

The Gods Dr. W. Hull

HULL'S CRUCIBLE.

TERMS— { 52 Numbers for \$2.50. }
 { 26 Numbers for 1.25. }

730 Washington Street, Boston, Jan. 15, 1876.

Single Copies, 6 Cents

Vol. IV.

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

No. 16.

Selected Poetry.

THE VOICE IN THE TWILIGHT.

I was sitting alone toward the twilight,
With spirit troubled and vexed,
With thoughts that were morbid and gloomy,
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and my care,
Some stitches half wearily setting
In the endless need of repair.

But my thoughts were about the "building,"
The work some day to be tried;
And that only the gold, and the silver,
And the precious stones should abide.

And remembering my own poor efforts,
The wretched work I had done,
And, even when trying most truly,
The meagre success I had won.

"It is nothing but wood, hay and stubble,"
I said; "it will all be burned—
This fruitless use of the talents
One day to be returned.

"And I have so longed to serve Him,
And sometimes I know I have tried;
But I'm sure when he sees such building,
He will never let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
My eye caught an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something blinder my eyes
With one of those sweet intuitions
That sometimes makes us so wise.

Dear child, she wanted to help me;
I knew 'twas the best she could do;
But oh! what a botch she had made of it—
The gray mismatching the blue!

And yet—can you understand it!—
With a tender smile and a tear,
And a half-compassionate yearning,
I felt her growing more dear.

Then a sweet voice broke the silence,
And the dear Lord said to me,
"Art thou tenderer for the little child
Than I am tender for thee?"

Then straightway I knew his meaning,
So full of compassion and love,
And my faith came back to its Refuge,
Like the glad returning dove.

For I thought when the Master Builder
Comes down his temple to view,
To see what rents must be mended,
And what must be builded anew.

Perhaps as he looks over the building,
He will bring my work to the light,
And seeing the marring and bungling,
And how far it all is from right,—

He will feel as I felt for my darling,
And will say, as I said for her,
"Dear child she wanted to help me,
And love for me was the spur.

"And for the love that is in it,
The work shall seem perfect as mine;
And because it was willing service,
I will crown it with plaudit divine."

And there in the deepening twilight,
I seemed to be clasping a Hand,
And to feel a great love constraining me
Stronger than any command.

Then I knew by the thrill of sweetness
'Twas the hand of the Blessed One,
Which would tenderly guide and hold me
Till all the labor is done.

So my thoughts are never more gloomy,
My faith no longer is dim;
But in my heart is strong and restful,
And mine eyes are unto Him.

—Woman's Work for Women.

best years of my life, and I trust the time devoted to this question has not been entirely thrown away. I think—

"I can read my title clear,
To a heavenly prize"

on this earth; but I have no doubt but that some hard fighting will be first required to drive out the enemies who now usurp it. I sincerely hope that you will not fix your expectations too strongly on next April as the time for the grand culmination of events, as I am well assured that in that you will meet with a disappointment. I read with great care, your "Sealed Book Opened," a number of years since, and though you labored hard to make the dates fall on '68 and '75. I am not convinced that William Miller was wrong in his exposition of the prophetic periods. But I will not at this time argue the point of chronology. I acknowledge your superior erudition on this particular theme. I shall, however, attempt to demonstrate that the events which transpired in close proximity to this time were such as to warrant me in the belief that in point of chronology he was not far out of the way.

In the elucidation of this question there are certain things to be considered, the first of which is,

WHAT IS THE PARTICULAR EVENT WHICH WE ARE WARRANTED IN EXPECTING?

Upon examining the Bible we find the events we have a right to expect spoken of as the establishment of the Kingdom of God, the Cleansing of the Sanctuary, the Coming of Christ, the Kingdom of Christ, etc. I have written a pamphlet explaining these phrases. I will be happy to furnish you a copy of that and thus save myself the trouble of explaining here. I will now only say that if the positions there taken are correct, the prophecies so far, have met an accomplishment. Christ has come, and his angels, who have been sent over the earth, are now gathering out of his kingdom all things that offend. Hypocrisy in the churches will be uncovered; corruption in official circles will be laid bare to the public gaze, and as Beecher, Huston, Fulton and others come to the surface, the doom of Babylon must be pronounced in the ears of the whole world.

Has it ever occurred to you that when Jesus came eighteen hundred years since, there were but few who knew it? The great majority were anxiously expecting him even after his death, and to this day the Israelites are, many of them, anxiously awaiting the advent of the Messiah! They, as well as others are doomed to disappointment. It is hard to look to the manger in Hydesville, and believe that the infant, the light of whose star has illuminated the whole world was not the promised Messiah. In the estimation of the world it is impossible that any good thing shall come out of Nazareth. All mighty events are supposed to be inaugurated with great eclat. It is thus the world always overlooks its Christs. Its ears are so delighted with the heavenly peals of the church bells or the glorious booming of the cannon that it cannot hear the low moans from Gethsemane. Its eyes are so bleared with the mysticism that has attended the religions of the past that it cannot see the revelations of to-day. When we become as "little children," and as such can receive the kingdom, we shall not require the Almighty God to ride down the blazing vault of heaven, arrayed as a heathen prince, to satisfy our caprice and vanity.

Let me say that it is not at all probable that the sublime event you expect will be brought about in the way the world expects. The world has always looked at important events through its selfishness and exacted that God shall conform to its programme. This the God-power never has done and never will do. The event called the coming of Christ is compared to the coming of

A THIEF IN THE NIGHT.

It is therefore impossible to expect to find the world ready for him. Nor can it be a public event. Will you please re-read the scriptures on that point? The following are samples.

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3: 3.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 15: 16.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up." Matt. 24: 42, 43.

To me these expressions imply profound secrecy. A thief is not likely to boisterously herald a raid upon a house. His plan is to do what he can with as little ado as possible and escape without discovery. His presence would never have been known but for the missing articles. It is so with the coming of Christ; yea, even more secret if possible. But how are we to watch? are we to stand by the door waiting for the ringing of the bell or are we to watch every point of ingress. You and I both know well, that were almost any of our modern clergymen to answer the door-bell to-day, should they meet the "man of sorrows," with bowed head and a rough, seamless coat and no vest or boots, he would receive but a very few sentences through the half open door, and if he insisted on an entrance, he would be handed over to the police. As Jesus could not gain admittance through the open doors he must come emphatically as a thief, and if we would watch for him, we must watch in the same way we would watch for a thief.

The evidence that there is to be a class of self-deceived persons is conclusive. Note the following:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you: depart from me ye that work iniquity." Matt. 7: 22, 23.

"When once he master of the house is risen up, and hath shut the door, and ye begin to stand without, and ye knock, saying, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know ye not; whence ye are; depart from me all ye workers of iniquity." Luke 13: 25-27.

"Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily, I say unto you, I know you not." Matt. 25: 11, 12.

You will please note that not one of this class of persons are what society calls sinners. They are all ministers, teachers and church-goers. They claim that Jesus has taught in their streets, (that they lived in a Christian country) that they had cast out devils &c. &c. such professions as these are made by the clergy of to-day. I have heard from their own lips, time and again, that they were prophets and that their denunciations of sinners was indeed the casting out of devils. Sure I am that the "workers of iniquity" in these passages, are all of them churchmen. I imagine, however, you will fly to escape the force of this criticism by disclaiming any connection with the churches, while I am willing to grant that you are honest and perhaps a hundred per cent. better than the ordinary clergymen, I must claim to you too, are among the self-deceived. The passage from Matthew 25: 11, 12, was spoken with reference to the ordinary hypocrite. It has entire reference to a class outside of and separate from the church. It was said with reference to the five foolish virgins. The parable of the ten Virgins must refer to a distinct class of persons from ordinary church members. We are told that they went out to meet the bridegroom, and that while the bridegroom tarried they all slumbered and slept." I have for twenty years believed that this referred to the advent movement of 1843-4, and that the tarrying time was the cause of the disappointment. Here, the virgins all, without any exception slumbered and slept. But at midnight (348) the cry went forth: "Behold the bridegroom cometh; go ye out to meet him." It was at this time that the

Spiritual manifestations at Hydesville began to startle the world.

Now dear brother, I want to ask you some questions, or rather, in order to get at what I want, I will ask one of your brethren, an Adventist, a few questions, and will set down just such answers as I would expect, from past experience, to get from him. I shall personate myself as Spiritualist and my opponent as Adventist.

Spiritualist. "My dear friend, I am glad to see you; I once belonged to the denomination of which you are a member, but as I became a believer in Spiritualism, I was not permitted to retain my membership."

Adventist. "Yes; no reflection on you sir, in what I am about to say, for I pity you and only wish it was possible to save you, but we read that some will "depart from the faith, giving heed to seducing spirits and doctrines of devils," and as I see the fulfillment of the prophecy I am only confirmed in the faith that the Lord will soon come. It is a pity that you should be led off by such a delusion, and I beseech you to give it up."

Spir. "But my friend, are you not assuming more than your evidences will warrant? Are you sure that that prediction refers to Spiritualists?"

Adv. "Yes I know it does, for it says they shall "depart from the faith," and Spiritualists have, many of them, come out of the churches—they have given up their faith."

Spir. Here, I think you are mistaken, in order to ascertain, let us try to find out what is meant by "the faith."

Adv. "Oh, I understand that to mean a belief in Jesus which you Spiritualists deny,"

Spir. "How do we deny a belief in Jesus? We all believe in the manifestations that characterized his life, and developed his particular kind of religion."

Adv. "Yes; but you don't believe in the divinity of Jesus, or the atonement."

Spir. "You mean we do not believe in the particular ideas you attach to them. I do not understand."

When for the present I will say is a belief in Jesus, to mean just what it does. But as to our denying the same, I shall demonstrate that we do not. I ask how are we to prove who has the truth without works is dead." James 2: 20-21

Adv. "By their works. James says, 'The man without works is dead.' James 2: 20-21"

Spir. "What are those works?"

Adv. "I suppose it is living a goodly life."

Spir. "That is rather indefinite. Now as Jesus says the genuine believer shall do the works manifested in him, I wish to ask you if you know of any churches that heal the sick and do the other works manifested in him? (See John 14: 12.)"

Adv. "I suppose these passed away with the apostolic age."

Spir. "Then you must admit that your churches are not believers for believers were to do the works that Jesus did. Permit me now to ask whether Spiritualists have departed any farther from the faith than Adventists and others? You claim that Spiritualists have departed from the faith, and I find Adventists cannot prove, by their works that they have faith. Have they departed from the faith as well?"

Adv. "Well but you spiritualists don't believe the gospel."

Spir. "Ah! that is your version of it. Do not Spiritualists heal the sick, speak in other languages, perform physical manifestations, (or have them performed in their presence,) discern spirits and indeed perform all the works promised the true believer?"

Adv. "Yes, but then they do it under the influence of the devil. We read that 'God shall send them a strong delusion that they may believe a lie, that they all might be damned,' and I believe that you Spiritualists are all tremendously deluded."

Spir. "That is to say, God gave certain manifestations as tests of discipleship; but that he also sent the same manifestations in order to delude the people. This translated into plain language means this: God intended to delude the world by certain supernatural manifestations, and that in order to carry out that, he delegates his Son to tell the world that these manifestations were to be

Polemics.

An Open Letter to Elder Wm. C. Thurman.

BY D. W. HULL.

ELD. WM. C. THURMAN:
Dear Sir: I see by a paper just published by yourself that you have again fixed the time for the coming of the Lord—this time you have fixed upon 1876—a year later than you fixed before. If I did not regard you and your colleagues as honest I should have no occasion to address this letter to you. Permit me to say in the beginning of this letter, I have no disposition to join the rabble in mockery at the failures of your past predictions; I may rejoice at your disappointments; but it is because I regard the condition of things as you would have them inaugurated at that time, as disastrous to the world—and not that I am pleased at your mortification. I have made the subject of the World's Millennium a study during many of the

evidences of discipleship. Was there ever a scheme so diabolical? and how is it that you now charge that we have departed from the faith, when faith is certain damnation? Indeed I might ask what is faith?"

