. The contagion will soon spread abounds in every chapter of Canticles, may and a blubbering time is nearly sure to folbe there can be no mistaking the conclusion low. that the writer appealed to the most com-

And again the angel tells John (Rev. 24:4):

"For they are virgins. These are they which follow the lamb whithersoever he goeth.'

Many of our revival hymns are so unfortunately worded that the male sex can find but little in them adapted to their peculiar feelings. But this fault is much more than compensated by being perfectly adapted to the emotional natures of the female sar For instance the following :

"Jesus thy boundless love to me, No thought can reach, no tongue declare; Oknit my thankful heart to thee, And reign without a rival there. Thine, wholly thine, slone I am, Be thou alone my constant flame."

No female could throw herself more unreservedly on her lover, than does the poet here upon the idol god. Many of these poems are so written that Mary or the name of any other female-idol personage could be substituted, and thus have a religion for both sexes. With the substitution of one or two words the following might well be sung by both sexes, and by using the word his dying agonies. In such talk never fail darling for Jesus it might be sung by both at the same time:

" How tedious and tasteles the hours,

When Jesus no longer 1 see, Sweet prospects, sweet birds and sweet flowers, Have all lost their sweetness to me."

Here is a stanza that will not transpose quite so easily:

"Jesus can make a dying bed As soft as downy pillows are; While on his breast I lean my head And breathe my life out sweetly there." Again, deep, surging grief breaks forth as follows:

" Jesus lover of my soul, Let me to thy bosom fly; While the raging billows roll, While the tempest still is nigh."

It is with some difficulty that I can call to mind all the amorous Lymns I used to sing in our social meetings, as it has seen so long since I have been accustomed think upon this class of literature. One ws menting as follows : lism.

" Jesus I love thy charming name-'Tis music to my ear; Fain would I sound it out so loud That all the earth might hear."

The one fact recognized in all this class of literature, is the affectional nature of the devotees; and the admission is tacitly made that a religion making no appeal to the social or emotional feelings would be an abortion. Not only this, but all our revivals are based on the same principle. No one would think of putting up a sexless minister (if such a thing were possible), or a minister entirely denuded of sexual passions, as a revival minister. On the contrary, the minister cannot be too amative for success, and some who have had the most success in re-generating souls have demonstrated at the time of their revivals that they were not entirely a failure when they attempted to generate souls. The fact that a revivalist is necssarily a man of strong amative impulses, is so well known now, that many fond mothers feel in duty bound to keep a faithful watch over their daughters, until the revivalist is gone, lest their reputations may die out with the decline of their religion. It is not the religion they fear so much as its adjuncts,

Far in front the cross stands ready And the crackling fagots burn, While the hooting mob of yesterday In silent awe return To glean up the scattered ashes Into history's golden urn.

.

They have rights who dare maintain them; We are traitors to our sires, Smothering in their ashes Freedom's new-lit altar fires: Shall we make their creed our jailor? Shall we, in our haste to slay, From the tombs of the old prophets Steal the funeral lamps away To light up the martyr-fagots Round the prophets of to-day ?

New occasions teach new duties ; " Time makes ancient good uncouth; They must upward still, and onward, Who would keep abreast of Truth; w no would keep abreast of Truth; So, before us gleam her campfires 1 We ourselves must Pilgrims be, 4 Launch our Mayflower, and steer boldly Through the desperate winter sea, Nor attempt the Future's portal With the Past's bood-rusted key.

A good story well told will, in connection with this weeping, have a fine effect. It should be about a beautiful, lady falling the passages and tropes in the propheaies referring to the whoredoms of those who redead in a ball room. The story should be located far enough away to render its investigation difficult. Meanwhile the minister

The States of the second

they pass to that country for v

preparing. Were it not, however, that the Christian religion is somewhat sexual, and adapted to. the wants of the female sex there would yet be but slender threads upon which to hang any hopes of success. It is only by attracting the female element of the audience, that the revivalist can hope to reach the male portion of it. For, unless he can work through them, he cannot reach the others. But in order to reach them effectually, the minister, while holding up his ideal lover, must attract the females to his person. For imagined magnetism of an imagined lover is not enough. He must give off his permon affections of human nature. Passing sonal magnetism. In this way the chain is completely formed.

Jesus was a Socialist of the most radical stamp. I doubt whether there are any among the Socialists, who could go farther than he "For I have espoused you to one husband that did. The marriage law foisted in Christi-

anity never was recognized by him ; or if it injustice and cruelty can be SANCTIONED AND gather as a hen gathereth her brood under her prudent and necessary idlay can preside conflict was, his biographers have given us no account of it. After teaching us to pray that the will of God may be " done on earth as it is in heaven" (Matt. 6:10), he tells us that in heaven " they neither marry, nor are given in marriage " (Matt. 22: 30). That he may be put on record as opposing marriage, he tells us "that publicans and harlots" are going into the Kingdom of Heaven (Matt. 21: 36). When the woman taken in the act of adultery was brought before him, he saw no cause of accusation in her, and set her free. How much like our modern Pharisaical proceedings was this event. The Pharisces were intent on finding out his views on this question, but when he agreed that the guiltless might stone her, it was demonstrated that each one of her accusers had been guilty of the same offence. The Greek word, anamarteros, signifies " not guilty "-"let him that is not guilty [of adultery] cast the first stone." They were hit, and showed it by running out of the room, just as I have seen scores of good Orthodox, and Conservative Spiritualists do during a lecture.

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It seems that Jesus had been accused of adultery. He answered the accusation by turning the crime on his accusers-they were all guilty, even those who looked upon a woman to lust after her (Matt. 5: 28)they might just as well culminate their sex-ual desires as to stop where they did. The language implies: "You have all at one time a another felt a peculiar attraction for some woman: you might just as well culminate your desires as to feel them : you are as guilty as I am." His relations with Martha and Mary were of such a nature that had the Pharisees of our times been present he would have been severely criticised.

In John 4, is the record of a long conversation Jesus held with a woman who had lived with six men, one of whom she never married. There is no account that he offered one word of rebuke to her; and it is a little significant that he went home with her, himself, and stayed two whole days.

Paul was no less a Free Lover than was Jesus. In 1 Cor. 7: 36, he says:

"But if any man think that he behaveth uncomely toward his virgin, and she pass the flower of her age, and need so require, let him do what

the compatible to the them marry." s parsage. The man's behaviour must sed on the requirements of his virgin. ord gameitoson does not mean marry e popular sense of that word. Ordina-

means to conjugate, or to enter into a rily conjugal union. It can hardiy be supposed that Paul meant to tell them there was no sin in marrying. A modern minister need not take that trouble with any of the members of his flock. From aught that Paul has said to the contrary, he may be a disbeliever in monogamy or monandry. Indeed he seems to be disputing some established notion, and that notion was that the sexes were prohibited from entering into certain relations with each other except on prescribed conditions. In opposition to this notion, he says, " Let him do what he will he sinneth not,"-there is no wrong in it. He includes all possible actions and relations between the young man and his virgin. This meaning is more apparent in the Greek. A fair rendering of it would run about after the following style :

" But if any one behaves nominally unchaste toward his virgin, she being of mature age, if she demand, let him do what he will-he sinneth not : let them conjugate."

SANCTIFIED.

The Marriage Institution has been sanctioned and sanctified too, by an equally long period of legislation, but I take the liberty to assert that it cannot be made to harmonize with the principles of nature, or to be made productive of happiness to mankind, though I freely admit that there is some happiness within its precincts, but it exists independent and in spite of it.

I know very well that persecutions, misrepresentations and abuse will rage; but this subject will be thoroughly investigated and discussed hereafter in the light of truth and of science. And if it have its foundation in the immutable laws of the Universe, it will be strengthened by the investigation, and will stand; if not it will fall.

But those who dare to agitate the subject will be visited by fierce calumnies, brutal outrages and cruel barbarities, as has been and is now being visited upon those who dare to condemn the system of chattel slavery. And the reason is that they are both founded upon the same principle of despotism. Both based upon injustice, superstition, prejudice and selfishness of mankind. Both are incompatible with the natural laws of the Universe, and natural human rights.

I frequently meet with persons who seem to talk as though they were sole proprietors of the Marriage institution, and who consider that whomsoever meddles with it are trespassing upon their own private property. Now I venture to deny this Assumption, and claim to be as much its owner, and to have as much interest in it as any other person, and that therefore I have a right to examine into and discuss its merits, and to express my disapproval of it, if my convictions lead me to; and, in so doing, I claim to be inferior to none, on that account, and all insinuations, aspersions and defamations of character. I hard back with scorn and defi-ance, and shall regard the person who makes them as worse than an assassin, and shall treat them accordingly.

The great axiom of the advocates of democratic principles is that " that Government is the best which governs the least." Now I like the axiom of professed democrats, much better than I do their acts; and when human rights and the principles of freedom are scientifically understood by mankind generally, it will be found that that Government 1 the best which does not interfere at all with the natural rights of mankind, to the rights of life, liberty, and the pursuit of happiness. Every Government on earth is a usurpation and a despotism, and despotisms will exist as long as ignorance exists of what constitutes the rights of a human being. When mankind become sufficiently enlightened they will abolish all Governments, but ill co-operate to protect and defend each, and rights until such co-operation is rendered unneces-

sary by the prevalence of universal knowledge and reverence for the individual sovereignty, and per sonal sanctity of every human being.

My objections to the Marriage institution are founded upon the following, as it appears to me, self-evident propositions ;

1st. No Government has any right to control or meddle with any individual in the exercise of their natural rights; but no person can have a natural, or any other right, to violate the rights of others.

2nd. The rights which have their foundation in the constitution of an individual human being, are older than institutions, and are before and above all legislative enactments, creeds customs, or institutions of any kind.

3rd. All the Governments in the world cannot confer one right upon any human being, nor can they deprive them of any ; they can neither add to nor diminish them. No rights are derived from Sovernment, nor by organizing government.

4th. No Government on earth can confer on you the right to love or be beloved. Love is an element in your nature, and you have a right to ove whomsoever to you is lovely, and what is more, can't help it, because love is not under the dominion of the will, and any attempt to regulate it by law, is not only a monstrous assumption, but the stupidest of folly.

5th. The rights of paternity and maternity are natural and can be better regulated by a know of the physiological laws and the rights of offspring than they can be by a system of *licensing*, as hawking and peddling is regulated. In matrimony, as in slavery, there can be no di vision of sovereignty. One must be master, and that one the law says must be the husband. All attempts at modifying the relations incident to either institution will only increase the evils of each, and make confusion worse confounded. The Marriage institution starts with the " wildand guilty fantasy two can be made one. It presumes to resolve two separate human beings into one, and says to them, in the language of one of the Marriage formulas, "I pronounce you no longer twain, but one flesh;" and the worst of it all isthat one is, as I said before, the husband, and thus is perpetrated the utter subjugation of the wife. She must obey him! she be conceived of the wisdom and enlightened pur-must depend on him for the food she eats, the clothes she wears, the house she lives in. And what power does not all these things give him over her? I say it is utterly incompatible with the na-ture of a human being. But area one women like it. Do ther? Well I there of the must here must he a natural But says one, women like it. Do they ? Well,

wings." The maternal nature of a woman is quiteequal to that of a hen, and she will not fail to proide for her offspring if she is justly compensated for her services, if she does not have maternity forced upon her when she does not desire it-when, inother words, she is no longer a slave.

Besides, men are gallant, generous and beautiful in their manifestations toward all women and chil-Iren, if they have any, when it is left to the spontaniety of his manly nature. But when these manifestations, attentions and services, are officiously thrust upon him as a neury his whole nature revolts against it, he becomes inverted and is often transformed into a tyrant and a brute:

" Marriage is the torab of love; " but before marriage if a man and woman love each other and she lives in her own home pecuniarily independent of him and he of her, and he can only visit her by her invitation, then everything is beautiful and lovely, for she charms him with the inimitable witchery of her hospitality, and she is enraptured with his masculine presence, his defevential behavior, quick obedience to her slightest wishe generous attention to her wants. If she mother of children it is still the same if the mother and the man love each other. He will bring mother and children all kinds of love offerings, useful and ornamental, and the children will love him and will be guided by him because he will not attempt to lord it over them, nor to " make them mind," nor to scold them, nor whip them, nor box their ears; and just think of his splitting her door down, should she, for any reason decline to admit him to her home or room. Should a man do such a thing to a free woman when all women are free, even if he escaped the States' Prison, no woman would lever after, admit him to her presence. When marriage is outgrown the chivalry of men will prosect and cherish all women and children, and any man who should dare to " lay his hand upon a woman or her child, except in kindness," would be treated as a wretch, and be banished from society.

These are only hints of my answer to the question, "What would become of the children without marriage?" And now I have a few questions to ask. I have asked them before of gentlemen like yourselves, and I will give you their answer as they gave them to me :

Question : What proportion of the children born are brought into being because of the desire for maternity on the part of the mother?

Answer: Not one quarter.

Quest .: What becomes of the children born now? Ans.: Well-really-I hardly know; but they are all provided for some how, aren't they?

Let us see : According to the authorized statistics of the Christian State of Massachusetts, oneall half the children born within her borders die before

for in the grave-yard. How about the other half ? We have not the definite figures, but in wretched squalid homes : tattered, shoeless, ill-fed, dirty, wrangling; say one-eighth. In cleanly, but im-poverished homes, one-eighth. In comfortable homes, one-eighth. Well-cared for, and well educated, five-eighths. If these statements are not exagerated, less than one-third of all the children born if the law had been discovered it has not yet been in Massachusetts live and are well cared for. Now if there are any more questitons to be asked from the pro-marriage side, I will try again and answer them.

Again, it is said, that marriage is a convervator of public morals and personal purity. Is it?

A moral leprosy pervades this community, and every civilized community, as every well informed person knows, that would be appalling if all which is hidden should be revealed. This audience could not bear to hear the truth told in this regard. Sensuality of the grossest kind pervades in civilization, and nowhere more than within the precincts of the Marriage institution. There are exceptions in it,

and there are exceptions out of it. But I ascribe the cause of the moral leprosy to the false relations established by custom between the sexes incidentally through the Marriage institution, and directly by the institution itself. Yet the defenders of the institution have the audacity to accuse those who are not in favor of it, with wishing to promote impurity.

THE MISSION OF "THE WEEKLY :"

with the normal exercise of any other function or faculty, nor-with any enlightened pt psical or social enjoyment whatsoever This, then, furnishes the y to oxe of two conclusions:

FIRST. There must be a provision in unture, t may be known and applied, for the full and complete enjoyment of sexual communion, in all its manifold fruition save that of reproduction, and with perfect security against the latter result when not desired ; or, SECOND. Sexual commerce when conception is

ossible but is not desirable, is Divinely interdicted to the cultured being; and the production of off-spring should be one, if not the CHEP object sought in every instance.

Of course this; if true, is a "bard saying," for the "world to receive," in view of its imporative passional needs. With the mass it is a thing of utter impracticability.

But that is not the question. I are inquiring after the ideal life and the laws that define its limit; and expect conformity only from such as can live in the light of the higher interpretation of the law. hat we desire to know is, if we gannot yet rords. I believe it is conceded that sexual solicitation is generally repelled by the female of the lower animal except at times and under conditions favorable to reproduction. And the alternation of the two foregoing conclusions will determine whether in indulging in the sexual act with any other view than that of off-pring, we, as enlightened beings, are living above or below the animal plair. But in view of the former conclusion-when sexual commerce is desirable, and conception is not desirable-there must be a natural means by which the male element may be diverted from its accustomed passage to the ova; or having reached this point, we must find a law of vital reversion by which the new life may be added to the old, instead of being utilized in the formation of a new and separate being. And this immunity, by whatsoever process affected, should be at the will of the contracting parties; and must be harmless to the health of either, and entirely innocent and agreeable to the nicest sensibilities of the most refined.

But the latter conclusion implies the complete abnegation of those tender affectional endearments, and of the passionl rhapsodies to which they invite, which, for " their own sweet sake," constitute so much of human bliss. It demands the self-denial of the sexual embrace-the utter ignoring of the sexual instinct save for the half-dozen occasions in a life time, when offspring may be desired. Indeed, under this regime of rigid sexual asceticism, to many of the most genial and highly gifted natures, happiness would become an empty name ; and life, a prolonged season of consuming want and unrest. But the former conclusion is so widely at vari-

cessity for a new triumph of the powers of mind over the laws of matter-a newly acquired potency of the spiritual over the inertia of the physical in the nature of man. Archimides, it is said, discov-ered a law by which he could pry the earth from its fastenings, had he only a fulcrum for his lever and a place to stand upon. But in this other case, announced. Yet, in either case, the only difficulty may consist, not in the want of a law to affect the solution, but in our *ignorance* of the law. And, whether or not the Weekly shall accomplish this grandest achievement of which it has ever dreamed in waking hours, it still is a question of transcendant importance, how, either to avoid the contingent result when not desired. or how not to desire the act that insures the result. And he or she who shall reveal the "Mysterics of the Temple," shall be proclaimed one of the greatest of human benefactors.

### Mrs. Blinder. BY ANNIE E. HIGBY.

Being out in a little town in ohio, I was invited to call on Mrs. Blinder, a leading Spiritualist of the place, to see what the Spiritualists were doing, but I was constrained against saying too much about free love, as she was rather opposed to it. I was invited to dinner, and the lady, who was old, made an odd impression on me as being in a crumbling condition. We had quite a pleasant little chat about spirit materialization ; they had a circle that had been sitting in the dark some three or four months, I think ; materialization hav ing been promised them by the spirits, but as yet they had not succeeded in getting any manilestations. I thought them very patient. Presently she said that the Society of Spiritualists in Clevethose free lovers ; in fact they had done great in-

I boldly affirm that this is the true spirit of the original. Indeed the drift of the en. tire chapter is against the ordinary idea of marriage, and favorable to liberty in the sexual relations.



The Marriage Institution. An Essay read before " The South End Lyceum," Boston, in 1863.

### BY A SEXEGENARIAN.

MR. PRESIDENT: I have been invited by one of your members to read a short essay before this body on the subject of marriage as it exists in our Christian civilization to-day.

I consented to do so on condition that he could give me the assurance that the members of this body were capable of treating the reader and the subject with the same respect and consideration that they are accustomed to treat speakers upon other subject. He gave me that assurance, and I am here to fulfill my promise. Henry Chay said that " S'avery had been sanc-

### OR "The Mystery of The Temple." BY I. T. LLOYD.

There are certain propositions relating to the general question of sexual commerce and reproduction that to me seem very plain. The divinity, personal or impersonal, that guides

the constructive process of human destiny in providing for the reproduction of its highest type of land had been seriously broken and divided by being, would not order that continual aversion or abhorrence should be the necessary concommitant of that beautiful phenomena. There must be, in the Divine ceremony, ample provision that the unborn I began to see I shall be wanted and welcomed, and intentionally-begotten by the living,—that each generation shall

It therefore follows that there must be a natural

I began to see how matters stood, and, wondering how any person pretending to be intelligent and reasonable could oppose free love if they understood it, I asked her what the free lovers taught. She said they taught licentiousness and practiced it.

I said, it was very strange, a body of people starting out as reformers should teach any such doctrine; had they the prestige of age, and had am here to fulfili my promise. Henry Chay said that "S'avery had been sanc-tioned and sanctified by five hundre 1 years legis-lation." So it appears that a monstrous system of they been well grounded in the people, having su-

of that kind might succeed if it was not opposed pin, its Mical Flin wat hoaps that every won will as bad as Christianity. Our only hope lies in Rad-or was not permitted to be opposed, but for new beginners, who have nothing but containely to Waol yeel wish yees hadn't toked so, yees will; fur ing Radical Spiritualism from the assaults of its of the whole world, to gather them to the battle gain, even in a matter of reform, it was incredible. It was well known there were many evils in marriage, and in our enlightened age something cer-tainly ought to be done to remedy them. What did she propose as a remedy for the terrible evils of monogaunic marriage. She said they ought to be remedied by the parties' themselves. 1 replied that they certainly ought, and at any cost. I tho't monogamic marriage bore harder even on weman than polygamic, and that polygamic had better pres tage on account of being upheld by the example of the Bible, which, in no way taught monogamic mariage. She arose and whisked across the room 6 monogamic marriage was instituted long saving. ago by God, in the garden of Eden." It sprang to my tongue to say I did not think it was ; and that monogamic marriage was not at all aiso creditable, as such, to any of the parties concerned in it, since by and through it the world had been sunk in sin ever since, and always would be so long as it obtained sway, monogamic or any other marriage that paid so intro attention to, and was so utterly disregardful of the laws of nature pertaining to sex. But I saw I was getting into hot water, she would allow no further argument on the question.

Hoary and respectable sin must be handled gingerly and carefully, its shortcomings must be rather hinted at than spoken of plainly, and you must apologize for the hinting ; it knows it has its fingers well upon the throats of the people and what it thinks is a firm foothold upon their ignorance and superstition, and you must not take off your gloves to it, though it keeps hitting you with iron knuckles. I saw this, and fearing I would make things unpleasant at dinner to no purpose, I changed the subject, but I prophesied, you will sit in the dark, madam, and gain nothing until you can come up high enough to lay aside your prejudices and deal fairly in argument, to say the least. I also thought that I might account for the impression she made on me of being in a crumbling condition.

I then went to another httle town, and while I was there, in some way, the impression that I was a social reformer must have been made. A woman came to me, and such a tale of suffering from her marriage relation as she told me, I might well wish never to hear again ; the horrible details of which I cannot repeat here. To the truth of her story her streaming eyes and clenched hands testified, while she trembled like an aspen leaf lest any word of mine should betray her audience with mo, and subject her to a persecution from her people beside which to kill her outright would be merciful. She begged me to go on, and for humanity's sake

from so terrible a bondage. For herselt there was no help, no hope-her broken health and shattered nerves unfited her to make any effort to save herself, or face the world in her own behalf. She also said she had been repeatedly threatened with the law for making any attempt to save herself. I will add that they were church going people, and if she dies, she will be buried with all its respectable ceremonies. I heard of a case where a man forced his wife, she sued him, and the Judge ac quitted him, deciding that that was his marital privelige. I have not the judge's name, but I think I can get it through Mr. D. M. Allen, whom I would urge to get the particulars of the case, that the people may learn what the marriage institution is.

Mrs. Blinder says free love teaches and practices licentiousness, but she has the shoe on the wrong toot, for, whatever some free lovers may do, they do not teach licentiousness, but chastity and virtue, mutual and beautiful action, which marriage, by its own showing, does not teach. It is marriage that not only teaches but practices and enforces licentiousness till its victims fall by thou sands, and its blight sprends throughout a world. Oh, that I could say with Garrison, "I will be heard."

Mical Flin's Opinion of "Nothing Like 812 It."

edit

the peepel will no that its yercelf wats bad, to recommend it.

E opin, if yeer doant confess to the praste and bees won gade Catholic, the devil will fly away wid yees, Its meself that's

MICAL FLIN,

So, Misther Whol, bees ye shore the beste with the man's hed isn't in the houly back ? or did ye sa it to snak peepel think yees had red the gude buck and not wat was in it? MICAL.

## Weefing Reports.

### New Hampshire State Association of Spiritualists.

The New Hampshire State Association of Spiritualists met in accordance with the call of the Ex ecutive Committee at Stoddard, Sept. 24th, 25th and 26th. The first session was called to order at 20 n. w., Friday, Sept 24th by the President, Justus Fisher. The Secretary being absent, Geo. A. Fuller, of Sherborn, Mass., was chosen Secretary pro lem. The President, in his opening remarks, said that the platform was free to every one, whether Spiritualist, Infidel, Socialist, or any other belief. The truth is what we want, and agitation and discussion are our only means of arriving at the truth. He then declared a conference of one hour.

Mr. James Shepard, of Alsted, said, "I believe in a conscious existence of our friends in the spiritworld; I know that they return and bring us messages of love."

George A. Fuller said that we naturally look to the religious enthusiast as the reformer of the world. We know that there are grievous wrongs which mus be redressed-and in hours of severest afflicion we again turn to religion for consolation. Spirtualism is the only religion in which we can find both consolation and the spirit of true reformation. Over a quarter of a century of angel ministration is sufficient to convince the world of spirit-returnand now we turn to the angels and ask, "What human suffering ?" And they answer, "The old institutions of society must fall ; out from the ruins of the old must spring the new. Let the world have the truth !"