Thus the evidence is conclusive, that after all, Spiritualism stands, at least, on as good a basis as the church. Now I want to come back to the subject of the '44 movement, I find something occurring in 1848 which I claim as a fulfillment of the midnight proclamation. The cry was made and all the virgins arose and trimmed their lamps; is there any evidence that there was to be another cry made after this time? If I read my Bible correctly, Christ was to come during the midnight cry; for while the foolish virgins went to buy oil the bridegroom came, "then they that were ready went in and the door was shut." Now if all this has not occurred, I am unable to tell in what way it shall occur. So far, I find every thing occurring exactly at the right time and in the right place; but how about the party that went to buy oil? We read that they came to the door and knocked, asking for admittance, but were excluded as workers of iniquity? Has any thing transpired corresponding to this prophecy? I answer, in 1854, 1867, 1868, 1872, 1873 and 1875, there were other movements and other disappointments: each time they knocked at the door, saying, "Lord, Lord, open unto us," and each time they were refused with the words, "I know ye not," and so shall it be in 1876. There is but one thing for you Bro. Thurman, that is to accept the kingdom as a little child.

It may seem hard to you to be classed with workers of iniquity, but you will remember that all who were in Babylon were partaking of her sins, and such tacit relation to the world as to maintain a silence upon the adultery of our social system, upon the shams in our political and social circles, you must be classed with them. You may not be a hypocrite, but while you stand in such relations to society that your actions may be interpreted as favoring marriage by the law, as favoring the oppressions of the laboring class by capitalists, so long as your lips are sealed to the crying sins of to-day, so long must you be interpreted by both hypocrites and honest men to be hand in hand with them, and so long must you be thrust out where there is weeping and gnashing of teeth.

Let me ask you dear brother, was there darker day than the day that followed your disappointment? Did you not remember you knocked at the door which reopened to you, that you were emphatically "outer darkness?" That sad April all the "wail" arose from so many grieved hearts, did you not find "weeping and gnashing of teeth," enough to fill you of the words of Jesus?

At this point I would like to explain about the door being shut, but my space is full. Suffice it to say. Christ is the door, and he that entereth by any other way, the same is a thief and a robber. Now if Christ means Spiritualism or mediumship as you will find I proved in the pamphlet to which I referred, then there is no other entrance to the kingdom. As it is, you may knock or set your times to the end of your life, and you will each time be disappointed.

May angels assist you in your efforts for truth.

730 WASHINGTON STREET, BOSTON.

Original Communications.

Does the World Grow Better?

BY R. M. HALE.

Judging from our nation's present condition, the corruption that is now eating out its life—its selfish and unprincipled rulers with this greedy thirst for selfish gain, the increase of our scaffolds, of our prisons and our criminals, with our churches swayed by the hand of wealth and pride, our priests, quacks, and other like things of merchandise, sold to the highest bidder, our lawyers knaves, our judges slaves, and our religions shams, we would say it does not. That the story our nation has to tell, though a long, and at present a sad one, is but a mite thrown among the many atoms that compose the world's long, dark history. Though the world's march is onward, it is at times compelled by the law that governs it, to take these retrograde steps in order to gather the proper impetus to keep it on in its progressive course. We are living in an age when wealth is the highest idol for worship; when to be virtuous is to be foolish, and to be crafty and deceitful is to be wise. But this is but the breaking up of the old, time-worn things of the past. The world is trying to throw off the old, tattered garments she no longer needs and which many of us so foolishly cling to. Eye for eye, tooth for tooth force is now desper-

ately struggling to keep out of the grave that reason has dug for it. Hemp still struggles to be a reformer, and prisons still hold up their dismal denials as places to drive away vice. But they are all tottering on their last legs and will soon be looked upon as barbarous relics of a barbarous age. Our present laws fail to meet our present demands. Under them we are growing more and more corrupt; our jails only turn out the greater rogues; our scaffolds are only public theaters for murder, while the law that governs them is held by the oiliest tongue and heaviest purse. Homes are becoming cold and children and marriages are but shams. This is our present condition. A few heavy convulsions and we shall pass through and on to a higher and more noble condition. It is a hard task to force man from his old notions, for every one believes his own way the right, and his own theory the only true one for reform. The object of every age has been to improve its present condition. Reformers have ever been active in trying to raise man from his low, degraded condition, though much against his will, as the racks and scaffolds of the past can well testify. The world has ever been afraid of its reformers. It knows its own needs and yet is ashamed to tell its own wants. It plans schemes for reformation and then wreaks out vengeance on those who dare lead in the work. This is the world's labor as it slowly drags its weighty load up through ignorance in search for light and freedom, and as we compare even our present age with the God favored times of the past, we are compelled to say the world does really grow better.

The Mysterious.

BY THE HERMIT.

"You shall have miracles, sound over, too. Seen, heard and felt, everything but true."

I am one of that class who invest nothing in the mysterious: that is, I build no theories upon mystical phenomena. I did so, when younger than I am now, but when I "became a man, I put away these childish things." When green, in youth, we take many things for granted, of which there can be no proof, whatever, especially, in regard to God, and man's condition after death. But when I got old enough to think for myself, then it was, some forty years ago, that I opened my eyes to the fact, that there could not have been any failure in the evolution of this world, or the human race that live upon it. And the corollary follows that as humanity is not a failure, but a success, per se, in the whole of things, so it needs no "revelation" from any other world for securing its highest good.

The source, the foundation of all virtue, or religion, (goodness, righteousness and truthfulness,) I find in the relations of life, which are "known and read" by all human beings. These relations are the highest authority for all human conduct, the source of our present joys, and their violation is misery and hell. Hence, in the nature of things, there can be no reciprocity for any "divine revelation," or any other interference with the affairs of this world, by gods, or the invisibles of any other world. But many, nay, an "abundance" of such "revelations," have been sought for by human credulity, and they have been made, resulting manifestly, not in man's highest good, alone. Their results may be classified under two heads.

- 1. They have very much gratified the credulity and love of the marvelous or mystical.
2. They have occasionally in indescribable amount of error, folly and fanaticism, about which men and women have quarreled, and soldiers have each other slain upon the field of battle.

And still these same "revelation" will be made while the race is infantile in its condition of ignorance, imbecility, and fear, peculiar to a state of infancy, credulity, and a prevalent love of the marvelous is certainly characteristic of childhood, both individuals and the nations of the earth. Is it not so? It is not more natural for water to run downward, than it is for juveniles, in mentality to run after the mysterious and the sensational. Now, we know, that the mysterious has always existed, and indeed, it must always exist, as long as ignorance exists. And phenomena may be divided into two classes; the new, the sensational, and the old. With the latter we are familiar, and this familiarity prevents all surprise. We see the grass every day, and man is himself, the greatest mystery of all. And I may add here, that man is only befooled by his credulity when he fails to bear this fact in mind, that by a light he may see in his looking glass any day, by far the greatest miracle that can be wrought. But so it is, familiar with this greatest of mysteries, we feel no surprise in viewing it; and so we look around for the new sensation, and something which in its essence, form and use, can bear no comparison in manhood and self-culture. But it is in this state of things that we find the "favorable conditions," which give the keen appetite for the sensational. People love to be surprised: they love to be deceived and humbugged; they pay dearly for the deception while they will give nothing to be undeceived! Look at Christianity! Jesus did not die on the cross; or if he did, he died in utter despair; and more plaintive moan ever fell from dying lips than that exclamation of Jesus, when he thought himself forsaken of God. So dying in despair he went to the hell of his own preaching, if he preach the truth, and Christianity, therefore, became entangled in its birth. But if he did not die on the cross, then he could not have been raised from the dead; and in that case, Paul says Christianity is a failure. (1 Cor. 15: 17.)

But the record shows that Jesus, risen on the

cross; that he was "not a spirit" after his crucifixion, but was a living human being, and in a few hours after, he was taking his dinner of fish and honey with his disciples. Hence, Christianity is a fraud in its persistent dogmatism on these points, and its devotees "love to have it so." And the well-known phenomena under the name of Parlietism (mesmerism) shows to what an extent the minds of a class may be deceived, hallucinated and bedeviled, precisely as they are in all so-called revivals of the Moffit or Moody stamp. All these phenomena, nervous and mental, are artificial, and the philosophy of their induction is the same. And, moreover, it is in this same state of things, that we find a satisfactory solution in respect to the claim put forth by Mrs. V. C. Woodhull in regard to a "great mystery of God, with which she assumes to have been divinely entrusted. And, also, Mrs. E. H. Britten puts forth a similar claim in behalf of "Art Mystic." This "art," she tells us is old, but we, being ignorant of that fact, it remained for Mrs. E. H. B. to get a "book on Art Magic," from one of her husbands, (either the dead or the one living; that is the great secret in her case,) and for this anonymous book she will only make us pay the moderate sum of five dollars, more or less. And that is the way in which Mrs. E. H. B. plays the sensational, and comes it to the tune of a few thousand over the credulous Yankee! Her invisible author restricted the number of the book to five hundred. An old pretence, this; only a few admitted to the "deep" mysteries!—only the elect can be saved!

A few years ago, this same Mrs. E. H. B. announced herself under the supreme control of what she called "the pioneer spirits," which inaugurated Spiritualism in this country. And, for her literary labor under this "control," she made a similar claim upon the funds of the public. And here is a problem for those Spiritualists who have invested in Mrs. E. H. Britten's "Art Magic" to solve:

If Mrs. E. H. B. did really believe in those "Pioneer Spirits," and was honest in her mediumship, for which she was so liberally paid by Spiritualists, how can you now make her integrity of character appear under this guise of folly and fraud. I call "Art Magic," which is nothing more nor less than a burlesque upon Spiritualism?

But for myself, I have only to say that if Spiritualists are silly enough to be duped by such barefaced pretensions to nondescript mysteries, as Mrs. Woodhull and Mrs. Britten have put forth, they deserve to be humbugged. Mrs. W. is a sensationalist in her temperament. With her it is something startling, sensational, or nothing. Hence her attack on Beecher, and the social system. The pendulum that swung to one extreme, swings back as far the other way. Saul, when converted, swung from an opposite extreme of persecution. And to such extremes all are liable who attempt huge theories, founded upon mystical phenomena ancient or modern.

The God Subject.

BY ANNIE E. HIGBY.

It is now generally conceded that a personal God after the orthodox style is an impossibility; so we will dismiss that personal God. An infinite God is an absurdity that has, indeed, to be swallowed whole, and never can be digested. He (why not call it she?) cooks your potatoes, mends your breeches, lets the cows break into your corn and then uses you in a very troublesome way to turn them out, to say nothing of buying up Congressmen, (of course an infinite God leaves no room for a Devil,) makes the grass grow, the worlds revolve, is in everything and does everything, is, in fact, the force or motion power of the universe. But why call it God? Why not call it the force or motion power of the universe? It would be much simpler and easier of comprehension, and would more sensibly admit of that division and analyzation of parts, the study and knowledge of which brings intelligence and progress. The infidel who does not believe in any God really does believe in the same God, but he calls it by a different name. The only difference is, and it is in his favor, that he does not call it a He, always; for through the operations of such a God the feminine element balances the masculine.

Let us go back to the old time use of the word among the old ancients. At that time there were gods many, and they always were some ruling power in nature, some master spirit, as for instance, the buds, the fruit, and their temples were erected to it, and it was represented by them the same as certain scenes and conditions are represented by the images and pictures that adorn the Catholic temples, and in those days the word meant a master or ruling power, or a master or ruling spirit. It was also used somewhat as we use the word master or lord.

The Hebrew says: "In the beginning the gods created the heavens," etc. It is written also, "He said let us make man in our own image." By the by, gods: embryo gods, also! "Behold the man is become as one of us, to know good and evil," and in John 10: 34, 35, Jesus said, "Is it not written in your law, I said ye are gods, . . . unto whom the word of God came?" They were spoken of in the plural. In this sense Jesus was a god, as also the spirit who presided over Jesus. It is in this sense I hear the word used in the spirit-world. Abraham is also called a god, and other spirits of like ilk. I have also seen spirits who came from other spheres who were called gods, as is also any great ruling power in nature;

and the action of a powerful spirit or spirits moving in conjunction with the forces of nature, is spoken of as the will of God. There is no personal God unless it is in these spirits, in whom the mind-life of all nature culminates and is perfected, and by whom the forces of nature can be more intelligently and powerfully wielded, than nature, or the infinite God, unaided by the perfected human being, the progressed and powerful spirits, could possibly do.