Moses Hull followed with very interesting remarks. Spiritualism was offered, in the first place, to the churches; they rejected it. Then it poured out its inspiration upon the whole world, proving that man exists in a world beyond the grave, and that he can return and hold communion with those world-we shall become a sounding brass. The time has come when we must throw off caste, and bid the Mother Grundy family farewell! Society is the cause of all the crimes in existence.

Mrs. Mattie Sawyer, of Boston, spoke of her experience during the past year. Many of the Spiritualists are just as much crystalized as Christians. At the door of Radical Spiritualism everything mean has been laid. Sociology is the great question which now demands our attention. Under the head of Sociology are embraced all reforms which have a tendency to better the present condition of humanity. In conclusion she referred to the departure from this life during the past year of Edward Reed, of Stoddard-one who for years has been a noble worker in the cause of human rights; one who has always been ready to meet the frowning tempest of scorn and contempt; one who has ever been respected as an honest, truthful and conscientious laborer in the fields of reform.

The President then appointed the following named person as Committee on Resolutions: Mo ses Hull, Mrs. Electa Shepardson and George A. Fuller. Adjourned.

EVENING SESSION .- In conference, Mr. Shepa future existence ; we have knowledge of the Sumerty and destitution; and a hard, cold, long winter looms up just before us. Society is out of jointthe rich growing richer, and the poor growing poorer every day. We will take care of the Sum Mrs. Mattie Sawyer sang a selection from "Ma-tie's Offering," entitled "There is Light Ahead?" After which James Shepard delivered the first address of the evening. He spoke of the spirit-world its beautiful scenery, and the happiness of its in habitants. The second address was delivered by George A. Fuller, who spoke of "The Needs o the Hour." When Spiritualism made its appear ance at Rochester, it came to bring a message b man. The cry of Spirits has ever been "Reform Reform !" And those who have listened to the voic of the angels have been denounced and derided The world never needed reforming more than to day. Society is corrupt. Everywhere crime is or the increase. Suicides, murders, divorce trials and rapes are filling the whole country with sorrow Even our courts of justice are corrupt. The Go

opposers. Adjourned.

Conference. Mr. Shepard gave his experience as an investigator of Spiritualism.

Moses Hull, Chairman of Committee on Resoutions, presented the following :

Resolved, That as Spiritualism has demonstrated a life evond the grave, it is now time that it should render itself tractical in helping us to the wisdom that can elevate the world out of its present political, financial, social and religious chaos

Resolved. That eighteen landred years of failure to save demonstrates that so-called Christianity is either so wicked that it should be shunned, or so weak that it should no

that it should be knumed, or so weak that it should no longer be trusted to save humanity. *Resolved*. That society is responsible for every crime com-nitted in its midst, and that the sinner should be treated as its unfortunate victim rather than as an offender gagainst

Resourced, That our present system of marriage is slavery, and that considering that idiocy, insanity, prostitution, adultery, rapes, drankenness and murders are its legiti-mate fruits, it is the duty of every lover of humanity to

protest agains, it. Resolved, That the system of gambling known as specu-lation, has filled the world with framps, and that the ten-dency to speculate must, unless specific blocked, terminate dency to speculate must, unless specifity checked, termination in a bloody revolution, compared with which, our late re-belion pales into insignificance.

Mr. Hull said that the object of presenting resolutions at a Convention was to set the people to thinking. To bring out discussion for "the agita-tion of thought is the beginning of wisdom." It was voted that the resolutions be read, discussed, and acted upon seriatim. The remainder of the Conference was taken up with the discussion of the resolutions, participated in by Moses Hull, James Snepard, and Wright Wood, of Ashuelot, which resulted in the adoption of the first and second resolutions as read. Further discussion of the resolutions deferred until the afternoon session.

The first discourse of the morning was delivered by Geo A. Fuller, on "Christians and Christian-ity, Heretics and Heresics." Mr. Fuller's discourse was a historical resume of the bloody march of Christianity, showing that the heretics who are denounced in one age become revered and honored in the next. Heretical doctrines alone can reform message have you brought us which will alleviate the world ; Christianity cannot : it has experimented long enough, and its every attempt has consumated in a grand failure. We must look elsewhere, then, for salvation. It comes in the form of heretical doctrines of modern science. An abstract cannot do justice to the discourse.

Mrs. Mattie Sawyer followed with a very interesting discourse on "Things as I see them, or the Coming Revolution." She described accurately our present social and political institutions, showing that they are so corrupt that it will not pay to of this world. If we reject the ideas which it pre- wen try to mend them. But, instead, let us build eventually will completely revolutionize the entire conflict. Mrs. Sawyer discoursed for an hour

upon the subject, showing up the shams of society. The meeting adjourned.

SATURDAY AFTERNOON SESSION .- The first business was the choice of officers, and the following named persons were elected for the ensuing year : President, Justus Fisher, of Petereoro' Vice President, Mrs. Mary A. Reed, of Stoddard Treasurer, Mrs. Electa Shepardson, of Marlow Secretary, George A. Fuller, of Sherborn, Mass. Business Committee, Wright Wood, of Ashelot; Dr. Sylvester Wood, of Washington, and Mrs. Mary A. Reed. The resolutions were taken up. After a spirited discussion, the third resolution was adopted.

Moses Hull delivered the address of the afternoon upon the fourth resolution. The discourse was replete with comon sense, sound argument and logic, throughout. No partial report can do it justice, therefore I will not attempt it. At the close of the lecture, the fourth resolution was adopted. Meeting adjourned.

SATURDAY EVENING SESSION -The fifth reso lution was discussed by Moses Hull, Stephen Smith, George A. Fuller, Mr. Robb, and Wright Wood. Great truths were brought out in the ardson made a few remarks, followed by Moses discussion, and seed was sown which will yet Hull, who said that we have positive knowledge of bring forth a bountiful harvest. Every thought attered during the evening ought to be printed mer-Land, but we are not in the Summer-Land and circulated throughout the whole world. The yet; we are in the Winter-Land-the land of pover resolution was adopted Adjourned. SUNDAY MORNING, SEPT. 26th .- After an hour's conference Mrs. Mattie Sawyer spoke on "Society as it is, and as it should be." The great problems of society were discussed, many false ideas exploded, the old overthrown, and the four dation was well laid for the new order of things. , Moses Hull delivered the second lecture of the morning npon "Spiritualism adapted to the needs of humanity." Adjourned. SUNDAY AFTERNOON SESSION .- Geo. A. Ful ler delivered the first address of the afternoon. He began by reading a poem entitled, "I Wish it were Respectable." He took for his subject. "The Great Law of Growth," showing that everywhere in nature we see growth and nowhere creation. He spoke also of the growth of Spiritualism. Mrs. Mattie Sawyer presented the following resolutions :

working miracles, which go forth unto the kings of the whole world, to gather them to the battle of that great day of God Almighty." He traced the history of the devil back to ancient heathenism. Every religous dogma originated in the valley of the Nile. He showed the foolishness of the Christian's arguments against Spiritualism. Everything which would have a tendency to reform the world has been called the work of devils. The lecture was the grandest defence of Spiritualism ever uttered in New Hampshire. At the close, Mrs. Sawyer read two poems upon the subjects which the audience had presented, after which she began to play upon the melodeou, and improvised a tune, and sang the one entitled "Oh God, make room for a little child." Both the words and the music were excellent. At the close of Mrs. Sawyer's singing, the Convention adjourned sine die.

During the entire Convention, from the very first day to the last, the audiences were quite large, Order prevailed and harmony reigned. The officers of the past year discharged all their duties well, and their arrangements for this Convention are deserving of great credit. Greater victories were achieved at this Convention for Spiritualism than ever before in this State Much seed has been sown, which, if it does not take root immediately, will in after years produce a bountiful har-JUSTUS FISHER, Pres. vest

GEO. A. FULLER, Sec'y.

WANTED, in every town in this State, and in every town in the Eastern, Southern, or in every town in the Eastern, Southern, or Western States and Territories, AGENTS for the GOL-DEN DAWN, a paper devoted to the BEST INTERESTS OF WOMEN. The largest cash commission ever paid to Agents will be given to first-class canvasers. Apply to DORA DARMOORE, Editor GOLDEN DAWN, San Francisco, California.

### SHEET MUSIC.

MATTIE SAWYER has just issued with PIANO AC-COMPANIEMENT, the MUSIC to her sweet little song entitled

### "TWO LITTLE SHOES."

This song, and music is everywhere pronounced ONE OF THE FINEST PRODUCTIONS OF THE AGE. It is much the same style as "Little Mand," or the "Golden Stair." It will please lovers of poetry and music.

"Ab! these shoes—their every wrinkle Precious seem—their every wrinkle Precious seem—their every wrinkle In the graden and the hall, But the anguish of the morning, When his toys were all refused, And he said in lisping prattle, 'Put ayay my little shoes.'"

Price: 25 cts. Sent post-paid on receipt of price. \$1.75 per dozen. For sale at this office. Send in your orders.

### MISTORIC ART.

### THE DAWNING LIGHT.

This beautiful and impressive picture representing The Birth Place of Modern Spiritualism, IN HYDESVILLE, N. Y.,

was carefully and correctly drawn and painted by our em-

inent American Artist, Joseph John. Augelic messengers descending through rifted clouds, bathed in celestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its oaken bucket, shade trees, or-chard, the blacksmith shop with its blazing forge, and the Hyde mansion rosting against the hill in the distance. Twilight pervades the foreground in mystic grades typical of spiritual conditions in the eventful days of 1848.

A light for the wandering pigrim shines from the windows of that room where spiritual telegraphy began to electrify the world with its "glad tidings of great joy."

Luminous floods of morning light stream up from the cloud-mantled horizon, illuminating the floating clouds in gorgeous tints, and then falling over the angel band and the dark clouds beyond.

"Still the angels bridge death's river With glad tidings as of yore, Hark !--their song of triumph swelling, Fechoes back from shore to shore, We shall live forever more."

Price, (post-paid) -For sale by \$.200. MOSES HULL, & CO., 24 Newcomb Street, Boston.

SOMETHING NEW!

MISTHER WHOL : Bein idel a minnit it was meself that tuck up a sthray paper, and seein sunthin in it uv a buck wat sum un had ritten, wat it was yerself that sed wun might fall down and wurship. Thinks I to meself, it must be a houly buck. sure ; and I lucked till I found it, and now I say Misther Whol, thet yer a blasfemer; for it is wuu awful buck, it is. But were it meself wot rit it, 1 deal with the Winter-Land now. Let us, then, by shud jest ask yees if m-a-n, spelt wood? Say, duz it? In the buck it is Rock-man, and yees, has it Mrs. Mattie Sawyer sang a sele Rock-wood, in yer wunderful tok ov it. Yees sez the sthory ov a beste with a man's hed, or a man with a best's hed-fath, and I am so bodered wid yer nonsense, I forgot which-well ye sez of the story that the houly buck duz not rede so. Well Mical Filn is not edicated as he ort to be in the gude buck ; for bad luck to it, the inglish language is so twistified that it was meself, that hed to spene so mutch thime over it, so that I cud rite hoam to the ould counthry and spell correckt, that I had to neglect the houly buck. Blast the bad language when it is the houly as-, as-, wat is it? I mene the Kristyin yung men who have charge ov the souls and bodies ov the peeple. Why doant thay suppress the inglish language, and so giv enuf thinc to sthudy the holy buck? And shure, its an invenshun ov evul wun, this saim langage to ruin pour sowls.

Resouved, That the Convention hereby teaders its thank to the la lies of Stoddard and the surrounding towns for the enteriainment we have received at their hands. Resolved, That we recommond to the friends everywhere

the adoption of the plan of instituting a communal house at all our Conventions.

of Justice has left our court rooms; liberty has t-ken its flight from the land; Christianity is as cc-ject: "Spirits of Devils." The said his text of Justice has left our court rooms ; liberty has t-But abowt the buck that yees toks ov wurship rupt as society; and Conservative Spirtualism is could be found in the 16th chapter of Revelations, dress this office,

MOSES HULL & CO., have just published a pamphlet by D. W. HULL, entitled

"THE NEW DISPENSATION:

### OR THE HEAVENLY KINGDOM.

This pamphlet is an original scriptural argument show ing that the word

### Christ means Mediumship:

bnd that the ancient disciples were no more nor less than aclievers in, and practicers of MEDIUMSHIP.

### THE KINGDOM OF HEAVEN,

poken of so frequently in the Bible, is investigated, Christ s shown to have come, and the Kingdom been established, n MODERN SPIRITUALISM. The doctrine of

### INDIVIDUAL SOVEREIGNTY

### NOW TAUGHT BY

### RADICAL SPIRITUALISTS,

is shown to be THE LAW OF THE KINGDOM WRITTEN UPON THE HEARTS OF THE PEO-PLE. It is shown that

### SPIRIT-MATERIALIZATION

wil be much more common than now ; in so much that sp rits will perform all the functions of persons in the flesh. Sp fits will perform an the functions of persons in the near. Every one interested in an ingenious biblical argument, will fud this pamphlet interesting. Parce : Single copies 15 ets. Ten copies \$1.00 Ad-

## HULL'S CRUCIBLE. CONDUCTED BY MOSES HULL & CO.

D. W. HULL, Asocolate Editor.

A& Newscamb-St. Boston, Nov. 1, 1873.

TAKS WITH "NAUGHTY GIRLS." (CONCLUDED.)

The talk which we shall next introduce is brought in at this place simply because of its contrast with the last. A good looking light complexioned lady, came and said :

"Mr. Hull, I was really pleased with your lecture ; it is not often I go to meeting but I wish Harry Hill would hire you by the year, you preach right along and mind your own business ; that fellow that preached before you wasn't smart and then he called us so many hard names we didn't like him. We think you are just splendid."

"Are you not flattering a little " was our reply "It is not because I approve of what is going on here that I have not denounced you, but it is be cause I am searching for the cause that leads you to live such lives. If I can remove the cause you will all quit it without being called hard names. Do you suppose if I go to these girls and ask them to give me their history, they will tell me the truth ? "

" Some of them will, but the most of them will lie to you like the devil ; they won't one of them tell you their real name," was the reply.

"Well, would you tell the truth ?"

"I don't know, it is owing to how I was asked and what for."

"Well, as a philosoher, I want to know, simply because I want to study every kind of life, what its enjoyments and sorrows are and what leads to it," we said. "Now be so kind as to give me your history? Have you a home, if so, why did you leave it? Where is your home? and are your parents living ? Do they know you are here Do they want you to pursue this kind of life !"

"Well, you are good at qrestions, some of them I'll answer, some I won't. I shan't tell you no lies. Questions that I don't want you to know about I won't answer. I have parents, they live in the country. I won't tell you where nor what their names are. They know I am in the city but they don't know where. They think I am married. I go home to visit sometimes and always make them believe my husband is in Europe or on the sea.

I was raised in the country : I always had a fas. cination for city life and came here to work. The fellers soon wanted to take me to the theatre and to ride, and I like the fellers, I like the theatres, I like to ride in hacks, I like wine and cigars, and I don't like hard work. I can get a living without it and I'm going to do it. I've had good offers of marriage but I wouldn't marry the best man under the sun. No married man treats his wife as well as the fellers treat me. When I get older and my beauty gone I'll do like some of the rest of 'em does, I'll marry some old rich feller and by and by come out a blooming, rich, young widow."

We found that in this case a desire for adventure and a love for the gold and tinsel of a fast life was the propelling cause ; she had chosen her life for the same reason that others had marrried. She wanted to go to the theatre, to ride behind fast horses by the side of well dressed men. She did not like hard work and found it nice to be supported. Beside all this, we ascertained that when

such associates."

choice, and as for the associates, we cannot always have what we want anywhere.'

"But you are mistaken," said she, "this kind of life is not my choice, I am not so had as you think me to be. I do not choose this life, it is forced upon me.'

"I do not think you are bad," was our reply, "Far from it. At most you are only mistaken, but how does it happen that you are compelled to lead the life you do 🥍

"Well, sir, I loved well, but not wisely and my love drove me here."

" That is strange ; how does it happen that love could drive you here?"

"It occurred in this wise: a few months ago I lived in my own father's house, a happy girl-a member of-Church. I believed in religion as I do now, and I would not have believed any power could compel me to live as I do. I was foolish, my lover decieved me. My father, when I told him, drove me from home. I got money anough from my lover to bring me here, but when I got here the only doors open for me were the doors of these bad houses-I am here and I am sorry, but I cannot get back. I am doing the only thing that there is under the heavens for me. One thing : I hope I shan't live long ! I shall welcome the day when I am done with this world."

This girl may, and she may not have told the truth ; we had no means of knowing. If she told the truth her story was sad indeed. If she did not, she told what would be a truth in hundreds of religion drive people into sin.

Other cases were investigated. Many of the poor creatures were too ignorant to hold a straight forward conversation. One lady declared that her worthless husband compelled her to sell herself to support him; and learning that she was compelled to live by such means, she fled from her hasband, who does not now know where she is, and supports herself as she was formerly com. pelled to support him. Another said her husband was a mean tyrant and she had fled to this place as a refuge from one whom the law made her master. Out of marriage no man had the right to abuse her ; in it she was helpless in the hands of full of hot water, then two or three lbs. of peri- sues discussed in the CRUCIBLE, who could help us

arm of the law.

We left off these conversations more than ever convinced that the prostitutes are not all out of marriage, and that a majority of such as we met are, if greater sinners than married prostitutes, driven to sin, rather than from it, by a so-called virtuous church and society.

### Will You Help?

We are in the almost daily receipt of letters ndicating that the writers are highly pleased with the CRUCIELE ; many of them go so far as to inform us that we print the best paper in the world, others that they could hardly keep house without it, etc. Nearly all these letter writers, and a majority of those who speak to us on the subject, regret that the CRUCIBLE cannot be published as often as once a week. The need of a weekly paper devoted to the live issues which the CRUCIBLE keeps before the people is universally felt. Indeed, we, (the editors of the CRUCIBLE,) are burdened with matter-important matter that we cannot find dissolution, as Jesus got out of the room where room to print. What is to be done in such a "the doors were shut for fear of the Jews." case? We cannot make any further sacrifices.

the total amount named above ; if they will send that Society in, which he says : "But," we remarked, "the life is your own any part of it we will do our proportionate part of

> We do not ungo this because the CRUCIBLE is our paper, but because the world needs-is perishing for the traths it has to teach. Now that we have made this proposition we have done our duty Anything received for the purpose mentioned above will be acknowledged in the CRUCHELE.

By the way, cannot our friends be induced to make an extra effort to get the CRUCIELE before the world? We know these are hard times ; this should be an additional reason for extra efforts in behalf of the paper which befriends the people as against the aristocratic church, social nabobs and capitalists who are in the name of law and order ruining this country.

### Spiritualism in Hot Water.

The announcement that Spiritualism has got nto hot water may frighten a few weak-kneed, faint-hearted Spiritualists; it is nevertheless true. This climax has not been reached, as some supposed it would be, by the exposure of the Eddy's or any other mediums, nor yet by Col. Olcott's new discoveries. (?) Even the "New Departure " of Victoria C. Woodhull could not have given Spiritualism such a "hot scald." It was done in this wise.

The thought occured to William Denton, that if spirits could form material hands and hold them together so that they could be seen and handled, that casts could be taken of the hands. He obother cases. It was a proof to us that society and tained permission of Mr. and Mrs. Hardy, and in with reference to our paper. So far, we have the ruling spirits of No. 4 Concord Square, and made the attempt which was so perfectly success- and talent in the world united against us. It has Spiritualism.

> On the 20th of October we were invited to Mrs. Hardy's to witness the process. We had, in the presence of Mrs. Hardy and others, so often witnessed materializations, that we needed nothing more in that line. The making of moulds in laboring on several occasions till two o'clock in the which to make a plaster of Paris hand, was what morning to get the paper out, and even borrowing we desired to see.

The following was, as near as we can remember

had dissolved or melted the periphene, the temperaturs of the water was brought as low as the periphene would bear. We thrust our own hand into the liquid and found on bringing it out that we had on a nice peraphine glove ; the trouble was we could not get it off only as we tore it off. This liquid was put under the table and we all sat around it with all the hands on the top ; the light death of its editors would bring about such an event. was turned down but not so low but that all could distinctly see all that was going on around the table. Manifestations such as we have before de\_ scribed soon commenced. After a little while we heard what purported to be materialized hands in the water. After a few moments, the spirits rapped for some one to reach under the table and get the peraphine hands, when two as nice moulds as ever were seen, were handed us. One was a hand partly closed, so that if a hand could be drawn out of such moulds at all, it could not have been drawn out of that, in fact there was no way for the hand to get out of that mould but by

The other was the hand of the excentric P. B.

"Yes, business enough, but, oh, this life, and If persons do not see fit to send in by donations, have received a letter from Mr. Wm. E. Hatch of

" The CRUCIELE has never been suppressed in the work and thus print the CRUCIELE that much oftener. this because the CRUCIELE that much oftener. this because the CRUCIELE that much the Society. . . . I never got the Postmaster to order it stopped; nor have 1 ever intimated such a thing to any clerk or employee of the Post Of-Why the CRECENCE d'd not reach me I do lice. not know. Perhaps you did not address the pack-age correctly; or perhaps an emissary of the Y. M. C. A. has caused them to be withheid. Those that I did receive came in a very bad condition, the package broken and upon two occasions but three copies were received."

> Here follows some strictures on our remarksthat Mr. Lant's paper, the Sun, was suppressed, not for its views, but for personal reasons.

The matter now lies between Mr. Hatch, or rather the New York Society, and Postmaster James who wrote to us to stop sending a bundle of CRUCIELES to Wm. E. Hatch as they were refused. We immediately wrote to Mr. Hatch, and ceiving no answer, permitted the paragraph to go into the CRUCHELE. We never heard from our letter; it probably went to hunt the lost packages of the CRUCIBLE. How long will such officiousness in Postmasters be tolerated ?

### A Word to Our Friends.

The next No. takes us half through Volume IV. of the CRUCIBLE, when many subscriptions will become due. Will those who know, or have reason to suppose themselves indebted to us, send us what they can, or write to us and tell us what their circumstances are, and thus save us the trouble and expense of sending bills to them?

In this connection we want to say a word or two been in the battle almost alone, with all the wealth ful that it is destined to inaugerate a new era in been a very uneven fight. Besides writing editorials, preparing MSS., etc., we (the Proprietors and an apprentice) done all the mechanical work on our paper. Our receipts on it scarcely cover the cost of paper and press work, to say nothing of rents, food and clothing. While we have suffered all this, money to pay the postage on it to subscribers who read it without knowing what it has cost us, there the process : A wooden pail was filled two thirds are persons who profess te be interested in the is-

needed it.

Now we do not want you to sacrifice ; but we do want those who can spare us \$500, \$100, \$25, \$10, or even \$5 as easy as we can spare 25 cents to help us just that much. We think we have been tried pretty well. There is no need to fear that the CRUCIBLE will cease; for nothing short of the We shall publish it, as we have done, whether you help or not. For Moses and Mattie can work in the lecture field, as they have done in the past, for means to keep up the expenses with, while we remain and do the office work. But when we sink beneath our weighty cross, if some Cyrenian would only so much as touch it with one of his fingers it would afford us some relief.

We want our readers to feel that whether they help us or not, the CRUCIBLE will be published. Then if they do help us, it will be done of their own good, free will, and not from compulsion.

D. W. H.

### A Cure for Hard Times.

Mr. Rice attributes the present hard times to over-production" by the "increase of labor-saving machinery." That is, there is too much clothing produced ; therefore people have to go naked : too much produce-so much that people can't get get any; so they have to starve : too many houses to live in; so people must go houseless and turn tramps. It is a sort of similia similibus curantercure a big dog bite by letting a litte dog bite you. It goes upon the principle, the less y u have the more you have, and all that is necessary is to make a general dearth, and there will be a great plenty ! It is allopathic, if not orthodox. It would make a man strong by letting his blood, skinning him with blisters, and disemboweling him with mercury. Our hard money men operate on the same principle : If you want to see good times, and everything move briskly, reduce our money so that no-body can get any ! The remedy is apparent ! Reduce our currency, reduce trade, reduce commerce, reduce labor, let our machinery and laborers lay idle and our very want will be our fullness ! In some countries they have institutions where idiots are cared for. We try to make Governors of them. If somebody will just furnish Mr. Rice with a bull-pup, we will make a President of him, The Government will furnish the eigars and whis-D. W. H.