At the time that Moses wrote there were gods many in the spirit-world, and the one who presided over him, that band, rule, or dicta, had been waiting for the earth-mind to become sufficiently developed to be acted upon even partially. He, for it was a masculine rule, had chosen the House of Israel for his house, and he taught only partially, as he could do no more, promising more in the future. He showed to Moses, only, his back parts in, more senses than one. What Moses there saw was a figure showing their positions in regard to each other.

That personal God, I have been taught, came from a sphere in the celestial heavens. I have also been taught that he overshadowed Mary through another, and was the spiritual father of Jesus; that Jesus was the only child, he had so begotten or could, up to that time, so beget in connection with the work he had to do. When the work of that judgment of Judaism, was finished, and they had done all they could by their work and presence, the work of carrying it on was delegated to others, and they—and their House—with some of the apostles and other friends, went to the celestial heavens, and have traveled to many spheres and planets, for educational purposes, and most probably being present at many other judgments as there are god-spirits from other spheres present at the judgment of this world, now pending, they promising to return for this judgment, and they have now returned, and it is their presence in the spirit world of this planet, acting upon the minds there, that makes the great influx of light into this world.

The mind life of all nature culminates in the progressed human being gaining a power over nature, over the infinite God outside of the human being that seems almost omnipotent, they always working in conjunction with his or her laws, for Nature is a God whose laws cannot be broken, and working in conjunction with those laws, they can do what never would be done without their aid, and there are no personal gods but have come up through the usual channel of life. There are gods, progressed spirits, in the other world, who handle this planet and its peoples, as men do nations and countries.

No fountain can rise higher than its source; Nature outside of man possesses all the elements of mind-life necessary to the development of the highest possibilities of which the human being is capable, and for that development he draws from the parent source; but the parent outside of the perfected human being cannot compete with that compact and perfect organization, the outside elements being, as it were, at a disadvantage on account of their less perfect organization.

The people have the idea of a god or of gods considerably mixed up. From the worship of gods they came to worship one god, a personal god, and finding there could be no personal god with the attributes they gave him, of infinitude, omnipresence, etc., they racked their brains to see what they would do about it, and finally they fused him into the elemental whole, the force or motion power of the universe. But here is where their logic fails: an infinite god in the minds of the people, means a god outside of the genus homo, an entity separate and apart from the human being, possessing greater intelligence and power, whereas the reverse is true, that in the human being in its progressed possibilities, in the perfected condition which it is capable of attaining, is embraced a more perfect organized intelligence than can be formed outside of him, and a power that both can and does successfully sway the forces of nature outside of him. But no one need fear in the demolishing of an impossible god; for the forces that rule both them and this planet, are as powerful and as perfect as any god they can imagine, being able to do all that the conditions will admit of being done, and that is the most that can be done by any kind of a god. They can not make the seed that is sown in stony places and among thorns bring forth an hundred fold, else they would have done so.

A Note from Austin Kent,

MY DEAR MOSES HULL: It seems to me you must feel more or less blue these hard times, with all that is on your hands. If so, you and I are brothers. I am sorry for the many starving and freezing poor. I am some sorry for myself. I desire the reading of the CRUCIBLE, and hope some able brother will again pay for my copy. [Bro. Kent shall have the CRUCIBLE so long as he or its present proprietors shall live. Eds.] I hope those who are able will see that the CRUCIBLE lives. I am sorry for Lant. Put my name to that petition. I could not write such a petition. It would read like old David's prayer for his enemies. The first word would be damn, and it might grow "hotter" like the negroe's letter. Giving Comstock such power is a damning disgrace to our Government, and should be looked into.

We have a monopoly in stealing and "obscenity!" We justify the Bible, its God, and our Christian statesmen in both, and send small infidels to prison. AUSTIN KENT.

P. S. I am extremely feeble. Ten minutes use of the pen entirely exhausts me. A. K.

Spiritualism and the Social Problem.

BY LORING MOODY.

Whatever the time-serving, and those who have not the courage to meet the issues it presents, may hink, Spiritualism means thorough going, "radical" reform in human life and relations. And as "the Kingdom of God cometh not by observation," so this reform will not travel in the lines which conservative respectability may mark out; nor be confined to those limitations with which it may attempt to hedge it in.

If Spiritualism has any aim or purpose it means the improvement and exaltation of our race: and it cares nothing for use and wont, custom or conventionalism, nor respectability, nor statutes even. It goes to the essences and underlying principles of things. Its life is above all human laws and devices. It searches to the very root of human sorrows. And it sees that the evils of society are guarded in its theology, from which comes its Social morality, with its first Social unit—the family. And hence, that these evils are organic—ingrained into the very structure, and so form the essentials of present society. And it proposes as the first step towards its deliverance, to cleanse the fountains from whence all these evils and abominations flow. And this takes us right back to an examination of the conditions and relations of our generative forces, which it proposes to chasten, refine, readjust and consecrate to their highest uses.

That the conditions and relations of these forces are bad and corrupt in the existing state of society, everybody of ordinary intelligence knows. The highest and holiest affections of the soul, are trafficked in, bargained for, like bales of goods—bonded and held by legal claims and titles, and kept under the guardianship of statutes and the sheriff. And the statutes, and officers can take no note of attractions, repulsions, dislikes and the thousand petty discords and tyrannies which so often convert, what should be, the holiest ties of life, into a mockery and a curse.

I was told not long since of a woman who had twelve miscarriages from the abuse and ill-treatment of her husband, besides four living children, one of whom has turned out a thief, and all of whom have lifted up their voices against their old, feeble, widowed mother.

Whence comes it to pass, that nearly one half of all the children that are born—to say nothing of the abortions—die before they are five years old, or one quarter grown? And of those that come to maturity, a large percentage are diseased in body and mind; beset with tendencies to evil, and so furnish recruits to the gangs of rogues and scoundrels, "the dangerous classes" who prey upon society: the burglars, assassins, etc., who skulk behind trees, in the shadow of shrubbery, watch by the roadside and pounce on their unsuspecting victims. Are not all these wretches so conceived and born? All who think and reason, and can trace effects to causes, firmly believe that they are. And they are making a clamor, trying to awaken public attention, not only to the facts, but to those social conditions which produce the facts. And they claim, whether wisely or unwisely, that time and the knowledge which comes of broader experiences and demonstrations, will determine that children conceived and born of reciprocal love, sympathy and a spirit of mutual helpfulness and support, will be born with better affectional, spiritual endowments and tendencies, than those begotten in lust, antagonism and discord. Hence their demand for what is called "Free Love."

And this demand sets all the conservative elements in Church, State, and among the Spiritualists also, into a troublous commotion—bedlam let loose; and they charge these Social Reformers with all sorts of base and degrading aims and purposes, and throw at them many foul and shameful epithets.

Everywhere, people are improving the breeds, both the physical and moral qualities, of horses, sheep, pigs, cattle, dogs, fowls, etc. Does any body charge those who are thus producing better animals, with seeking to gratify the "fleshy appetites," the "lusts" either of the animals or themselves? Yet such are the shameful motives hurled upon those who propose the same improvement upon the present poor stock of human beings.

What else can be expected of children, enforced upon their mothers, conceived and born under the influences which come of ownership and possession, selfishness and lust, and not desired by the father, but that they should come into life, with tendencies and feelings hostile and antagonistic to their fellows, and so curse and prey upon society, as a legitimate result of their undesired conception and unwelcome birth?

This demand for Social Freedom has its root away down in the deepest needs of our race. And it ascends up through every avenue of the soul, uttering its cries for such a reform as will dry up those evils which are now the bane and curse of the human family. And, as all these evils are the natural outgrowths of the existing states of our passions, doctrines, and the religious and social conditions and relations growing out of them, their removal involves a radical revolution in our theologies, Governments and social states and relations. And so all who think that Spiritualism does not mean overturn, thorough and complete, in all these things, and so are trying to put the new wine of its growing, expanding, all-comprehending life into the little old bottles of dead and decaying systems, or methods, or to confine its operations to old religious or social modes or habits,

will some day find themselves happily—I trust—mistaken. For the present let them get out of the way or be run over. For, "whosoever falls on this stone shall be broken; and on whomsoever it falls, it shall grind him to powder."

Here is clearly seen the meaning of this drift and tendency of all advanced Spiritualists to a discussion of the relations of the sexes, and the whole Social Problem. And he is but a tyro in Spiritual knowledge who has not found it out. So if there be anything calling itself Spiritualism, or any calling themselves Spiritualists, who do not mean the improvement of our race, its conditions and relations, through the only available means at our command—who do not desire and seek for it, let them play with their toys and amuse themselves with trifles. "But let them throw no obstructions or hindrances in the way of those whose lives are consecrated to the redemption of the race from wrong and suffering."

And if those who lead in this great work are sometimes unwise, or even foolish in their actions and utterances, it must be remembered that "the treasures of God are poured into earthen vessels;" and if, in this contest with vast, wealthy, long-established and respectable systems and institutions, they are not over choice in their words and epithets, very nice in their phrases; and even if they sometimes "bring reproach" upon their cause, we should not forget that "they wrestle with principalities and powers, with Spiritual wickedness in high places." And sorrow and woe be unto him who helps not, but rather hinders them.

And here comes the test of a living genuine Spiritualism; and yet I will not blame such as oppose this discussion. They are not yet grown to the full stature of a Spiritual manhood. And yet these are they, who are sitting in judgment upon others, and undertaking to say what is Spiritualism, and who are Spiritualists; and are denouncing and condemning the leaders, and others in the late conventions in Boston and New Haven,* because they discussed—it may be not in the most refined and cultivated way—the question which is nearer and more intimately related to our highest and best interests, than any other that could possibly come before them.

And moreover, these young men in the cause or it may be some older ones, who made confession of the Spiritualistic faith years ago, and then got fast stuck in the mud of respectability, where they have since remained—are quite ready, indeed rather in haste to be our tutors, guides and overseers, and apt, and ready with their instructions as to what is, and is not "Spiritualistic."

As in Jewish days one Uzziah, fearing the ark of the old covenant would tumble over, laid hold of it to steady it, and was smitten to the earth for his want of faith in God's care and power over his own; so there are not wanting those among us to-day, who are exceedingly afraid lest Spiritualism somehow—but especially by means of the "Social Question"—would lose its respectable balance; and so they are quite anxious to lay hold of it and keep it respectably straight and steady. I counsel these modern Uzziah's to keep their faithless and unclean hands off this ark of the new and "better covenant." Who are they, that they should presume to take under their especial guardianship the grandest, religious, scientific, and social questions of all history?

Let them beware, lest they share the fate of their ancient prototype.

* This article laid in the office of the "Banner of Light" for more than one year, and for reasons best known to its editors it was rejected.

That "Angry Boy"—d.

BY W. F. JAMIESON.

In the CRUCIBLE Oct. 1, 1875, there is what purports to be a reply to something I had said. The writer, Mr. Boyd, gets as mad as his Jesus used to, and in true Jesus style falls to calling his opponent names. Now, really, I had no intention of wounding the gentleman. His spiteful, bitter attack upon myself personally, betrays the fact of his bad temper, and shows that he was hit. My fierce friend of Jesus charges me with manifesting "bull dog tenacity," exerts me in Pharisee, to be "manly and honest;" calls me a "carrion crow," ties me up to a "dead horse;" (in his imagination—and that is putrid enough) accuses me of "quibbling," "caviling," "trifling," etc. etc., too numerous to mention. After he gets out of breath in telling the readers what a bad foe he has to deal with, and evidently forgetting all the epithets which he threw at me, he says in the latter part of his verbose and caloric article:

"Mr. Jamieson is just the kind of mind, too, that I like to discuss these questions with, we both claim to be rationalists. He is a firm and rationalistic believer in man's future life and endless progression, whereas modern Christians have a very weak and faltering faith therein, and materialists have none at all. Mr. J. is actuated too, by the love of truth, and will go fearlessly and confidently where truth leads or drives him."

That is the way this man kills himself. He is full of just such self-contradictions; and now I frankly tell him he is not the proper person to intelligently discuss these questions. The space of a reform journal is too valuable to be taken up in correcting the blunders of an individual's logic.

As another illustration of his illogical turn of mind, several months ago he was glad poverty was the CRUCIBLE editors' portion. Now he agrees with me that 10,000 subscribers would be far more preferable. 100,000 would be ten times better; eh? You wouldn't be rich, oh, no; but you

could have a nice job office, a cozy sanctum, a fat turkey now and then, and other creature comforts to correspond.