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the daily market to which she carried her sexual We are willing to spend our last dollar and work sixteen hours out of twenty-four, but when that functions got dull, she would do as millions of others had done " marry some rich old feller " for will not keep the much-needed CRUCIBLE up, his money, and in anticipation of the time when what more can be required ? In any case we shall she would be a wealthy and blooming widow. continue to publish the CRUCIBLE, we hope as

needed would be,

For paper.

Press work,

Expressage,

What a series of shams and lies her life is, yet often as once a fortnight; more than that we cannot more so than is lived by two thirds of the legal not do. prostitutes in the country. We were glad when one of the "fellers" beckoned for her to come to him as it gave us a chance to converse with one whose history we had heard from another source, and we wanted to hear her story.

We extended our hand to this lady and said "you must be happy, I have noticed all the evening that you have seemed especially to enjoy yourself."

" I did enjoy the lecture," was the reply, " but don't you know that heavy hearts are sometimes hid in the bosoms of those who wear smiling faces ? Sir, we often smile when we feel more like weep-

ing." What have you to weep over? are you not treated well? All seem to notice you, indeed you seem more full of business than many others."

Randolph. It was an exact representation of the hand he carried on his right arm in earth life, the missing finger and all.

These manifestations are the most convincing it not the most astounding that Spiritualism has yet produced. No "false faces," " rubber hands," or trickery can explain them.

There were several representatives of the press present on this occasion, all of whom expressed the readers, do you love these truths? Do you themselves as convinced that this was indeed the want the world enlightened? Will you help? work of spirits. An effort has been made with We will publish the CRUCIBLE once a week during partial success to get the cast of a foot ; they the year 1876 if our friends will pay the estra cash expense, leaving us to do the extra labor for promise yet to accomplish that. In such a case the spirits will " put their foot into it." Every nothing. Figuring the extra expense on the bais of our present list of subscribers, the extra money one should avail themselves of the opportunity to ese new phases of the phenomenal part igion.

### Not so Bad !

We very much dislike to make mistakes, but when we publish such a paragraph as we did in This is the actual cost of the items mentioned the last number of the CRUCIBLE about the manonly, leaving us to set the type, write the wras, agers of the New York Association of Spiritualmail the papers, pay for our extra lights, rent ey. ists, we are glad to learn that it is a mistake. We key.

na moley	witness th
520.00	of our rel
180.04.	
78.0	

5.0. Wrapping paper, Making a total of \$783.0.

Now we will make a proposition, first asking

## WAYSIDE PENCILLINGS.

Since our readers last heard from us, we, (Moses and myself) have visited the Institution on Deer Island, also the Workhouse at Bridgwater of this State.

The prison on Deer Island holds at the present time, seventeen hundred persons! the majori, whom were sentenced there for drunkenness, night walking, etc. We were informed that their num bers were increasing as never before, it being al most impossible to provide places for them at night

The grounds surrounding the buildings are beautifully arranged ; the interior of the establishment is scrupulously clean, the sleeping cells and open dormitories light and well ventilated. The workshops, schoolrooms, hospital and pauper do partment, present a comfortable appearance. Undoubtedly many of the prisoners are treated to better homes than they have ever had before, while, perhaps, a majority of the boys who are in the 1 if running at large, he houseless and foodless in this or some other city,

The work house at Bridgewater contains upwards of four hundred inmates. We visited every department, including work-rooms, hospitals, dormitories and chapel. They are all clean and comfortable. A day's visit to these and similar institutions, waited upon by genial officers, hurried from one room to another, with no opportunity for conversing with the prisoners, one can get but a faint idea of a convict's life. But to the student of human nature, one thing is apparent ; that is, the whole system of prison discipline needs reforming. In the work-rooms we saw, to be sure, some evidence that Sir Charles Darwin could not have been greatly out of the way in selecting as the long-sought "connecting link," so nearly did they resemble ferocious beasts. But by the side of these poor creatures worked others, with well developed form and head, intelligent face and gracefulness of motion. Could we have conversed with them, undoubtedly we would have learned they had been unfortunate and were not as bad as many persons who are held up as leaders of society.

The hospitals were airy, well ventilated and seemed comfortable in every respect, but what a spectacle we beheld in the department set apart for venerial disease. I refer now to the female hospital. Young girls, some of them not more than s'xteen, with bandaged heads and faces, covering sthe sores that were the effects of vie unsorder Probably when they are removed, others will take their places, yet woe to the one who advocates the importance of instructing the girls concerning the laws of sexual health and the uses of their bodies. Father love and mother heart may groan in anguish ! thousands of graves be filled with victims ; better have it thus than than to tell the young the causes that lead to self abuse and debauchery, with the consequences thereof, lest mock-modesty shall be overcome, and they learn the meaning of every function of the body. Refuse to grant them wise teachers and you put them under the power of vile associates who lead them to destruction-to hell.

I noticed in the lying-in-hospital a young girl, sitting with her back to the dcor, nursing an infant. Curiosity, in part, prompted the lady who was with me and myself to approach her. I knew by the look of endearment she bestowed on that babyface, it must be her own.

"How old is your baby ?" my companion asked. " Four weeks old next Monday," was the answer. On conversing with the matron, we learned she had been sent there on account of her prospective motherhood ; that her mother had written them

society will damn her more than ever, while her mother thanks God that she has done her duty. Had I time, I would moralize a few moments on the "white curtain" that separates the sexes in the chapel when the prisoners "go up to worship," Suffice it to say, the curtains and dividing lines that are drawn between the sexes from childhood to maturity, do more toward nursing secret vice and stimulating unchaste love, than a free, social interchange could possibly do.

The prison dicipline, every reformer must feel to be faulty. We can never reform bad girls and boys by shutting them up with "hardened sincers." The naturally refined and delicate, while grouped with the coarse and vulgar can never progress. There are no inducements for improvement ; their senses stultify under the preaching of total deprav-

If a reformatory system of treatment could be inaugerated, whereby crime could be treated as the effects of disease, if the convicts could be classitied and promoted as they improve, if their industry could be rewarded by a certain amount per week or month, there certainly would be an incentive to make the prisoners reform. A greater part of the world has yet to learn that the prison holds the little criminals, that the bigger ones are at large, running our government-our society. The convicts are not brutes, but victims of false customs and despotie laws.

Prison Reform will yet command the attention our workers in humanity's weal.

It we can't preach to those who are in prison, e can make an effort to help those who come out prison and to keep them in good conditions. On the 17th ult. I lectured in Providence, R. I., before the Radical Society. This body of think-ers, assume no particular name, but meet from Sunday to Sunday for the discussion of every side of all questions. My space is full. Au Revoir. MATTIE.

### THE GODS.

### [CONTINUED.] Greek Mythology.

Most of the readers of the CRUCIBLE are somewhat acquainted with the Greek Mythology, as next to the Hebrew, it has been more studied than any other, it will not be necessary for us to dwell very long on this department, though we are much better acquainted with it than any of the other mythologies.

### KRONOS; OR SATURN.

In contemplating the characteristics of this deity, one is constantly reminded of our Jehovah. He was the Maker and Preserver of all things; yet he was constantly destroying his children, as did Jehovah upon several occasions. To him there was no Past, Present, or Future-he lived alike in all : his head and hairs were white as snow : he divided time into sevens, and attached a peculiar sacredness to the seventh day or Saturday, and the seventh year, and other institutions afterward incoporated in the Hebrew Mythology. The seventh year was called "The Year of Jubilee." Every bondman and captive was set at liberty, old debts were canceled, etc., at this time.

It had been agreed between Saturn and his eldest son Titan, that there were to be no more children born to Saturn, in which case the Government of the world would eventually pass into Titan's hands. When Jupiter was born, however, his mother succeeded in hiding him until he was grown up. Titan now made the discovery that the Government would pass into other hands, and he immediately instituted a rebellion in heaven, and he drew off such an immense number of gods that Jupiter was called in defense. A terrible war ensued, in which Titan and his evil host were cast down to Tartarus, a region as far beneath the earth, if we may believe Homer, as Heaven is high above it. Other writers, however, make it a deep abyss, or pit in the earth, into which the Titans were cast. Great mountains were heaped upon the mouth of

Jo, Jao, Jove, Jeve, Jeve, Jew, Deu, Dei, etc. The out to fight the boar, and he became so terrified at word Patros signifies father. Jo-Pater, or Jeue-Pitros signifies God. Father.

The legend of Pandora's box looks somewhat like Eve's apple of temptation. In consequence of the crimes of men the wrath of Jupiter was visted upon Prometheus. The vultures ceaselessly fed upon his vitals, which growing in the night continued to be the means of his torment. Jupiter finally became reconciled by the sufferings of Promethous, when Hercules was permitted to kill the vulture.

Under Jupiter Prometheus created the first man out of clay. When the earth had become well stocked with people, Jupiter designed to "destroy the brazen race of men on account of their impiety. Deucalion, by the advice of his father, made an ark, and putting provisions in it, entered it with his wife Pyrrha. For nine days and nights Jupiter continued to pour rain down from heaven until a greater part of Greece was inundated, and only a few who succeeded in climbing to the tops of the loftiest mountains, escaped. Deucalion was carried to Mount Parnassus where, the rain having ceased, he was permitted to leave the ark, and offer a sacrifice to Jupiter. By the direction of Jupiter, he and his wife threw stones behind them, and those which Deucalion threw became men and those thrown by Pyrrha became women. The history of the war with Titan has been already told.

Every nation seems to have had its Jupiter. The Lybians had their Jupiter-Ammon, the Egyptians their Jupiter-Serrapis, the Asyrians their Jupiter-Belus, the Etheopians their Jupiter-Assabinus, the Gauls their Jupiter-Taranus, the inhabitants of the lower Nile their Jupiter Apis, and the Romans their Jupiter-Tanans (Thunderer), Jupiter-Fulmi nans (Scaterer of Lightning), and Jupiter Capitolinus (from his temple on Capitoline Hill). The Council of Jupiter was composed of six gods

and six goddesses, who probably preside over the twelve months of the year.

In all this account of the Pagan gods, it should be remembered that they often represent the same god by various names, and what we mistake for another god may be, and often is, the same god with another uame. Pope thus refers to him in his Universal Prayer :

### "Father of all ! in every age,

# In every clime adored, By saint, by savage, and by sage, \_\_\_\_Jeboyah, Jove or Lord !"

Zeus, or Jupiter was only another mane for Par

he was the All, the One, and the Unity of the God-head. In one of their poems it is said :

"Zeus, the mighty Thunderer, is first, Zeus is last Zeus is the head, Zeus the middle of all things. From Zeus were all things produced. He is both man

and woman. and woman. Zeus is the depth of the earth, and the height of the starry heavens; He is the breadth of all things, the force of untamed fire;

The bottom of the sea; sua, moon and stars; Origin of all; king of all; One Power, one God, one Great Ruler."

### In another poem, we find these lines :

"There is one royal body, in which all things are enclosed, Fire and Water, Earth, Ether, Night and Day And Counsel, the first producer, and delightful Love, For all there are contained in the great body of Zeus."

### HERACLES, QR HERCULES.

This god was noted for his prodigious strength. Vhen he was but a few hours old he jumped out of his cradle, seized the two serpents sent by Juno to destroy him, and strangled them. He resisted the temptations of Luxury and chose the privations of Virtue, and thus became immortal. He conquered monsters, subdued tyrants, and finally succeeded in delivering Prometheus from the torments of the vulture who continually ate away his vitals. He then accomplished twelve labors which gave

the sight of the monster that he concealed himself in a brazen butt. He next caught the fleet-footed stag of Diana, after chasing it a whole year, and brought it alive to Euristheus. His fifth labor consisted in the destruction of the Stymphalides, a terrible kind of birds, furnished with claws and bills of brass, enabling them to pierce any armor, and armed with darts which they flung at their adversaries. He drove them from their wild morass with a rattle of brass and dispatched them in the air with his arrows. His sixth labor consisted in cleansing the Augian stables. Augias had kept hree thousand oxen in his stables for thirty years, during which time they had never been once cleaned. Hercules did the work in one day by turning the course of the river Alpheus through them. His eventh labor consisted in subduing the Cretan Bull sent by Neptune. He next destroyed the cannibal-like, fire-vomiting horses of Diomedes. His ninth labor was the capture of the girdle worn by the queen of the Amazons. His tenth labor was the destruction of the tri-bodied monster Geryon. In his eleventh labor Hercules killed the Dragon that watched at the gates or Hesperides, and brought the apples in triumph to Euristheus. His twelfth and last labor was the rescue of Theseus from the and of Terrors. In order to do this, he was compelled to seize the tripple-headed dog Cerberus and carry him away to Eurystheus.