He wants me to reply to his ideas and arguments. Who wants to waste time in hunting for a grain of wheat in a bushel of chaff?

Furthermore, after exhausting himself in the use of a string of coarse expressions, third-rate billingsgate slang, he evidently felt cheap in his own sight, for he says of himself:

"Now the foregoing style of argument, or discussion, is low and contemptible."

But he, coward-like, tries to excuse himself on the plea that some one else is guilty of the same meanness, as if that could be any apology for making himself "low and contemptible," as he admits he is. He brags of his ability to play "at that sort of game," but the disguise is too thin. He attempts to roar like a lion, but makes an ass of himself—or did kind nature save him the trouble? If I hear anything more from my "low and contemptible" friend of Jesus, I will not promise to confine myself to gentle and good-humored words like these; but will give him an illustration of the "habit" which he says "polemical speakers and professional debaters are apt to fall into." Still, such is my native kindness of heart, that I never like to administer "extreme unction"—too much like Jehovah shaking a damned soul over the brink of hell. All my opponents in debate give me credit for treating them with the greatest courtesy, although nearly all the "friends of Jesus" with whom I have discussed get into a towering passion. Why is it? I trust this one will not compel me to depart from my usual amiable course in order to chastise him.

That Challenge.

BRO. HULL: I received a New Year No. of your CRUCIBLE last evening, for which I return thanks. It was a long time since I had seen a number. By it I see Loring Moody is another one of those who think Pike's "Fallacies" are worthy of serious notice. Our friend Tucker took it sadly to heart, and wrote a long article in the Word. Of course we know the Index, which being interpreted means Mr. F. E. Abbott, called it "clear," "sound," etc.; but then a man will say anything when he is cornered. And Abbott, was most effectually cornered in a previous conflict. I've no great respect for what a man chooses to say. Abbott was glad of a voice on his side just at the time when Pike came out, and although it was a poor and weak one, he cries "good," "cheers," etc. I don't see it. Are not these gentlemen who are out in hot haste after Mr. Pike, in danger of expending a trifle of needless powder? I can't help thinking of Don Quixotte and those Windmills. I haven't seen anything to reply to in "Fallacies of the Free Love Theory," yet.

By the way, my challenge sent out to Messrs. Pike, Denton and Abbott, in Sept. last, has not been accepted. But I expect these valiant knights of the quill, these sticklers for the holy institution, will strut about like cocks of the roost just the same. If Pike's book can be dignified with the name of argument, then the R. P. Journal can be called the big gun of logic in this country. It is all inexpressibly flat. Let Mr. Pike show himself a man, and come out on a platform of his own choosing; then if in the face of both sides he wins, we'll retire; if not, let him forever after hold his peace. Let him talk to Moses Hull's brains, not to his social status. "Brains is brains." If there is any law by which Free Love incapacitates a man for argument Pike has the case. A. B. DAVIS. WORCESTER, MASS., JAN. 4, 1876.

1876.

RELIGIOUS PERSECUTION BEGUN! "CATHOLICS NEXT!!"

"Eighteen Months at Hard Labor and \$500 Fine!!"

For John A. Lant, Editor of the Toledo Sun in New York—hunted by Comstock, the confessed FORGER and LIAR, and sentenced by a member of pure Beecher's Church, (and driven from the streets of New York weekly, by the immaculate police when seeing his paper,) because he mailed published extracts, comments and literal translations of the Protestant Holy Bible, which, in the words of the charge of these latter day Christians were "WICKED, and obscene;" do you hear?—"WICKED!!"

I ask every Liberal to try and have this infamous sentence annulled and Lant liberated from his unjust imprisonment for using his natural and Constitutional right to publish and sell a free religious paper and send it by the U. S. mail. The correctness of his views is not the question. I appeal to every liberal Congressman and lawyer to act for Lant.

His wife, with three babes under five years of age are in great and immediate want, occupy one room in a New York tenement. Her relations all disown her on account of Lant's liberalism. She is in debt, willing but unable to work, and must be supported by weekly contributions of liberals, especially those who wrote for Lant's paper.

Send to this office your name and amount of your weekly pledged contribution for eighteen months to Dr. E. P. Miller 41 West Twenty-sixth street New York.

I will give weekly, \$1.00. WILLIAM WINSLOW BENNETT, 344, FIFTH ST. JERSEY CITY. (Liberal editors please copy.)

Good for the West.

Ernest J. Witherford writes:

"I am just on the eve of starting on a tour through Wisconsin and Iowa, then north to St. Paul, perhaps, before I return. I shall go first to Decorah Iowa, then back to Madison, Waukesha and Milwaukee Wis., and perhaps then take the Northern Division of the M. & St. P. R. R. to St. Paul, LaCrosse, etc.

"I have given several seances at private houses, my hands being either held by strangers, tied or filled with flour or rice and sowed together with tape, and the manifestations occur just the same.

CHICAGO, ILL., Jan. 6.

P. S. The Mrs. Witherford H. L. Hull speaks of is my mother; I have no wife.

SOMETHING NEW!

MOSS 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 showing that the word

Christ means Mediumship;

and that the ancient disciples were no more nor less than believers in, and practitioners of MEDIUMSHIP.

THE KINGDOM OF HEAVEN,

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

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NOW TAUGHT BY

RADICAL SPIRITUALISTS,

is shown to be THE LAW OF THE KINGDOM WRITTEN UPON THE HEARTS OF THE PEOPLE. It is shown that

SPIRIT-MATERIALIZATION

will be much more common than now; in-so-much that spirits will perform all the functions of persons in the flesh.

Every one interested in an ingenious biblical argument, will find this pamphlet interesting.

PRICE: Single copies 15 cts. Ten copies \$1.00. Address this office.

W. S. BELL'S LECTURES.

I am now ready to deliver any or all of the following lectures in any part of the country. Those wishing to communicate with me, can address me at No. 55 Foster street, New Bedford, Mass. The following is a list of the subjects of my lectures:

1. volution.
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3. Life and Literature of Samuel Taylor Coleridge.
4. Charles Lamb.
5. Robert Burns.
6. Thomas Paine.
7. Christianity Opposed to Civilization.
8. Religion Antagonistic to Science.
9. The sayings of Jesus.
10. The Resurrection of Jesus.
11. The Deluge.
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MATTIE SAWYER has just issued with PIANO ACCOMPANIMENT, 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 Maud," or the "Golden Stair." It will please lovers of poetry and music.

"Ah! these shoes—their every wrinkle Precious seem—I know them all; With my own hand did I guide them all; In the garden and the hall, But the anguish of the morning, When his toys were all refused, And he said in hissing prattle, 'Put away my little shoes.'"

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

PHOTOGRAPHS of Moses Hull and Mattie Sawyer for sale at the office of HULL'S CRUCIBLE. Price, album size, 25 cents. Cabinet size both one card, 50 cents; also Photographs of Elvira L. Hull, cabinet size, 50 cents. Mailed to any address on receipt of price. Address Moses Hull & Co., 24 Newcomb Street, Boston.

HULL'S CRUCIBLE.

CONDUCTED BY

MOSES HULL & CO.

D. W. HULL, Associate Editor.

730 Washington-St. Boston, Jan. 15, '76

NOT FORSAKEN.

An influence used Isaiah the medium many hundred years since to make a promise to others which we this morning call to mind. Probably one little company of true souls is as precious in the sight of the powers beyond, as another. It is just possible they will work correspondingly as hard for a small company as for a large one. But to the promise. Here it is:

"When thou passest through the waters, I will be nigh unto thee, and through the rivers they shall not overflow thee: When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee."

On Monday morning the 3rd inst. as we were engaged in preparing the CRUCIBLE for the mail and thinking over the battles—defeats and victories of the past year, and saying to myself, "The year of 1876 looks very dark to us, but some how or other we and the CRUCIBLE will get through," a lady opened the door and stepped toward us, saying: "I wish to speak with Moses Hull." We stepped toward her, and without introducing herself she said: "It is my custom to devote a portion of my earnings every year to the cause of humanity; this year I can find no place where it belongs so much as to HULL'S CRUCIBLE." Saying this she handed us \$25.00 besides subscribing for the CRUCIBLE for a friend and buying a few back numbers. After several interrogations we learned one part of her name, but not her residence. She disappeared as suddenly and almost as mysteriously as she came, leaving us to think of angels who come in unawares.

Such blessings do not increase our determination to work for humanity, that cannot be increased; but they do give us more courage.

Not only does the money itself encourage and aid us, but the fact that in our arduous labors, we are not forgotten cheers us. We now rub our armor up anew and resolve to continue, through flood and flames if need be, to work for our fellows.

A CHANCE FOR WORK.

It will probably be many thousand years before this world will be so far relieved of sin and suffering that there will be no opportunity to "bear one another's burdens." The book that Christians worship, but do not obey, admonishes us to "remember them that are in bonds as bound with them." When Jesus says, "I was in prison and ye visited me," he does not intend to convey the idea that any one went to him personally in prison and administered to his wants. He adds: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." Indeed, he declares his mission to be, to "open the prison doors and let the captives go free." A like work should characterize every Reformer to day. It is now conceded on all sides, that our biggest rogues are not in prison. Prison keepers are some of them worse than the men over whom they have charge. For our present purpose however, this is nothing here or there. When we took our pen we had a particular thing to state; we cannot better introduce it than by copying the following letter:

"PRISON, AUBURN, N. Y., Dec. 30, '75.

DEAR HERCULES OF THE NEW ERA: Because of the need of my being free that I may print my books with my own hands—my dear friend Rev. J. H. Harter, (champion Spiritualist of this city,) offered to take my place in the prison if they would let me go. There is no law for this, the selfish press does not aid me and I am obliged to call upon such noble champions of freedom as yourself to raise the one hundred and twenty-five dollars I need to secure my freedom by a writ. Please call upon the friends of freedom everywhere to aid me. God will bless you if you do. I would willingly labor hard long years to reward the noble one who will secure my freedom. Do try to aid me as soon as you can. Please write me soon and greatly cheer me with some spiritual news as I can see no paper here. Come you this way, come in to see me. My dear friend Rev. J. M. Peebles does, when he comes this way. Rev. J. H. Harter will be glad to see you.

"Address me in care of Chaplain or Warden of prison. Truly Yours, ALBERT PEACE."

Though many things in the above letter are not relevant to what we wish to say and some things should be said that are not in it, we thought it a good introduction to what should be said.

From documents accompanying the above letter, we learn that this man was sentenced to this prison for life in 1861. The crime alleged

against him was rape. He is probably innocent of the charge—the facts all point to his innocence.

He was a stranger in a strange city without money or friends. Writing and answering "Personals" in the New York Sun got him into difficulty. He had learned something of the millinery business and wanted a wife who understood the business. He had a small stock of goods and so stated in his advertisement. This was enough for New York confidence men and women. A lady answered the advertisement and came, and the bargain was made; she was to be his wife. Judge of his surprise when he found himself arrested for rape. Of course a lawyer was on hand to volunteer to "clear him" for so much. He paid his "pile" to this "lawyer," who did all he could to convict him. Finding the game this confidence shyster was playing, he discharged him, but that was no "go." The lawyer got himself appointed by the court to manage his case. He was thus thoroughly in the hands of confidence operators and was sentenced to the Auburn prison for life.

Now it turns out that the court preserved no record of his case, and that no pardon is needed to get him out of that prison—all that is required is a writ. (is it a writ of *habeas corpus*?) This will cost \$125. He asks his friends to raise that amount.

If persons will send us that amount of money for that purpose, we will personally see that it is expended for nothing else; or it would suit us better if money could be raised and such a man as Alfred E. Giles Esq. appointed to look after the case and see that the best thing is done for this poor sufferer.

Come Spiritualists and liberals, here is a chance for practical work. Will you now take hold and prove the humanitarian part of your religion?

"THE NATION'S HONOR."

For once every daily paper in this city is afraid our Nation will lose its honor. Let an argument be made against returning to specie payments or a gold and silver basis, and the press and about every gabbler in the country says "We must preserve the Nation's honor." When an attempt is made to show that money should be redeemable in taxes, flour, potatoes, freightage or labor, and the old answer comes: "We must remember our country's honor." Every argument that can be suggested in behalf of the poor laboring man, is met by an *ad captandum* appeal to the country's honor.

What does all this mean? If it means anything beyond the jingle of the words, it means an attempt to save the honor of the country by destroying the honor of every citizen thereof. A Nation is but an aggregate of individuals, and the only way to save its honor is to save that of the individuals of which it is composed.

We must save the Nation's honor by paying the national debt, interest and principle. This must be done by adopting the policy of throwing people out of employment so they can get nothing with which to pay their own debts. There are twenty-five thousand able bodied men in enforced idleness in Boston to-day. Other cities are in a similar situation; how long will it take these idlers in their idleness to pay that other gang of idlers—the bondholders? Has it come to this, that men must beg, steal and rob to get their daily bread, and all this to save the honor of the very Nation of which they are parts?

If our national honor is so precious, would it not be well to look after it a little in a few other directions? Here we might enumerate, but the CRUCIBLE would be full before we got over the list.

SHOWS.

The time for purely intellectual entertainments has, if not gone by, been temporarily darkened. The intellectual sun may arise again upon the people, but to-day, if it has not set, it is terribly eclipsed. The churches are filled in proportion as they mix the show element with their religious and intellectual entertainment. In Music Hall, the great organ, the cornets, the grand choir, the printed programmes and the flashy dresses, unite to pacify a large audience so they can listen to one of W. H. H. Murray's short sermons, and make him believe he "draws."

The Catholic church depends on its forms and ceremonies, together with the power its priests have over an ignorant church membership, to keep its houses of worship filled.

Protestant churches, who cannot raise money to hire good singers, are either closed or running nearly empty. In this Spiritualists are like every-

body else; after the "now" wears off of a lecturer, no matter how erudite and eloquent he may be, he fails to "draw." Prof. Denton, with the aid of Mrs. Hardy's exhibition, succeeded in calling together a fair audience. Prof. Eccles, though he had a philosophical apparatus, did not get so large an audience. His was an intellectual show, that of Mrs. Hardy was mysterious.

The circles in Boston, especially those held in Lurline and Rochester Halls, are usually crowded to overflowing, though no one ever goes with the faintest suspicion that they will get an intellectual treat.

The reason of the large audience is, "I wonder who will control and what they will do." "Now will the next be an Indian, a Negro, an Irishman or a babie." "Will somebody's grandmother come, and will she make the medium do something outlandish?" "I wish Jack Brown the clown would come and make some of his odd expressions."

If such persons as Clay, Webster, Parker or Channing should visit such a place, which they seldom or never do, a majority would feel, "I wish he would leave and let some Indian control."

A majority of people go to circles exactly as they would go to any other show. They are interested in every performance because they do not know what is coming next. Somebody once said, "The actions of a fool are always more interesting than those of a wise man, because no one can ever tell what he will do next." One of the most interesting treats we ever heard in Boston—the Athens of America—was not listened to by twenty-five persons, though the admittance was free. Not a week from that time Beethoven Hall was not near large enough to hold the thousands who tried to crowd in there at \$1.50 per head, to see two fools try to throw each other down. And this in "panic times," when 25,000 men in the Hub are out of employment.

Are we not right in saying that intellect, brains, thoughts, culture, must play second fiddle to the clown?

WAYSIDE (FIRESIDE) PENCIL-LINGS.

"Go west, go west," seemed to be the imperative needs three months since, consequently we published the intention, naming numerous places where we would probably "hold forth," and the result has been, the friends from various sections of the Western country have written us, inquiring when to make our appointments.

As Moses or myself have not the time to inform these parties personally, in regard to the postponement of our tour West, I make an item here. We promised some of our readers, in good faith, that we would leave the "Hub," as early as November, visit Pennsylvania, Ohio and Indiana as soon as we could make it practicable, probably reach Iowa sometime in January.

From time to time, we have sent a letter to some impatient friend, that "next month" we would be on the wing, now we are compelled to state, that our journey is indefinitely postponed; we cannot think of leaving New England, while there is such a field of labor, and so many opportunities for work here.

During October we held Sunday meetings in this city; November, in Charlestown; in December, we divided our forces; Moses resumed his labors in Boston, the Charlestown meetings were conducted by myself. The growing interest manifested on the part of the audiences assembled in Lurline Hall, warranted a continuation of the meetings. Last Sunday evening, the hall was crowded, but I would have the reader bear in mind that the admittance was free, thus allowing the "poor and stingy" to hear the Gospel without price. The meetings during the present month, are supported by collections, leaving a small amount (after expenses are paid) to the speaker, but under the present condition of things this is deemed the wisest plan, as we are able to reach the multitude, and the remuneration is nearly as much as when an admittance fee is taken from a moderately sized audience.

For two Sundays past I have lectured before good audiences in Quincy, Mass. The meetings in this town are usually well attended, and the friends are able to conduct them with very little expense.

At the present time, Moses is conducting a debate in Chelsea, with Dr. Uriah Clark. Many readers of the CRUCIBLE will remember him as formerly one of the "shining lights" in spiritualism. He is now a member of the Methodist Church. He with his wife, (formerly Miss Julia

Hubbard, whom the doctor advertised as the eloquent trance speaker), are active in exposing the "Frauds of Spiritualism," and expounding the cause of Christ. He declares the mediums to be humbugs. He knows that Home, Slade, the Davenports, and Mrs. Hardy, are ingenious tricksters. Admitting his statement to be true, that the mediums are all base deceivers. I wonder if he included Mrs. Julia, whom I have seen on many occasions leave the platform, and walk about in the audience describing "departed friends," and offering consolation in the name of Spiritualism. From her own lips I have heard of wonderful tests of spirit control that she had given to parties at different times—listened to her "experience" as a medium, etc., etc. How strange that she required the same circumstances to convert her to Christianity! I have heard her statement concerning the death of a niece or nephew (have forgotten which) in connection with her spiritualistic development, and have learned from dozens of witnesses that the same incident was woven with her conversion. I do not insinuate that Mrs. C. is not honest now; I would only like to know if she was honest when practising as a test medium. Her husband says, "the mediums are all frauds."

I hope our readers will bear in mind the meeting that convenes in Rochester Hall, this city, on the 30th and 31st of the present month. The time has come when the questions that will be considered in the coming convention, demand an honest discussion. Every agricultural, and many other journals, long since advocated the idea, of learning how to breed good horses, cattle, sheep, and hogs. Farmers clubs have debated the subject for years. It is considered by all an important matter, for it is necessary that we have good animals for domestic use, and excellent hogs for the table, of course it is! When we carry the reasoning a step farther—to the human—we are met with all manner of objections and pronounced to be handling vile subjects. All the more shame to humanity if the relations leading to the procreation of the human species are so much below the brute creation. If they are so, nature has been thwarted in her plans, while women and men have become grossly perverted.

If, as some argue, the sexual relation should be entered only for procreative purposes, then there are hundreds of reasons why it should be better understood and scientifically studied. If, as others contend there is healthfulness in proper sexual blending, that it becomes the "Elixir of Life," when there are as many reasons why we should understand what constitutes the proper physical and spiritual exchange. Oh, this question widens and deepens; when we go back of the physical and undertake to study the sex of soul, we find it is a mighty problem. As long as sex-hood is trampled in the dust, bartered for and sold, so long will community bear the records of shame and crime. The term "Sexual Reform," carries with it a terrible odium. Judging from the manner in which many would-be very good people turn up their noses when an advocate of the cause puts in an appearance, one would suppose a disagreeable odor was suddenly emitted into the atmosphere. As the man said when he was covered with rotten eggs, "I am all right myself; was sweet and clean before you bedaubed me with the nasty eggs. It is not me, but what you have put on me that smells so badly."

Sexuality as a science is all right. The interpretation the vulgar put upon it smells badly. I will guarantee that the friends of this movement are more chaste in their habits, exclusive in their sex-relations, and choice in their selections, than those who are so frightened at the mention of Sexual Reform, and so afraid that the Social Reform Convention will disturb the morals of the general public.

MATTIE.

THE GODS.

[CONTINUED.]

Development of Gods.

A god is an imaginary being dwelling in an imaginary locality impelled by imaginary motives to perform imaginary antics. As imaginary beings gods are innumerable, as each individual is compelled to draw on his or her imagination for whatever characteristics his god may have; and these mental measurements are to a greater or less extent unlike each other. Up to a certain stage of human development, where the mind has been moulded in the same channels, as the Chinese, there may be but little variation in the various conceptions of deity; but when, once, men begin to think, their ideas and conceptions must change in correspond-

ence with the vigor of their reasoning powers and their non-conformity to established modes of thinking.

In the people of Arabia, we have a fair sample of the people who lived in the time of Abraham. Sir S. Baker says of them:

"Should the present history of the country be written by an Arab scribe, the style of the description would be purely that of the Old Testament, and the various calamities, or the good fortunes that have in the course of nature befallen both the tribes and the individuals, would be recounted either as special visitations of Divine wrath, or blessings for good deeds performed. If in a dream a particular course of action is suggested, the Arab believes that God has spoken and directed him. The Arab scribe or historian would describe the event as the 'voice of the Lord' (Kallam el Allah) having spoken to the person: or, that God appeared to him in a dream and 'said, &c.' Thus, much allowance would be necessary, on the part of a European reader, for the figurative ideas and expressions of the people."—*The Nile Tributaries of Abyssinia* p. 130.

Gods have been evolved in the minds of worshippers from very insignificant things to greater. In the mind of the lowest savage, as also the child, everything has life, and is censurable or commendable for whatever profit or disadvantage it may cause. A stick flies up, perhaps and hits him or obstructs his way as he moves about. Feeling that such persistent antagonism is wilful, he scolds and perhaps punishes it for its perverseness, or, if it had been any advantage to him, he pours forth his gratitude and lavishes upon it his caresses. Likewise the dog or other domestic animals, the weapons, the shelter, etc., became objects of praise. So, in time, the wind, the clouds, the sunshine, became his good or bad deities, who overruled circumstances favorably or adverse to his wishes. It was an easy transit from this to

FETICHISM.

Owing to the fact, probably that an enemy could not always be had when wanted, the savage would vent his spite on some object near by, perhaps some favorite friend to his enemy. Perhaps the habit of setting up an imaginary enemy to practice upon, as a means of preparation for battle contributed something to fetichism. Love was also, bestowed on the inanimate representations (perhaps keepsakes) of friends. Both are representatives of something absent. One represents an absent deity—the other an absent foe.

The common mode of making a fetich as practiced in Africa and other barbarous countries, is to make an image-representation of the enemy, and inflict the punishment on it they would inflict upon an enemy if he were present. It is upon the same principle, somewhat, of our civilized effigies. Among some tribes they do not even go to the trouble of making an image, but select some animal or plant and make a fetich of it.

These fetiches are used as necessary articles of domesticity, and in some tribes every man has his fetich, as among the more advanced, every man has his idol. Sir John Lubbock says:

"The negro supposes that the possession of a fetich representing a spirit makes the spirit his servant. We know that the negroes beat their fetich if their prayers are unanswered, and I believe they seriously think they thus inflict suffering on the actual deity. Thus the fetich cannot fairly be called an idol. The same image or object may indeed be a fetich to one man and an idol to another; yet the two are essentially different in their nature. An idol is indeed an object of worship, while, on the contrary, a fetich is intended to bring the Deity within the control of man, an attempt which is less absurd than it at first sight appears, when considered in connection with their low religious ideas."—*Origin and History of Civilization*, p. 165.

The same writer quotes the conversation of a negro with Bosman, as follows:

"If any of us is resolved to undertake anything of importance, we first of all search out a god to prosper our designed undertaking; and going out of doors with this design, take the first creature that presents itself to our eyes, whether dog, cat, or the most contemptible animal in the world, for our god: or perhaps, instead of that, any inanimate object that falls in our way, whether a stone, or a piece of wood, or anything else of the same nature. This new-chosen god is immediately presented with an offering, which is accompanied with a solemn vow, that if he pleaseth to prosper our undertakings, to the future we will always worship and esteem him as a god. If our design prove successful, we have discovered a new and assisting god, which is daily presented with fresh offerings; but if the contrary happen, the new god is rejected as a useless tool, and consequently returns to his primitive estate."—*Ibid*, 166.