We could give a thorough astrological interpretation, but it would occupy too much space here. In this he is not unlike Jehovah of the Jews, for particulars of which see Astrological Origin of Jehovah-God, by the writer. D. W. H.

### (TO BE CONTINUED.)

### Miles Grant and E. Gerry Brown.

Very few persons have more trouble over human depravity than our over-much righteous neighor of the Scientist. Between this paper and the World's Crisis we catch the diakka here, and the devil hereafter. These editors must be right, for they are both holy men-taking their word for it, and on good terms with God and other important personage unknown to some of us poor reckless cusses. These two men have a heavy burden on their shouldersone has undertaken to reform the Lake Pleasant Camp Meeting, and the other has taken all the balance of the world on his hands. Of course we, with a few of our kith are left out, so that while we are between diakka and devils, all the rest of humanity are between E. Gerry Brown and Eld. Miles Grant.

Bro. Brown being a little green and inexperienced made the mistake of supposing that those who took such pains to label themselves "vir tuous." meant just what he thought the word implied. So he went to the Lake Pleasant Camp Meeting where he could feed on the pure heavenly manna of truth, unmixed with error; but lo! he found himself right in the cess-pool of vice ! Nesthiding and nest-hunting was a part of the programme of the occasion an when the uncovering came, a pair of unsophisticated, confiding eyes might have been seen so far in advance of a confused editor's face as to have prohibited the adjustment of his eye-glasses.

He faults Prof. Morse for calling the Scientist, "Your little contemporary" the "little paper," etc. Now we don't believe Bro. Morse meant to say that the Scientist was little in size, for it is almost large enough to wear pants, and it has always spoke its piece well; it can say "diakka" now like a parrot It is only little in the sense of intelligence. It is vigilant as a soldier-ant in tracking up sinners, and frisks about like a fretful humble-bee in a bottle, but the time hasn't come for it to manifest much stability of character. For awhile it will swallow any lollipop its nurse may see fit to give it, as its mental gullet is so lubricated by its credulity and its expanding capacity so adjusted that mastication is entirely unnecessary. It never discusses its

the child. Was not the love in that girl-mother's cabe they cause Vesuvius and Ætna to belch forth heart, as sweet and pure for her child as though she fire, smoke, and lava. had put a gold ring on her third finger previous to its conception? If it was a sin for her to bring an immortal soul into life, without the sanction of a life under such conditions? I would like to ask the Christian mother if God wasn't a little wrong had given her a husband? For aught we know, that child may prove to be more legitimate than its mother or grandmother. But what will that young mother do? crush the maternal instincts and abandon her child for the sake of being reinstated in her old home? and all this to gratify the sham called society ! If her love refuses to do this, there is but one alternative for her; she n ust go from the prison to the street ! Who in respectab'e society would take a mother with an illegitimate chil', no matter what her capabilities are? She

she would allow her to come home but not to bring the pit, and as the giants roll over or attempt to es-

If the reader will just turn to Rev. 12, it will be seen how faithfully the sacred writer has copied this myth and made it a part of our Gospel. Peter repriest, why was nature allowed to grow and develop fers to it in 2nd Pet. 2: 4. Another reference is also found in Jude 6. Not to be outdone by the sacred writers, we find John Milton in his Paradise when he gave that girl a child, before the State | Lost, appropriating this story for the benefit of his Christian Devil, as follows :

Itan Devil, as follows:
"By whose aid aspiring
To set him in glory 'bove his peers,
II trusted to bave equaled the Most High,
If he opposed; and with ambitious aim
Against the throne and monarchy of God,
Raised impious war in Heav'n, and battle prond
With vain attempt. Ilim the Almighty Power
Hurled headlong flaming from th' etherial sky,
With hideous rain and combustion, down
To bottomless perdition; there to dwell
In adamantine chains and pend fire."

### ZEUS, OR JUPITER.

theories; it takes them down at one gulp, as a him great renown. His first labor was the destrucpickerel does his dinner. It believes in Davis' Dition of the Nemæn Lion, which he accomplished akka with a faith as unquestioning as any little by throwing his sincwy arms around his neck and strangling him. He ever afterwards wore the lion's tow-head ever believed in Santa-Claus.

skin on his back as a mark of his strength and courage. Ilis second labor was the destruction of the many headed Hydra of Lernæ. He attacked this monster with his sickle shaped sword. But as soon as he had severed one head from the trunk another grew out. He then commanded Iolus the son of Iphicles to burn the root of a head with a hot iron before a new one could spring up. Juno then sent a crab to gnaw at the heels of Hercules while he was struggling with the monster. Hercules soon dispatched this new enemy and after a long struggle drove the last head of the Hydra into the ground, and covered it with an immense stone. His third labor was the killing of the monster Boar of the Erymanthean mountains, which had been in the habit of laying waste the country The word Zeus is only another pronunciation of of Arcadia. He carried him alive to Euristheus. will probably make merchandike of her sexhool, Theos. From this we easily pass to the worls Io, who, in order to have Hercules slain, had sent him der than the game is worth. a while the standard meaning attention of this which over grow

Lately it has been wreaking vengeance on the Banner of Light, and Prof. J. J. Morse, and as Bro. Morse strikes back ; it talks diakka and women to him. This will probably scare him in. Gerrry knows they are terrible creatures, for he has heard awful stories about them. So he often prays to be shielded from them. Here is one of his prayers :

"We pray God that they (the diakka,) may never be permitted to drag us into the arms of any prominent female free-lover."

Keep cool brother: you will not be hurt; these little diakka never suffer their attention to be mopolized by such trivial affairs, and as to being dragged into the arms of prominent female freelovers," why, bless you, your appearance is a sufficient protection, if you have no other. " Female ee-lovers" will not be likely to waste more pow-D. W.H.

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## Our Zyceum.

## Conducted by Mattie Sawyer.

### OCTOBER DAYS.

. Very reluctantly we take our pen from its resting place this glorious afternoon. There is a warmth and beauty pervading the outer world that woos us from labor. Never was the air more bewitching, or the sun more delightful. Basking in its beams on a day like this, one forgets that we have nearly passed the golden glories of autumn and are on the verge of a cold winter. Were it not for the brown leaves and crimson foliage we could hardly realize that Jack Frost had made his annual visit.

We appreciate this charming weather all the more for the long chilling rains that have visited us during the autumnal days, We feel inspired with new emotions, we gather strength while our whole soul goes led. out in worshipful adoration as we bow before the shrine of Nature.

Let us catch all the sunshine there is; may the genial atmosphere awaken a corresponding element within us, until we take up a new life, fertile with cheerfulness and courage.

The poorest of us may drink in the luxuriant air of these charming, October days. The most destitute among us can feast on the glories of wood and sky.

How tenderly all this outward beauty appeals to us. One cannot help communing with nature on a day like this. We seem you can work out these roots. Do you understand carried away from the heartlessness of former life, and dropped at the feet of a great magnificent mother, "in whom we move and sat down again in the chimney corner. His nether Nature; may we learn new lessons, and above all be taught in our silent worship how to acquire strength by which we may how to acquire strength by which we may bravely endure the hard battles and dreary but yet with a grateful look; "that would be destorms that await us in the future.

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### THE BOSTON LYCEUM.

### DECH by H. B. Johnson.

Oct. 10th. The Lyceum was called to order at the usual hour, Conductor Hatch presiding. The literary exercises were participated in by H. B. Johnson, Esther James, Mabel Edson, Master Buffom, Helen M. Dill, Miss Clifton and Julia M. Carter. Mr. and Mrs. Hardy were introduced and made a few remarks. Short address by Prof. Carpenter. Reading by Mr. Williams.

Sunday, Oct. 17th., The Lyceum held its usual nteresting session, with readings and recitations by the following scholars : May Potter, Jonny Balch, Ella Carr, Nellie Porter, Mabel Edson, Rudolph Burtleson, Alvena Smith, Helen M. Dill and Mrs. Jackson. Short address by Hattie Wilson, referring to the Plymouth Lyceum, and comparing it to the Lyceum in Boston to the credit of the former. Address by I. P. Greenlief.

### WORK WHILE IT IS CALLED TO-DAY.

Up! there's no time for rest to-day ! There's stubborn work to do For every willing heart and hand The blessed daylight through. Nor must we loiter, slack, or sleep, Save in the friendly night, Which hides beneath its grateful shades The labors of the light !

Up ! there's no chance for rest to-day ! ME MULT Brothers of human kind In many a dark and sterile spot Are groping halt and blind. And there are burdens to be borne, And fetters to be broke, And trees of evil to hew down With many a toilsome stroke !

### From Gleason's Pictorial. THE YOUNGPHILOSOPHER. A SKETCH FOR PARENTS.

### BY SYLVANUS COBB, Jr.

MR. SOLOMON WINTHROP was a plain old farmer-an austere, precise man, who did everything by established rules, and who could see no reason why people should ever grasp at things beyond what had been reached by their great great, grandfathers. He had three children-two boys and a girl. There was Jeremiah, seventeen years old,

It was a cold winter's day. Samuel was in the kitchen reading a book, and so interested was he Jeremiah was in an opposite corner engaged in as he took the cakes and thanked her. ciphering out a sum which he had found in his arithmetic. "Sam," said the farmer to his youngest son,

"have you worked out that sum yet? " No, sir," returned the boy, in a hesitating

manner. "Didn't I tell you to stick to your arithmetic till you had done it?" utte ed Mr. Winthrop, in a

severe tone. Samuel hung down his head and looked troub-

"Why haven't you done it?" continued the

father.

" I can,t do it, sir," tremblingly returned the boy. " Can't do it? and why not? Look at Jerry, there, with his slate and arithmetic. He had cyphered further than you have long before he was as old as you are.'

"Jerry was always fond of mathematical problems, sir; but I can't fasten my mind on them. They have no interest for me."

"That's because you don't try to feel any interest in your studies. What book is that you are read-ing?" ing

"It's a work on philosophy, sir." "A work on fiddle-sticks! Go put it away this instant, and then get your slate, and don,t let me see you away from your arithmetic again until

Samuel made no answer, but silently he put away his philosophy, and then got his slate, and lip trembled, and his eyes were moistened, for he

ceiving our father. I will try and do the sum my-self, though I fear I shall not succeed." Samuel worked and studied, but all to no pur-

him. The roots and squares, the bases, hypothenuses and perpendiculars, though comparatively simple in themselves, were to him a mingled mass of incomprehensible things, and the more he studied the more did he become perplexed and both-ered. The truth was, his father did not understand him.

Samuel was a bright boy, and uncomonly intel-ligent for one of his age. Mr. Winthrop was a thorough mathematician—he had never yet came across a problem he could not solve, and he desired that his children should be like him, for he conceived that the very acme of educational perfection lay in the power of conquering Euclid, and he often expressed the opinion that, were Euclid living then, he could "give the old geometrician a hard tussle." He never seemed to comprehend that different minds were made with different capacities, and that what one mind could grasp with ease, another, of equal power, would fail to comprehend. Hence, because Jeremiah progressed rapidly in his mathematical studies, and could already survey a treated him accordingly. He never candidly conversed with his younger son, with a view to ascer-tain the true bent of his mind, and thus enable himself to open a proper field for the scope of that mind, but he had his own standard of the power of all mind, and he pertinaciously adhered to it. There was another thing Mr. Winthrop could

not see, and that was, that Samuel was continually studying and pondering upon such profitable matters as interested him, and that he was scarcely ever idle, nor did the father see, either, that if he ever wished his boy to become a mathematician, he was pursuing the very course to prevent such a Instead of endeavoring to make the study result. interesting to the child, he was making it really obnoxious.

those pieces of wood. He had bits of wire, little scraps of tin plate, pieces of twine, and some dozen small wheels that he had made himself, and he seemed to be working to get them together atter some peculiar fashion of his own,

Half the alternoon had passed away when his She had her aprou sister entered his chamber. gathered up in her hand, and after closing the door offly behind her, she approached the spot where her brother sat.

"Here, Sammy-see, I have brought you up

fathers. He had three children—two boys and a girl. There was Jeremiah, seventeen years old, Samuel, fifteen, and Fannie, thirteen.
It was a cold winter's day. Samuel was in the kitchen reading a book, and so interested was he that he did not notice the entrance of his father.
It was a cold winter's day. Samuel was in the kitchen reading a book, and so interested was he that he did not notice the entrance of his father.

"O, what a pretty thing you are making" uttered Fanny, as she gazed upon the result of her brother's labors. "Wont you give it to me after it's done ?"

" Not this one, sister," returned the boy, with a smile; "but as soon as I get time I will make you something equally as pretty."

Facuy thanked her brother, and shortly after-wards she left the room, and the boy resumed his

At the end of the week the various materials that had been subjected to Samuel's jack-knife and pincers had assumed form and comeliness, and they were jointed and grooved together in a curious combination. The embrio philosopher set the machine-for it looked like a machine-upon the floor, and then he stood off and gazed upon it. Hoor, and then he stood on and gazed upon he Ilis bright eye gleamed with a peculiar glow of satisfaction, and he looked proud and happy. While yet he stood and gazed upon the child of his labor, the door of his chamber opened and his father entered.

"What-are you not studying?" exclaimed Mr. Winthrop, as he noticed his boy standing idle in the middle of the room.

Samuel trembled as he heard his father's voice,

and he turned pale with fear. "Ha, what is this?" continued Mr. Winthrop. as he caught sight of the curious construction on the floor. "This, then, is the secret of your idleness. Now I see how it is that you cannot mas-ter your studies. You spend your time in making play-houses and fly-pens. I'll see whether you'll learn to attend to your lessons or not. There !'

As the father uttered that simple interjection, he placed his foot upon the object of his displeasure. The boy uttered a quick cry and sprang eagerly foreward, but he was too late. The curious construction was crushed to atoms-the labor of long weeks was utterly gone! The lad gazed for a moment upon the mass of ruins, and then covering his face with his hands he burst into tears. "Aint you ashaned?" said Mr. Winthrow " great boy like you to spend your time on such

clap-traps, and then cry about it because I choose this : that you should attend to your studies? Now go out to the barn and help Jerry shell corn."

The boy was too full of grief to make any explanation, and without a word he left his chamber ; but for long days afterwards he was sad and downhearted.

"Samuel," said Mr. Winthrop, one day after the spring had opened, "I have seen Mr. Young, and he is willing to take you as an apprentice. Jerry and I can get along on the farm, and I think the best thing you can do is to learn the black-smith's trade. I have given up all hopes of making a surveyor of you ; and if you had a farm, you wouldn't know how to measure it and lay it out. Jerry, now, will soon be able to take my place as a surveyor and I have already made errangements for having him sworn, and obtaining his commission. But your trade will be a good one, however. and I have no doubt you will make a living at it. Mr. Young was a blacksmith in a neighboring

town and carried on quite an extensive business, piece of land of many angles, he imagined that, because Samuel made no progress at all in the same branch, he was idle and careless, and he proposal, and when he learned that Mr. Young also carried on quite a large machine shop be was in ecstacies. His trunk was packed,-a good supply of clothes having been provided ; and after kissing his mother and sister and shaking hands with his father and brother, he mounted the stage and set off for his new destination.

He found Mr. Your g all that he could wish, and he went into his business with an assiduity that surprised his master. One evening, after Samuel Winthrop had been with his new master six months, the latter came into the shop after the journeymen had quit work and gone home, and found the youth busily engaged in filing a piece of iron. There were quite a number of pieces laying upon the bench by his side, some of which were curiously riveted together and fixed with springs and slides, while others appeared not yet ready for their destined use. Mr. Young ascertained what the young workman was up to, and not only encouraged him in his undertaking, but stood for half an hour and watched him at his work. The next day Samuel Winthrop was removed from the blacksmith's shop to the machine shop. Samuel often visited his parents, and at the end of two years his father was not a little surprised when Mr. Young informed him that Samuel was the most useful hand he had. Time flew by fast. Samuel was twenty-one. Jeremiah had been free two years and was one of the most accurate and trustworthy surveyors in

uel had come to visit his native home, and Mr.

"Mr. Young," said Mr. Winthrop, after the teat things had been cleared away, " that is a line large "Yes," returned Mr. Young, "there are three

of them and they are doing a heavy business." "I understand they have an extensive machine shop connected with the factorics. Now it my boy Sam is as good a workman as you say he is, perhaps he might get a first rate situation there." Mr. Young looked at Samuel and smiled,

" By the way," continued the old farmer, "what is all this noise I heat and see in the newspapers about these patent Winthrop Looms? They tell me they go ahead of anything that has been got up before.

" You must ask your son about that," returned

Mr. Young, "That is some of Samuel's business," "Eh? What? My son? Some of Sam—" The old man stopped short and gazed at his boy. He was bewildered. It could not be that his son -his idle son-was the inventor of the great power loom that had taken all the SUTIDITIS

"What do you mean?" he at length said.

"It simply means, father, that that loom is mine," returned Samuel, with a look of conscious pride. "I invented it and have taken out a patent right, and I have already been offered ten thousand dollars for the right of patent in two adjoining States. Don't you remember that clap trap that you crushed with your foot six years ago?" "Yes," answered the old man, whose eyes were

bent to the floor, and over whose mind a new light seemed breaking.

"Well," continued Samuel, "that was almost a pattern of the very loom I have set up in the factories, though, of course, I have made much alteration and improvement, and there is room for improvement yet."

"And that was what you were studying about when you used to stand and see me weave, and when you used to fumble about my loom so much," said Mrs. Winthrop.

"Yon are right, mother. Even then I had conceived the idea I have since carried out.

"And that is why you couldn't study my math-ematical problems," uttered Mr. Winthrop, as he started from his chair and took the youth by the hand. "Samuel, my son, forgive me for the harshness I have used towards you. I have been blind, foolishly so, and I now see how I misunderstood you. While I thought you were idle and careless you were solving a philosophical problem that I never could have comprehended. Forgive me. Samuel-I meant well enough, but I lacked in judgment and discrimination.

Of course the old man had long before been for-

new lesson in human nature. It was simply

Different minds have different capacities, and no mind can be driven to love that for which it has no taste. First, seek to understand the natural abilities and dispositions of children, and then, in your management of their education for after life, govern yourselves accordingly. The same soil that will give life and vigor to the beautiful, the useful and stately pine, will not bear the sturdy oak. George Combe, the greatest moral philosopher of his day, could hardly reckon in simple addition, and Colburn, the mathematician, could not write out a commonplace address.



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Then up ! nor dream of rest to-day ! The locs are all around ; And some concealed in ambush lie, And some dispute the ground. Then let us gird the harness on To wrestle or to toil ; The laborer reaps the golden grain, The conqueror wins the spoil ! -Independent.

The dinner hour came, and Samuel had not yes worked out the sum. His father was angry, and obliged the boy to go without his dinner, at the same time telling him that he was an idle, lazy child.

Poor Samuel left the kitchen and went up to Poor Samuel left the kitchen and went up to his chamber, and there he sat down and cried. At length his mind seemed to pass from the wrong he had suffered at the hands of his parent and took another turn, and the grief-marks left his face. There was a large fire in the room below his chamber, so he was not very cold; and getting up from his east he want to a small closet, and from he from his seat he went to a small closet, and from beneath a lot of old clothes he dragged forth some long strips of wood and commenced whittling. It the country. Mr. Winthrop looked upon his eld-was not for mere pastime that he thus whittled, for he was fashioning some curious affair from

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tain the doctrine that the earth must resentite main in the internal structure." The man "out west" is Prof. Lyon. The "Trance M-dium" is Dr. Sherman. The gentleman of whom the question is asked, is Mr. Brewster, a Spiritualist of Now York City. The Hollow Globe was published the year that Mr. Browster says his attention was first turned to the aphient but written the year hefore.

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## Origrnal Poetry.

### FAMILY MEETING.

BY MATTIE SAWYER.

Fritten on the occasion of the family re-union of SAMUEL COPELAND, which took place in Stoddard, N. H., Sept. 9th, 1875.)

'Mid the hills of old New Hampshire, In the land where lived the farmers Stands a fair, time-honored mansion, Bounded by the waving cornfields, Rustic gardens and green meadows, While afar the stately forests, " Green in summer, white in winter," Chant their melancholy music To the wood-birds and the squirrels. In this spot away from city And the din of worldly bustle, Lives an ag'd sire with his daughter-

Lives a man they christened Samuel Of the goodly tribe of Copeland.

In life's early, sweetest spring-time, To his home he took a maiden-Took a helpmeet and companion-One to love and labor with him-And they dwelt for years together In the farm-house, each contented, And they multiplied and prospered, Till around the hearth of Samuel There had played, and there had prattled

Happy children-ten in number.

Death with pale and icy fingers To the home of Samuel beckoned, 'Till the flock was well divided. Five loved children with their mother Followed o'er the silent waters

To the land of the Hereafter. Five live to toil in earth-life-Five to love and bless their father. Time sped on while other changes Came to Samuel, and the homestead.

Olden ties were torn asunder While the home-spot was forsaken And he journeyed to the farm-house-Home of Huldah S., his daughter. And she blesses him with kindness, Giving unto him her right arm-Ministers in joy and sorrow.

Samuel's children had been scattered-10 Some gone eastward, and some westward-Lived in homes of their own making ! But their hearts beat warm and tender Toward the one who gave them being: So they met in kindly council, Saying one unto the other, " Inasmuch as he, our father Soon will count another birth-day, Let us meet and give him fea Meet in family re-union. Let his children bring their children." Came they with their great-grand-children, Making glad his heart with welcome-Making the old farm-house merry With the laugh and play of children, As was his home in the old time.

Oa the ninth of fair September When the fields were in their glory, When the shadows of the forest, And the sunshine in the meadow Were bewitching in their softness, When in paths along the woodland Hung the luscious ripened berries, And the country lanes were charming With the tufts of grayish mosses, Then the guests in love assembled ; Busy hands with boughs of greenwood Twined a bower of rustic beauty, "That the time might pass more gayly," And the young folks be contented.

Pleasant was the day of feasting, Happy was the celebration, And the heart of father Samuel Danced in joy at love's sweet measure; Children flitted through the doorway While the voices of grand-children, Prattling of the great-grand-children, Fell in mirthful tones about him-Revived visions of the old time. Deft and nimble were the fingers That spread out the board for feasting; Samuel sat down to it smiling, There amid his own assembled, While above his head some dear hand Hung a beautiful inscription . Honoring him, the aged father. When the day of mirth was over Eve stole on, with quiet coolness, Then the guests from town and village Spoke, methinks, something on this wise : " We are going now our father To the bomes that doth await us, To the duties that may meet us; We must leave you here, behind us, But our love shall linger with you. May no fear ever molest you, May no harm ever come to you, And no want of food or shelter In the home of your lov'd daughter, And we hope another twelve month May bring more as sweet re-unions. 8 In the meantime, may the angels Bless you and the pure, Great spirits Keep you; farewell now our father, We will each now homeward journey, All to meet in the Hereafter." K.

## Our Literary Lecord.

DANGER SIGNALS: an Address on the uses and Abuses of Modern Spiritualism. By Mary F. Davis "Prove all things : hold fast that which is good." New York : A J. Davis & Co., Progressive Publishing House, No. 24 East Forth Street. 1875.

Danger Signals is a wordy, well written, well printed pamphlet of 31 pages. Mrs. Davis' ideas of the uses and abuses of Spiritualism are generally, we think, very nearly correct. She regards Spiritualism as being only a part-a small part of the "Harmonial Philosophy." Of the Harmonial Philosophy-the tree on which Spiritualism grows they are generally hid in such a superfluity of -she says :

" The shadow of its extended wing overreaches every reform, including temperance, anti-slavery, the elevation of woman, and conjugal redemptions. It will serve to harmonize all religions, and political parties, by unfolding problems hitherto unsolved; bring into action the laws of love and wisdom; and teach man the road to personal and social harmony."