However simple this may seem, it is little short of what we have in our own Christian country. A process of mixing flour with water and baking it

in an oven is quite sufficient to make an effigy or fetich of the third person in the Trinity, while his blood is actually expressed from grapes. Both are partaken of with considerable ceremony with the idea that they are actually incurring favors from this god by eating and drinking this fetich:

"Esop's poor heathen had a god and beat him; Enlightened Christians make a god and eat him; Christ's flesh and blood is by the faithful taken And gulped down like so much beer and bacon."

Sure spawned from hell's dark pit some wretched dreamer First thought of gobbling up his 'dear Redeemer!'

Oh heaven-born YAHOO! sure thy Christianity Is folly's 'ne plus ultra,' or insanity. Who but an idiot or bedlamite, Could take such diet, and with such delight! Then, like a faithful sacrament receiver, Thunder damnation on each unbeliever. Egregious dolt! Would any but a stark ass, First make a god, then prey upon his carcass! The 'paragon of animals,' indeed! On the Lord's flesh and blood like hogs to feed! Then wipe their muzzles, and come raving forth, To murder heathens in their Christian wrath: Nor is it infidels alone they smite— The pious Christians one another bite; Each sect upbraids the rest with superstition, And boast their wisdom in this cursed condition! Through all the scale of animated nature, There is not such another stupid creature! Writs now seem wanted whereso'er we go, Of inquiring de lunatico."—*The Yahoo*.

Wonderful effects are thought to be produced through punishments inflicted upon these fetiches. So strong is the belief in the vicariousness of the fetich, that people have been known to die through fear on hearing that their effigy had been punished. Relics of this may be seen every day in the streets of Boston in the crosses, beads, charms and talismans worn by our Christian worshippers. They all index the origin of our religion.

IDOLS.

The transition from Fetichism to Idolatry is so imperceptible that it is difficult to tell where one leaves off, or the other commences. At first the idol represents a something beyond them, which controlled the weather, the animals and even the circumstances around them. As the savage with a fetich in his hand battled against the elements that contended with him at every step and often times seemed too powerful for him, no doubt he felt the need of some intercessor between him and the power that caused these elements, and he invented the idol representation. He never stopped to inquire, whence came this deity? It was enough that the phenomena of nature was enacted before him: there must be some power behind that.

This power he sought to control. He worshipped it, he flattered it, he coaxed it, and he even scolded it and beat it. *Astley's Collection of Voyages*, refers to some of the Chinese idolaters as follows:

"If the people, after long praying to their images, do not obtain what they desire, as it often happens, they turn them off as impotent gods; others use them in a most reproachful manner, loading them with hard names and sometimes with blows. 'How now dog of a spirit!' say they to them, 'we give you lodging in a magnificent temple, we gild you handsomely, feed you well, and offer incense to you; yet after all this care, you are so ungrateful as to refuse us what we ask of you.' Hereupon they tie this image with cords, pluck him down, and drag him along the streets, through all the mud and dunghills, to punish him for the expense of perfume which they have thrown away upon him. If in the meantime it happens that they obtain their request, then, with a great deal of ceremony, they wash him clean, carry him back, and place him in his niche again; where they fall down to him, and make excuses for what they have done. 'In a truth,' say they, 'we were a little too hasty, as well as you were somewhat too long in your grant. Why should you bring this beating on yourself? But what is done cannot be now undone; let us not therefore think of it any more. If you will forget what is past, we will gild you over again.'"—(Quoted by Sir J. Lubbock, *Origin and History of Civilization*, p. 168.)

A great deal of worship grew out of fear. It was thus that serpents crocodiles and other enemies to man were supplicated out of fear, while the dog was worshipped as the protector of man, and the ox was venerated for his valuable assistance. In short, whatever excelled, in any respect whether as to strength, agility or prowess became objects of worship. It would seem that any cause of evil, became an object of supplication. That worship grew out of fear is evident by reference to the tyrannical Jehovah. Doubtless the Devil had been his rival had he been possessed of all the hatred, malice and tyranny attributed to Jehovah. The character of the Devil, has been maligned, chiefly out of cowardice of the human race to the Jehovah-god. The one was revengeful, the other was magnanimous and forgiving. It was natural that favor should be sought from that one whom everybody feared. This is universally the case. We are told on the authority of Muller that—

"In Virginia and Florida, the evil spirit was

worshipped, and not the good, because the former might be propitiated, while the latter was sure to do all the good he could."—*Hist. Civ.* p. 130.

Curver in his *Travels* says:

"The Redskin lives in continual apprehension of the unkind attacks of spirits, and to avert them has recourse to charms, to the fantastic ceremonies of his priest, or the powerful influence of his monitions. Fear has, of course a greater share in his devotions than gratitude, and he pays more attention to deprecating the wrath of the evil than securing the favor of good beings."

We should not be able to develop the subject without reference to

SPIRITUALISM.

That they believed the spirits of the departed were in existence after the death of the body is quite evident. They saw them in their dreams, imagined their voices in the air, etc. It is not impossible that their conjectures were formed upon fact as well as fancy. The Chinese magicians certainly do some wonderful things. It is said that—

"Though they have never seen the person who consults them, they tell his name and all the circumstances of his family; in what manner his house is situated, how many children he has, their names and ages, with a hundred other particulars which may be naturally enough supposed known to the demons, and are strangely surprising to weak and credulous minds among the vulgar."—*Astley's Collection of Voyages*, v. iv. p. 205. (Quoted by Sir John Lubbock, *Orig. and Hist. Civ.* p. 148.)

The same author further says:

"Formerly they could make a pencil write itself, without anybody touching it, upon paper or sand, the answers to questions. They likewise cause all people of any house to pass in review in a large vessel of water."—*Ibid*.

The Negroes, the Kaffirs, Australians, Fiji Islanders, New Zealanders and tribes of North American Indians, believe that the spirit survives the death of the body for a time, and it is an object of fear, especially while the memory of it is green. The worship of these spirits naturally grew from fear entertained of them.

(TO BE CONTINUED.) D. W. H.

ORGANIZE! ORGANIZE!!

The Protestant Inquisition Established! A Victim Seized by the Protestants and Imprisoned! Liberals prepare for the Conflict!!

In our last issue, the CRUCIBLE only had time to say John A. Lant was imprisoned. He gets eighteen months at Albany, said to be the worst prison and ruled by the most cowardly, insulting and tyrannical officers in the United States and \$500 fine, while his poor wife and three babes are starting, shivering freezing or smothering with the heat in an attic in New York city.

Eighteen months imprisonment for what? Why, for daring to publish what he believed to be TRUTH! In 1872, Anthony Comstock, for the purpose of securing the power of the Church, got a servile Congress to make a law against obscenity. The bill was so worded, as to disallow the publication of truth, if in the opinion of a Christian Judge, there was a word a little out of taste in it. It disallowed reference to the obscene portions of the Bible, but permitted gospel-mongers to peddle, or mail that book at pleasure. In addition to this, he secured an appointment for himself as inspector of mails and censor of the press. Notwithstanding this law, the great and powerful dailies have published all the particulars of the Beecher trial—even to the phrase "sexual connection"—and not one word has been said about arresting and imprisoning them. But the moment poor John A. Lant, a young reformer, and a disbeliever in a hypocritical Church, dares to utter a word of the kind, the infamous villain, Comstock lies away to a Connecticut village, and like every other Christian scoundrel, assumes an alias, and, like Judas, he betrays Lant with a kiss of friendship and thus secures his incarceration in prison.

Liberalists, how much longer will you wait? Shall we see all your sons and brothers dragged to prisons, and incarcerated in vile dungeons before you will rise up in defence of your rights? The seizure and imprisonment of ONE honest individual for opinions sake is TREASON against humanity whether committed by one man or a Government! And, if we would put treason down, we must rise in defence of our rights, HERE and NOW!

Let cowards slink away in this time of ecclesiastical encroachments; but we, who value liberty, freedom in the expression of opinion will not consult

popularity! Our only policy will be the mutual protection of each other.

We do not care whether you organize as communists, or something else; but we want some kind of an organization in every neighborhood, of tried men and women, who are ready for any emergency that may come. Let three or four persons meet together, decide upon a pass-word, then accept none but true men and women! Let it be written above their doors, "COWARDS, PIMPS AND TRAITORS NEED NOT APPLY!" Determine to make up in GRIT for the deficiency of numbers; and if we are unable to secure to Lant his liberty, we shall at least protect each other hereafter.

A government ruled by a mob, and that mob controlled by a Guy Fawkes who, has already, placed a powder magazine under the basement of our liberal institutions, is not fit to dictate laws to us, and it is our duty to obey only such laws as we know to be righteous!

In conclusion we admonish Liberalists to prepare for the worst! Organize! Arm yourselves! and prepare for any emergency our Protestant inquisitors may spring upon us! D. W. H.

Judicial Intolerance and Cruelty.

A case, which strikes us as being one of unfeeling severity, has recently been tried before Judge Benedict of the United States Court in this city. The culprit has been sentenced, and is now in the Albany Penitentiary at hard labor. His name is John A. Lant. His offense was publishing an outspoken Freethought paper—*The Toledo Sun*. Within the last year he moved his paper to this city from Ohio, having been twice imprisoned and fined there. The notorious and pious Anthony Comstock, chief fogleman of the Young Men's Christian Association, and holder also, of an office under general Government in the postal department, has been after him since he came here. By the unmanly trick of writing a letter in a fictitious name, and pretending to be a friend to the cause of Freethought, when at the same time he was a deadly enemy, he became possessed of some copies of *The Sun*, published before it came to this city, and with these terrible incendiary documents he caused Lant to be arraigned before the Governmental Court—which cast him into prison—and he became the principal witness against the poor publisher.

The final trial—ostensibly for obscenity, but really for blasphemy—took place within a few weeks, and upon the testimony of the delectable Comstock, a Christian jury brought in a verdict of guilty, but recommended the prisoner to the mercy of the Court. The idea of mercy held by this humane, Christian Judge, is illustrated by his sentence—eighteen months' imprisonment at hard labor, and \$500 fine, and this in this enlightened city, and in the latter part of the nineteenth century!

Lant presumed to write and publish his honest belief that the Christian religion is untrue, and for this reason the charge of obscenity was trumped up against him. The obscenity of the articles complained of was nothing compared with matter that was week after week published in all our city dailies in reference to the Brooklyn scandal; but those dailies are wealthy, and Comstock entered no complaint against them. The obscenity of *The Sun* was also very insignificant compared with the obscenity of the Bible, but it was anti-orthodox, and that makes a material difference with the Christian powers that be.

When we see the wife of this oppressed man with her three little babes, the youngest of which was born while the father was lying in jail for exercising the freedom of the press, and witnessing their poverty and utter destitution, while their father, a delicate, harmless man, is torn from them and condemned to heavy labor he is physically unable to perform, for really no offense at all, while thieves and defaulters ride in rich carriages and occupy the finest seats in the churches, one is reminded forcibly of the Christian rule that prevailed a few hundred years ago, when not only liberty, but life, was taken away in the name of the religion which still predominates in the world.

If courts are to be kept up at great cost, and judges are to be paid high salaries by the United States Government for executing such justice as this, the sooner they are abolished the better. In this case the judge and the chief witness are worthy of each other, and deserve to be remembered by posterity with Jeffries and Dugberry and such dignitaries of a few centuries ago. It is to be hoped better men and better justice will some day prevail in this land.—*Truth Seeker*.

DON'T forget the meeting of the Sexual Science Association on the 30th and 31st. The first session, on account of the Lyceum, will be held in the supper room over Rochester Hall, all others in Rochester Hall. The whole will conclude with a dance Monday night. We sometime since wrote to Victoria C. Woodhull, inviting her to be present, also to notice the Convention in the *Weekly*. As yet we have heard nothing from her.

Our Lyceum.

Conducted by Mattie Sawyer.

BEAUTY.

It is an old saying that "homely people are good and plain faces indicate common sense." This proverb is generally true, for beautiful people are likely to believe they were made to be admired consequently are vain and selfish.

The finely proportioned figure and lively colorings of the human face are pleasing to the eye; we are attracted to outward beauty: when we sense it as a symbol of internal loveliness we bow in admiration before it, but how suddenly are we repulsed at the first manifestation of a bad temper or wicked spirit. They make the prettiest face look hateful, and the most perfectly organized form grows hideous to our sight, when we know it shrines a base deceiving nature.

Beauty is two-fold. External and internal. As we have said, they seldom accompany each other. The world has bowed and always will before the shrine of internal beauty. There are thousands of brave stirring women and men, who have delighted the world with their genius. Multitudes have hung breathlessly over their words or been charmed by the magic of their pen, yet we venture to say, there was not a beauty among them. It has been said "a beauty never wields the pen."

Why is this? Is outward beauty ungenial to talent? Is it impossible for a person to become the happy possessor of external and internal loveliness? When nature moulds a pretty face or symmetrical form, must it be at the expense of mental endowment or soul worth? By no means. The gift of outward beauty is widely abused, while the owner of a plain face or awkward form seeks to render himself or herself attractive, by developing internal loveliness, making up in soul what they lack in body. We read many articles on the subject addressed to the girls, (very seldom to the boys,) as much as to say, girls, you are more guilty of vanity than your brothers. If this is so, they are not wholly to blame, for their vanity has been encouraged by those who criticize them most severely. The majority of the young men when choosing a companion, prefer a pretty face to a sound mind; become captivated with external attractions, court with flattering words, please with silly compliments, and wake up at last to find the "little darling" a heartless flirt, or at the time when womanhood should be the most charming, behold her a faded beauty.

We once read of a minister of brilliant talents. He was the owner of a beautiful head; his head was covered with an abundance of beautiful hair. It was said of him that he frequently carried his hat in his hand while on the street, that he would walk long distances with his hand upon his forehead in an assumed mood of deep meditation. It became evident that it was from vanity, all to expose his pretty hair. He became a weak silly man; almost an imbecile, and died at last, with nothing but a beautiful head. What a suggestive epitaph to put on a tombstone: "Rev. — died of beauty."

We can all to a certain degree, cultivate inward beauty. It sparkles in the eye, wreathes the countenance with whole souled smiles and shines in every honest face. It puts a charm into the voice, and attracts where outward beauty alone utterly fails. It penetrates the hardest nature, soothes the troubled spirit and flashes heaven on the earth. An ugly body cannot hide a beautiful soul. No deformity can conceal it. Its burning truthfulness, strong purpose, noble love, ambition for good and trusting ship, hallow the sphere into which it enters. We never think of the defects of outward form; the sweetness, culture and grandeur of a grand soul makes the outward beautiful.

TO THE BOYS OF THE WORLD.

BY FRANCIS S. SMITH.

Do not be above your business,
Let your trade be what it may—
Strive, by industry and patience,
In the world to make your way.
He who blushes at his calling
And its title fears to utter,
Shames himself, and like a ninny,
Quarrels with his bread and butter.

If you work at forge and anvil
Grim and sweat will soil your skin.
What of that! such toil is noble!
Work and you will surely win.
If you're honest, firm and prudent,
Heed not what the idle say;
Let their scoffings pass unheeded—
Work is work, and play is play.

You can never gather honey
If you're frightened at the bees—
Fortune never will come near you
If you sit and take your ease.
You can neither plow nor harrow
If of dirty boots afraid—
Kid gloves, perfumes and cosmetics
Will not do at any trade.

Rouse, then, boys! be up and ready—
Find some honest work to do—
Labor is the great preserver
Of your lives and morals, too.
Satan never seeks a victim
To recruit the hosts of sin
Save where sluggards hold their counsel—
Only these will let him in.

CITY LYRICS.

WITHIN.

Jewels and silks and costly laces,
Satin-clad feet and eyes ablaze,
Laughter and smiles on beautiful faces,
Here and there in the waltz's maze;
Warmth and music and rustle of dresses,
Blushes and whispers and downward glance,
Passionate accents and gentle caresses,
Pleadings and love in the whirling dance.

WITHOUT.

Scanty garments, eyes dimmed with weeping,
Shivering forms hearts laden with sin,
As o'er the city the fog comes sweeping,
Gaze on the pleasure and revel within.
Narrow the bounds that the outcast sever
From all this glory and mirth and light;
Narrow indeed, but enduring forever,
Barring the stainless from ruin and blight.

Wide is the distance, the gulf beyond measure,
Between the woman without and within;
One in the glory of womanhood's treasure;
Within the other the burden of womanhood's sin.

THE BOSTON LYCEUM.

(Reported for OUR LYCEUM by H. B. Johnson.)

Jan. 2. The session of the Lyceum on this occasion was one of the most interesting that has been held for a long time. The audience was large and appreciative, and the varied and entertaining programme so finely rendered by the children, gave general satisfaction. The literary exercises were opened by a reading by Miss Lizzie Kendall, and continued by Maria Adams, Freddie Bowman, Freeman Chandler, Frank Baker, Lulu Harvey, Jonny Balch, Linwood Hickok, Esther James, Mr. Bullock, Lizzie J. Thompson and F. L. Union. Miss M. Frank Wheeler delivered an essay, containing some very good ideas, on the question before the Lyceum on a previous Sunday: What does Spiritualism teach the young?

Jan. 6. The Lyceum assembled at the usual hour and opened in due form. Conductor J. B. Hatch presiding. The exercises were interesting as usual, and the participants were as follows: Mrs. Eva Downs, May Potter, Daisy Baxter, Eddie Washburn, Esther James, Jonny Balch, Mabel Edson, Georgie Pratt, Frank Baker, Lulu Harvey, Ernestine Eldrich, Martha Cross and Helen M. Dill. Mr. Taylor favored the Lyceum with one of his excellent harmonica solos which added to the interest of the occasion.

(From the Science of Health)

A DELIGHTFUL DAY

Spoiled by One Little Mistake.

There were three in the party, one of whom was a hygienic physician, as genial and sunny as his own sunny clime, and a very model of an escort. It was a charming drive through scenery celebrated for its romantic views, and our destination was one of those wonderful basins of water cradled among the hills, about which they tell such marvelous stories. The time was October, the magician's month in American scenery, and the day was just perfect. The air was clear and bracing, and the sky, flecked here and there with little

white clouds, was of that deep, deep blue which makes you feel as if the very eyes of heaven are beaming upon you.

Every turn of the road among the hills brought to view some new combination of those vivid colors with which nature in these northern latitudes, by one turn of her kaleidoscope, outshines the Summer brilliancy of the tropics. I was reminded a hundred times of the saying of some artist, that if our Autumn scenery could faithfully be put upon canvas, no European painter would believe that it was not exaggerated.

At last the lake burst upon our enchanted vision. It was just the one thing needed to complete the variety. Its shimmering surface, glittering in the sunshine, was like a sheet of frosted silver set with many-colored gems, for the woods came down to the water's edge in almost its entire circumference. Soon we were out in a boat guessing how deep it was, and wondering at its formation. It seemed simple enough. These hills have springs on all sides, and if on one side the water cannot run away, what has it to do but to stay there? It seems a difficult thing to realize that water courses are made everywhere just by the water seeking the lowest level, whatever that may be. And it does not spoil the romance of it in the least for me, rather the contrary. And this lake must have a bottom somewhere, only they have not yet found it. Probably they have never sounded it with a long line and a heavy lead, like those used in the deep sea soundings.

By-and-by we landed and rambled in the woods, till we found a place where a fire had been built, so we concluded to have our dinner. A bright fire was soon crackling and snapping, and some of our provisions were put to warm, and then we hunted for a sunny spot to "set" our table. We spread a rug on the mossy ground and covered it with a snowy-white table-cloth. While one took out the remainder of the collation, another brought up what was warmed by the fire—baked sweet potatoes, speckled cranberry-beans (well cooked and as rich as nuts), and a peach ambrosia. Perhaps, since the collation was hygienic and prepared by a not-unheard-of hygienic cook, you would like to see the remainder of our "bill of fare." Well there were premium cocoanut rolls, tender and light; baked apples, to go with the beans and sweet potatoes; delicate friable oatmeal crackers, with jellied grape to harmonize; boiled chustnuts, with figs and raisins, and delicious pears; not a great variety, but well-chosen and harmonious, and we enjoyed it.

Another party came over from the hotel while we were there, but they did not look for us in the sunshine, though that is the place for common-sense people on an Autumn day. After gathering a few ferns and acorns, we embarked again and rowed and sang, and visited an "Indian wigwam," which was a sell, to those who had seen the genuine, and at last we were ready for home.

Ah, yes! I had cause to remember it, and hereby hangs a confession which I make to you, as I did to my companions at the last moment, lest I should spoil their pleasure. I was sick! I, a hygienist, always so well, so vigorous, so elastic, with never even a headache! What could it mean? I began to feel it before dinner, so it was not that. Besides, the dinner was all right, and I ate moderately, and not rapidly. Still, I felt worse after it, and the difficulty was located in the *epigastrium*, as my learned friend would say. Was it because I had eaten my breakfast in too great a hurry, or rowed too much, or worked too hard? I had often done more with no ill effects. I felt worse on my ride home, but riding never made me sick. I blamed everything, and was satisfied with none of the reasons. I grew cold, chilled through and through, but the others did not complain of the cold, and I knew it was because my circulation was unbalanced. I was inexpressibly annoyed; I to spoil so rare a day? I did not blame a "mysterious Providence"—I was not wicked enough to do that; I was sure that I had done something wrong, if I could only find out what it was; and so I had.

When I reached home, I put my feet into hot water to warm up, and to balance the circulation, and in undressing, discovered the difficulty. I had worn a new felt skirt, without taking the trouble to adjust it to the waist, by which I usually suspend my skirts. It was to be drawn up with a gathering string, which I brought around in front and tied very loosely. In walking, the weight of the skirt drew the string tightly around me, not tight enough to make me feel it, but still enough to derange the circulation, and doubtless to press upon the vital organs.

I then remembered that I had once before had similar feelings from a band buttoned a little too tight, and have since heard of other cases with similar results.

I was then more vexed than ever to think I could have been so stupid and allow so small a mistake to do so much mischief. Small mistake? Well, it was easily enough done, but it is not a small matter to allow the vitals to be so girded as to interfere with their free action. It is a mistake, too, that is very great in its extent, for tens of thousands of women suffer from it.

I have no doubt that many strange and so-called unaccountable illnesses, as well as constant ill-health, might readily be traced to tight dressing, if people knew enough to do so. Those who know the readiness of the communication between the stomach and the head, will see in this the origin of frequent headaches. Very few may feel it so quickly as I did, for they are in the habit of

being cramped, while my free organs resented it promptly. I am glad they do so, for in that way they may be saved from further injury. Hereafter I shall more than ever look out for both the temporary and permanent effects of tight dressing.

It pays to use reason and common sense in all matters of dress, and it does not pay to have the great and beautiful day of life spoiled by the one "little mistake" of tight dressing. I learned one very important thing which I shall never forget, that my dress might be too tight when I could not feel the outward girding. There are not many nerves of feeling there, and that is one reason why women so seldom know by their feelings when their dress is too tight. NUTRIANA.

Strive to live not long but well.
How well we live, not years but actions tell.

Meetings, Conventions, etc.

The Annual Meeting of the Sexual Science Association.

The members and friends of this reforming body will meet in ROCHESTER HALL, BOSTON, SUNDAY and MONDAY, JANUARY 30th, and 31st, 1876.

There will be three sessions each day, commencing at 10 o'clock, Sunday morning, and closing at 9.30 Monday night. Morning session devoted to general conference, speakers to confine themselves to such experiences and criticisms as belong to sexual history.

Afternoon and evening sessions to be opened by regular speakers, the subject matter of each address to be followed by brief, analytic and corroborative speeches.

All persons having historic digests of progress, statistics, and other useful information, are hereby invited to attend and take part in the deliberations of the meeting.

Among the speakers invited to be present are Leo Miller, Mattie Strickland, Prof. Vaughan, Stephen Pearl Andrews, Victoria C. Woodhull, Prof. R. W. Hume, Anna M. Middlebrook, Mrs. M. S. Townsend, Levi K. Joslin, William Foster Jr., E. H. Heywood, Angela T. Heywood, Joseph Buxton, Anthony Higgins, Mr. Damon, Susie Willis Fletcher, J. William Fletcher, D. W. Hull, Moses Hull, Mattie Sawyer, Benjamin Todd, Marion Todd, W. F. Jamieson, Dr. J. A. Clark, Maggie Clark, E. V. Wilson, Warren Chase, A. C. Robinson and others.

On behalf of the Committee. J. H. W. TOOHEY.
15, PEMBOKE ST., CHELSEA, MASS.

MONEY!!

Its Relation to Property and Usury.