We are glad to learn from such good authority, that "conjugal redemption," and "Social harmony," if not among the fruits of Spiritualism are to come as its twin sisters, both growing on the same tree-the Harmonial Philosophy.

In speaking of "the Value of Institutions,' Mrs. Davis says :

" But it must be remembered that organizations should always be kept subordinate to man. While used only as helps to mutual development they cannot fail to be beneficial, but if allowed to gain the mastery, they are the veriest persecutors of reformatory men and liberal principles. We have reformatory men and liberal principles. We have seen this painfully exemplified from John Huss, the Bohemian martyr, to Victor Hugo, so lately the French exile; from the good Servetus to John Murray; and from Jesus of Nazarath to Theodore Parker of America. These, and many thousands more, have been the victims of proscription. Be-cause they outgrew an institution, it beheaded them. Because they became superior to an organ-ization, it destroyed life or reputation, or both, in its demoniac vengeance.'

How true this is, and yet it strikes us that she could, if she were living in the present instead of the "dead past," have found some living "victims of persecution," which would have fitted her case better.

One very good illustration of the work of Orlions we cannot refrain anization from using. Here it is :

"Naturally, organizations are like the chairs and tables that the little child clings to while learning to walk, and like them can be cast aside when the center of gravity is ascertained. Like the scaffolding of a building, they can be dropped off when the temple of selfhood is complete. A weak adherance to formulas and conventionalities will forever keep the mind in leading-strings; and all hero-worship is detrimental to personal growth."

One of the uses of Spiritualism, she finds, is to arrest the materialistic and mercenary tendencies of the age. Another use of Spiritualism is to introduce a "Fraternizing spirit." She informs her readers that.

"A Thomas Paine is traduced and belied, outraged and anathematized from the pulpit of Christian churches, and a Frances Wright is crushed under the ponderous wheels of this theological Juggernaut."

This is all true, but how much has Spiritualism improved matters? it is true that they do not traduce and belie Thomas Paine, nor crush Francis Wright under their Juggernaut, but let an individual call as loudly for reform in the bed chamber as these persons demanded it in the Senate chamber and the pulpit, and every number of the R. P. Journal will prove that there is yet a great work for this "fraternizing" spirit to do. May Spiritualism live long enough to become tolerant ! That it has not yet done so, will be proved by a reference to the author's unjust thrust at Social Boston, on the 14th and 15th inst. Col Wm. B. Greene of Reformers on page 28. Mrs. Davis enumerates several of the dangers which threaten Spiritualism; the great danger, however, we apprehend she has not discovered ; that is, the danger of becoming afflicted with that worse than fatal contagion-dry rot. As an illustration of what it is, and its fatal tendencies we have a faint remembrance of a certain Mary F. Love, who was so much of a free lover, that like a certain captain she could say : "with a great sum I obtained this freedom." So determined was she to be free from the one she did not love and to live with the one she did love, that she went to another state and bought her freedom, and then took her lover, obtained a corner on his affections and went into close communion. Since that time the world has seen but little of Mary "F." Love or Andrew Jackson Davis. They have for- | conors ; we shall eat inremembrance of them.

saken the world, except to come out occasionally with such an attack at reformers as this brochure contains.

The price of this pamphlet, we believe is 10 cts. per copy. It can be had of the author.

ECONOMIC SCIENCE : or the Law of Balance in the Sphere of Wealth. By Joel Densmore, with intro-duction by Lois Waisbrooker. Boston : Colby and Rich, Publishers, 9 Montgomery Place. 1875.

This is Mr. Densmore's first attempt at author ship, and therefore should not be criticized too sharply. The preface by Lois Waisbroker is well written. The author has some good ideas but verbiage, that the general reader will hardly be able to see them.

The gist of this pamplet is, that the wealth of the country should be owned and controlled by the Government, that the people through the Government should not only issue the money to the people, thus putting those speculators called " Bulls and Bears," where they can no longer grind the faces of the poor. All corporations should be owned directly by the Government and managed by its agents in the interest of the people-not in interest of a clique of private speculators. This would enable the profits of banking, insurance, express and railroad business, to go directly toward sustaining the Government. The Government could become an employment bureau and furnish work and pay to all. Under these circumstances all would necessarily be interested in supporting the government, and the wealth of the world could be properly divided.

The last pages of the pamplet are devoted to the necessities of a new political party which shall make an effort to put the capital of the country into the hands of the Government, and thus lead capitalists to rebel, as did the slave holders when they felt they were in danger of loosing their darling institution.

If this pamplet can set some one who wields the pen of a ready writer," to thinking and writing on this subject, the author will, probably have accomplished all he desires.

The price of the pamphlet is 25 cts.

THE POPULAR SCIENCE MONTHLY commences its eighth volume with the Nov. No., which is no less interesting than the preceeding numbers. We have been deeply interested in the article-The Relations of Wo-Science. We were next chained to the subject of Hydroids which was advantageously illustrated. This was followed by Origin and Development of Engineering ; Insectivorous Figures Hustrated; Induced Disease from the Influence of the Passions; The Properties of Protoplasm, which is full of good information for every student of Nature; A Curious Indian Relic; Meteorology of the Sun and Earth; Suicide in Large Cities; A Home-made Microscope; Is Alcohol Food? A Sketch of Dr. H. C. Bastian; besides the usual amount of interesting subjects treated under the Editorial head and Miscellany Department. Price 50 cents, or \$5 a year. Address D. APPLETON, & Co., 549 & 551 Broad-way, New York. Plants. illustrated ; Induced Disease from the Influence of

THE SCIENCE OF HEALTH for November comes promptly to hand as usual. We notice many good articles in it, prominent among which is the Vital Phenomena of Cells, nicely illustrated ; Appearance vs. Reality ; What I I Know of Doctoring. Vichy, Saratoga, and Sea-Salt, is written in Dr. Trails best humor, and alone is worth the price of this number. Now is the time to subscribe for 1876, as the last three months' numbers for 1875 are offered free. Only \$2.00 a year. Single numbers 20 cents. Ad-dress S. R. WELLS & Co 737 Broadway New York.

### Olla-Lodrida.

Moses Hull is writing a thorough review Irs. Woodhull's "New Departure," which we shall publish soon—probably a paat of it in our next. D.W. H.

MRS. CARLISLE IRELAND, 94 Camden street, is a

THE Test circles at Lurline Hall are largely atended every Sunday morning. Not only are the seats full. out the Hall is crowded to its utmost capacity. Mrs. Stanwood, Mrs. Robinson, and other good mediums render very general satisfaction to those seeking tests.

IF those in our debt, knew our feelings upon receiving letters from our daughters in Vineland, informing us of their almost destitute condition, they would put us in a condition to relieve them. It is true, no one owes us much, but put a thonsand littles together, and the sum total would go a long way toward shoeing bare feet and filling hungry mouths. As a news item we will say we traveled four days to collect money, and we got the tremendous amount of \$2.65.

D. M. BENNETT, Editor and Proprieter of the Truth Seeker, of New York, has gone into a new enterprise ; that is, he is issueing tracts by the hundreds of thousands and scattering them like autumn leaves. Tract No. 33-"What has Christianity done?" and No. 34-" Tribute to Thomas Paine," both by S. H. Preston, are on our ta. ble. If the thirty-two tracts that we have not seen are as piquant as the two before us, they must serve as eye-openers to multitudes.

IF any of our readers want to investigate, or want their neighbors to investigate Evolution, or Darwinism, they should have some lectures on the subject from W. S. Bell, of New Bedford, Mass. His lectures on Christianity opposed to Civilization, and the Antagonism to Science are regular eye-openers and should be repeated in everybody's ears. If these or other subjects are treated in his eloquent and convincing style they will not fail to awaken an interest in those who hear him. His address 35 Foster street, New Bedford, Mass.

ANNIE E. HIGBY, writes:

"DEAR MR. HULL: There are a couple of mistakes of omission in my last article—" The Resurrection "—that al-ters the sense. I say, "But when man became a living soul, there was a change in his organic structure : it became possible for him to live eternally by the proper use of the new functions with which he was endowed." The word, "eternally" is left out. This is in the first paragraph of the second column of the article. In the last paragraph I say, "But this closest of soul-communion, is a sacrament that must be partaken of in conjunction with the highest and holiest of our soul-capacities, as also in conjunction with the laws that rule in the domin of sex, else it defeats its own purposes." Nearly half of it is left out.

THERE is every indication that we are to have a religious revival. Our people yield to epidemics without reference to reason. Now is a good time for any kind of a panic, as the people are starving and freezing. If a revival of Religion would make Bank Swindlers, Railroad Monop olist and Mill Corporations honest, if it would make our President disgorge half his stolen salary, turn rogues out of office, or make honest men of them, we should hail it hypocrisy becomes popularized in proportion as the sentiment of religion becomes general-that the Church is a damnable ring for the protection of thieves and scoundrels -that it popularizes vice, sanctifies crime, canon izes error, crushes truth, and stands opposed to all reforms. We, therefore look upon a revival of religion as a national calamity, to be averted, if possible.

E. P. MILLER, of Miller's Bath Hotel, New York has become a Spiritualist ; and is so thoroughly con vinced that the Eddys and Mrs. Huntoon are genuine me diums, that he has offered to put up \$5,000 against an equal sum for any one who would detect trickery in their mani-festations, or who would, by tricks, successfully imitate them. It would seem that with so many opposers of Spiritualism as there are, in the world, and with their boasted ability to detect frauds, they would consider the amount of good they might do in these panic times, with \$5,000, and take the doctor's money. Thus they would accomplish the double object of exploding a humbug, and having th privilege of placing a small fortune where it will do the most good. One month has elapsed since the offer was published in the leading journals of New York, and no one comes to the front to signify his ability to take the money.

THE Seventh Day Adventists, who have been so untiring iu their denunciations of Spiritualism on account of its infidelity, begin to flud out how it is, themselves, Eld. Uriah Smith. the Editor of the Review and Herald says: ;

good test medium. Seldom have we witnessed better tests than have come through her mediumship. She holds circles at her residence every Sunday night.

THE New England Labor Reform League willmeet in Cotton Hall, corner of Essex and Chauncy streets this city will preside. Several very interesting speakers are expected. Col. Greene has written some red-hot resolutions to be discussed at this meeting.

WE are prepared to speak on the live issues of the day, such as Labor and Capital, The Money Question, The Social Question, Development Theory, Spritualism, etc., anywhere within two hundred miles of Boston, during this fall and winter. We are also having good suc ess in our treatment of the sick. Terms, easy. D. W. H.

THE indications are that, we shall not starve ; we an at least do what the feminine paddie told her young hopeful when asked " what shall I ato with the peraties ? "Ate the big one with the little one ye blackguard, and thank God ye'r not stharvin." Three barrels of portatoes and a sack of beans have been shipped to us. One bbl. of splendid potatoes comes, from Decatur Knapp, "away down in Maine," the others from Bro. and Sr. Berry, Bro.

"A friend'once told us that our books would make more infidels than 'I'om Paine's Age of Reason, and the *Review* was not long since returned from the Y. M C. A. reading room, on the ground that they did not think it proper to harbor infidel publications."

We are in the same boat. Not only have Christians of other schools treated our backs and papers in this way, but Seventh Day Adventists of the City of Battle Creek the home of the Review have clandestinely taken our papers addressed to another party, and returned them with-" Your infidel sheet is not wanted." That "Golden Rule" is a pretty thing to talk about. Most Christians live brass.

THE appointment of Zach. Chandler to the office of Secretary of the Interior is another instance of the liberality of our institutions. It has ever been our boast that the lowest and most ordinary persons may, by persistent effort, be elevated to the highest positions-that even our Presidents have been rail splitters tailors, tanners, etc.; and we would add that some have been raised to the dignity offices within the gift of the President, merely from the accident of being a relative of his. But when we tell our foreign neighbors this, we have not told all : No drunkard is so debauched, no rogue so depraved, and lost to all sense of honor but that he may be elevated to offices of trust and without even the exaction of changing his vile or thievish propensities. . To be sure, in this one instance, a rogue was removed to give place to him, but then the Civil Service Reform contemplates a rotation of rogues in the same office. 'Zacheus, come "----- up !