The disastrous affects of Financial Panics and the Imperative Needs of Productive Enterprise should induce all classes of people to carefully study the money question with

THE LAWS OF VALUE

which Underlie it. Both "contractionists" and "expansionists" are mistaken in their methods to secure Honest Money; for Justice demands the Extinction of Monopoly and the Entire Abolition of Usury. In order to help business to what it should unconditionally claim, Free Currency; and that the ominous feud between Labor and Capital may be settled on the sure basis of Equity we have published the following works:—

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An Essay to show that Financial Monopolies hinder Enterprise and Defraud both Labor and Capital: That Panics and Business Revolutions will be effectually prevented only through FREE MONEY. By E. H. Heywood. Tenth Thousand. Price, post-paid, 15c.

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Our Literary Record.

WOMAN AND THE DIVINE REPUBLIC. By LEO MILLER. "I have likened the Daughter of Zion to a comely and delicate woman."—*Old Testament*. "For this cause ought the woman to have power on her head, because of the angels."—*New Testament*. Buffalo, Haas & Nauret.

Such is the title page of a book sent us to review. It is a work two hundred and thirteen pages, just the book to put into the hands of the most conservative opponents to the Woman Movement.

In his introduction he says:

"In my view of the subject, the outlook is most hopeful. I see nothing to fear, nothing to recoil at in this extraordinary promotion of the feminine sex. On the contrary, I am persuaded that it will not only elevate woman herself, but it will be the means of improving the condition of society to an extent only equaled by the greatness of the change produced."

He argues to prove that it is "impossible to form a clear and full conception of the nature and importance of the Woman Movement, its underlying principles and ultimate design without considering the difference of sex."

He says:—

"Woman's spirit are what they are by virtue of her sex; and that larger opportunities, higher education and responsible participation in public affairs, instead of destroying them, would give them additional lustre."

He claims that woman's type of heroism is higher than that of man's. In answer to the oft-repeated assertion, that woman is capable of falling below the level of man's degradation, he says:

"It takes the highest archangel in heaven, when he falls, to make the lowest devil in hell."

He claims that the enemies and friends of the Woman Cause, do not differ materially in regard to their conceptions of woman nature, that the disagreement is respecting the uses to which the powers should be put. In proof of this, he quotes from the chief opponents of the cause, among whom are Rev. Dr. Lord, Rev. R. L. Collyer, Dr. J. G. Holland, and Rev. Horace Bushnell, D. D.

He argues that as woman represents the spiritual kingdom, the elements of her nature should become inaugurated into the organic life of the Republic; that this must be brought about by her participation in civil and public affairs.

To deny woman the powerful agencies to inaugurate a better society, he says,—

"Is asking her to make brick without straw, to work without tools, and to fly without wings."

Probably no person will ever attempt to gain say the arguments of this author in favor of Woman as a Temperance and Prison Reformer.

We fail to see any new arguments in this book in favor of the Woman Movement; they are presented in a different manner from any book we have heretofore read on the subject, being made to harmonize with many sayings of the Bible, claiming "the Woman Cause is the Cause of Christ." Undoubtedly the author withholds most of his radical ideas, and has written this book for conservative opposers. It is just the work needed to put into the hands of those who have argued that the Bible is opposed to the Woman Movement.

MATTIE.

THE PRO AND CON OF SUPERNATURAL RELIGION: or An Answer to the Question: "Have we a Supernaturally Revealed, Infallibly Inspired and Miraculously Attested Religion in the World?" In Four Parts. Part I. A brief history of the four great Religions claiming a Supernatural Origin—Paganism, Judaism, Christianity and Mahomedanism. Part II. Review of the arguments in favor of Supernatural Religion. Part III. Statement of the arguments against Supernatural Religion. Part IV. Particular remarks on the Supernatural Origin of Christianity, and statement of the views of Rationalists on Inspiration, Revelation and Religion. By E. E. Guild. Together with a sketch of the life of the Author. There is no human religion outside of human nature. The different forms of religion contain the elements of one universal religion, and are but the different phases of the religion of humanity. Describe to me the God whom you worship and I see in that description a reflex image of yourself. New York. D. M. Bennett. 335 Broadway. 1876.

We have given place to this terribly long title page, because it contains a better idea of the book than can be given in an ordinary review. It is, in fact, a table of contents of the whole book, with the exception of the last eight pages, which is an argument by D. M. Bennett, its publisher, showing numerous reasons that people now have for doubting that such a person as the Jesus Christ of the New Testament ever existed. It would be too bad, just now, in these Christmas times, when peo-

ple are making presents and getting drunk to show their faith that about 1880 years ago a saviour was born, if Bro. Bennett should excite grave doubts as to whether the one in whose name there had been so much revelry, and so much sin committed, had ever existed. Don't do it, Bro. B., don't.

E. E. Guild, the author of the little volume before us, is not, by any means a fanatic or an ignoramus. On the contrary, he has been a careful student and is a close analytical reasoner. His premises are well taken and his conclusions legitimate. A few hours cannot be spent more profitably than in reading this little book.

THE BURGESS-UNDERWOOD DEBATE, commencing June 29, 1875 at Aylmer, Ontario, and continuing four days, between Prof. O. A. Burgess, President, N. W. Christian University, Indianapolis, Ind., and B. F. Underwood, Boston, Mass. Reported by John T. Hawke. New York. Published by D. M. Bennett. 335, Broadway. 1876.

This book of about 200 pages contains the usual arguments pro and con, that would be expected on propositions where one affirms that—

"The Christian religion, as set forth in the New Testament, is true, in fact, and of divine origin," and the other that—

"The Bible is erroneous in many of its teachings, and of human origin."

Two days were devoted to each of these propositions, Mr. Burgess affirming the first, and Mr. Underwood the second. The debate seems to steer remarkably clear of the denunciations, burlesques and witticisms which too frequently attend discussions of a theological character.

So far as real arguments *apropos* to the question are concerned, Mr. Underwood, in our way of thinking, is infinitely ahead of his opponent. His speeches are filled with science, fact and philosophy. In fact, one would think he did not know anything on which to rely. Mr. Burgess depended more on his power as a declaimer. His ability to get into the sympathy of his audience is his strongest point. Undoubtedly the majority of the listeners to the debate would award the palm to Mr. Burgess. The readers will almost universally accord it to Mr. Underwood.

The book will be found very useful as a compend of the facts for and against Christianity. Both men have thoroughly studied their question and have debated enough to know how to make the best use of the material at their disposal.

THE AMERICAN SPIRITUAL MAGAZINE, comes out in an enlarged and much improved form. Each number has thirty-two large octavo pages full of phenomenal, Biblical and church evidences of the intercourse between this and the Spirit-world. So that the subscribers to this periodical at the end of each year will have a volume of 384 pages of versatile reading upon all kinds of spiritual subjects. Of twenty-five subjects treated in the January number the following is a sample: "Seeing Face to Face;" "Wonderful Phenomena at Terre Haute;" "A Voice from the Spirit-Land;" "Spiritualism among the Clergy;" etc., etc. Terms \$2 a year. Address S. WATSON, 225 Union Street, Memphis, Tenn.

THE HERALD OF HEALTH commences a new volume in January and it seems to be as wide-awake as ever. The contents are as interesting as usual, if not more so. The present number treats its readers to articles on Hygia—A City of Health; Studies in Vegetarianism; Superfluous Women; Mismanagement by Physicians; A Cure for Intemperance; Body and Mind (a poem); Hygiene for Brain and Nerves; Henry Wilson; What Women Can Do—Home Work; besides a number of interesting topics in the Editor's Studies in Hygiene, Our Desert Table, Topics of the Month etc. Price \$1.50 per annum. With Premium \$2.00. Address WOOD & HOLBROOK, 13 and 15 Light Street, New York.

"THE BIBLE GOD DISPROVED BY NATURE" is the title of a small pamphlet from the pen of Wm. Emmett Coleman. If the author has read half of the works to which he refers, he is better posted in the wisdom of this world than a majority of those who perpetrate books and pamphlets. Cosmogony, astronomy, geology, paleontology and all the other ologies are brought in and compelled to testify against the gods of the Bible makers.

Olla-Podrida.

THE CITY CRIER is a very large sheet for one of its size, printed in Worcester. It bears the earmarks of Alf. Briggs Davis. Alf. 'll make it "cry aloud, and spare not."

THE TRUTH SEEKER comes to us now in a new dress; it is issued weekly at \$2.00 per annum. It is worth it. It has made the mistake of putting its foot into the Paine Hall imbroglio.

At the Lake Walden Camp Meeting, Mrs. Beckett lost a plaid shawl. Of course some body found it. The one having it will confer a favor by leaving it at the CRUCIBLE office.

THE SEVENTH ANNUAL CONVENTION of the N. E. Labor Reform League will be held in Codman Hall, 176 Tremont Street Boston, Sunday and Monday, Feb. 6th and 7th, day and evening. Particulars hereafter.

WE advertise two good pamphlets which should be scattered far and wide. "No Treason" should be in the hands of every reformer. Some of our readers will remember our review of the book some months since. The other, "The Labor Question," has been published in the CRUCIBLE. The former is 25 cts. and the latter 7 cts., including postage.

WILL each of our readers read the proposition of William Winslow Bennett and act upon it immediately. Act especially upon that part of it which looks to the relief of Mrs. Lant and her babes. Where is George Francis Train? It was through his influence that Mr. Lant got into this difficulty, and we understand he has money. Now, if ever, he should show his faith by shelling out.

THE *New Age* boasts that since a typographical error has run the blockade, and gone to its readers, it is entitled to take rank as a first-class journal. Well, we'll let it in; but bless you Bro. Babcock, the very first number of HULL'S CRUCIBLE ranked A. No. 1., more than twenty times, and every number since has increased its reputation as a first class typographical blunderer. The proprietors of the CRUCIBLE are great specimens of the *genus homo*—entirely too great to stop to mark or correct an error.

BRO. JAMESON'S attack on Bro. Boyd, seems to us quite uncalled for. If Bro. Boyd deserved a castigation, one given in a different spirit would have served a better purpose. We wish writers could see the difference between making a paper free for thought and making it free for vituperation and abuse of somebody for the crime of differing in opinion with some other body. Sharp arguments should be courted, but two thirds of a column of abuse just for the sake of abusing a person is rather a strain on the good nature of the assaulted party.

WE have a lengthy communication from Bushkill, Pike Co., Pa., signed by Victor L. Woods, Charles H. Ballou, John Nelson and Nemo Nelson, former members of the Mutual Benefit Union, at that place, and attested by William Howell and Phebe J. Howell. The purport of the communication is that the Mutual Benefit Union is one of the grandest swindles ever perpetrated upon the world. We certainly could not consent to publish the statement without unmistakable evidence of its truth; and even then, may it not be the best to simply advise people, to always look before they leap.

THOSE who have been interested in reading the able articles of E. D. Linton on the money question, will regret to learn that he has had a paralytic shock. He is totally disabled from doing any thing by which to procure a living. Like all reformers he is poor; his whole life has been one of untiring devotion to the cause of humanity. His friends, especially Boston Council No. 4, of the Sovereigns of Industry, are trying to do something to help him in this, the hour of his calamity. To that end they are now receiving subscriptions for him; also they are to have a social party and dance at John A. Andrew Hall, on the night of the 25th of the present month. A good time is expected and a good benefit is anticipated. Tickets for gentlemen are 25 cts each, ladies, 10 cts.

THERE are few more severe critics than Anthony Higgins jr. He expects every body's acts to fully correspond with their professions, he is or has been quite certain to make a report, not always selecting the time and place that would be the most opportune for the supposed delinquent. Until lately he has not only professed to believe in the most radical views of the "Free Lovers," but he has put them into practice. We do not know that he has changed his views, but if reports are correct, he has not only "hid his [radical] light under a bushel" in his lectures in Marlboro' but he has actually denied that he was a socialist, and has succeeded in making the friends believe he is a conservative Spiritualist. If Anthony has changed his views on the Social question, the world should know it and the reasons therefor. The CRUCIBLE columns are open for his explanations. D. W. H.

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OR

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If any reader of the CRUCIBLE desires my pamphlet—*Mrs. Woodhull and her Social Freedom* they will please send 15 cts to me for it. I mail a copy of all my publications for one dollar. AUSTIN KENT, Stockholm, N. Y.

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