HULL'S RUCIBLE.

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Vol. IV.

"And the fire shall try every may a work of what sort it is."

No.17.

Original Moetry.

Apostrophe to Heresy. (Composed while listening to Moses Bull's Lecture on Tramps.)

BY E. J. C.

Oh, Moses! oh, Moses! see here, man!
Do you know what, the mischief, you're doing?
Dissention and trouble, 'tis clear man, Dissention and trouble, 'tis clear man,
Will follow the course you're pursuing.
With your Free Love and Woman's Right speeches,
The women around you are flocking,
And soon they'll be wearing the breeches,
All grace and true dignity shocking.

Poor woman, you say, should be aided;
She's the equal of man, if not better,
And by him she is snubbed and degraded—
She would certainly vote, if he'd let her.
But what's to become of her mission? How the men will all thumb their rude noses, When she's in a what-is-it condition! Oh, goodness! oh gracious! oh Moses!

And now you're defending the tramp man,
Betraying the rules of propriety;
Why, the humbugs will call you a scamp, man,—
You'll be kicked out of society. The greybeards around me are sneering,
I see how they scoff at your teaching,
Yet, in spite of their blinking and fearing,
Go gallantly on with your preaching.

I know that you're on the right track, man, Since for freedom of speech you are fighting, Press onward and never look back, man,— Tress onward and never look back, man,—
'Tis the working man's wrong you are righting—
The angel of truth will protect you,
And add a fresh leaf to your laurel,
The people are bound to respect you,
God is on the side of your quarrel.

Polemics.

What we Have, and What we Want.

A Lecture Delivered Before the National Association of Spiritualists in Boston Sept. 17, 1874, by Lois Waisbrooker,

Ruskin in his Ethics of Dark Days, says:

"Exclusive of animal decay, we can hardly arrive at a more absolute type of impurity than the mud or slime of a dark, over-trodden path in the out-skirts of a manufacturing town. I do not say

the med for that is mixed with animal reday, near a manufacturing town, This slime we shall find in most cases, composed of clay, or dust, which is burnt clay, mixed with soot, a little sand and water. All these elements are at war with each other; and destroy reciprocally each other,s nature and power, competing and fighting for place at every tread of your foot. Sand squeezing out clay, clay squeezing out water, and soot meddling everywhere, and defiling the whole. Let us suppose that this ounce of mud is left at perfect rest, and that its elements gather together, like to like, so that their atoms may get into the closest rela-tions possible. Let the clay begin ridding itself of all foreign substances, it gradually becomes a white earth, already very beautiful, and fit, with the help of congealing fire, to be made into finest porcelain, and painted on and kept in kings palaces. But such artificial consistence is not its best. Leave it stiil quiet to follow its own instinctive unity, and it becomes not only white but clear, not only clear but so set that it can deal with light in a wonderful way, and gather out of it the loveliest blue rays only, refusing the rest. We call it then a sapphire.

He then traces the sand, the soot and the water to the ultimate that each would eventually reach in the condition which would leave them free from foreign intrusion. He then adds:

" And for the ounce of slime which we had by political economy of competition, we have by political economy of co-operation, a sapphire, an opal, and a dimond set in the midst of a star of snow.'

We have the slime now, and especially in-the social sphere, but from the same malteri al, through individual freedom and fraternal co-operation, we may have in the firmament of the social world, stars shining down upon opals, sapphires, diamonds,—and not only this, but stars that are ready to descend in the genfle rain, or the pure dew, for the very purpose of washing the dust from these other more permanent forms, and then, rising in mists waves become mirors for each gem to see just the hue of light it wishes to appropriate, while in those upper regions they congaeal again to snowy stars.

And not only this sweet purity is what we want-is what all want, but we differ as to

freedom of co-operation and we are accured of advocating the evils which must exist under restraint and competition. Suppose the sand, clay, soot and water composing that filthy mass of which we have been speaking, had been blessed with intelligence, and an instinctive yearning for the purity of their own destiny; each feeling the grandeur of its own, but failing to see, to feel that the others had an equally grand, though distinct destiny to accomplish? What, suppose you, would one who had understood, have heard? Why just such a wrangling as we have in

The clay would try to have all become sapphires as their only hope for having sapphire on the brain, it could see nothing The sand would see only an opal heaven: the water be raving of the dewy sweetness, and chaste whiteness to which all should attain; while the soot, filled with a prophecy of its diamond glory, would mix with and blacken the whole.

But suppose that some partialy developed sapphire, or opal, or diamond, or liberated dew drop, should discover the grand truth that there was something else worth living for in the wide universe besides trying to become sapphires, or opals, or diamonds or dew drops and crystalized snow stars, -should see that each had a beauty of its own, and that all that was needed to bring out this beauty was freedom for each to work out its own destiny, protected only from the , encroach ment of the others; and seeing this, should proclaim it, what suppose you would be the result? Why, just what we have now, when social freedom is talked of among mortals.

"Freedom!" cries the clay, why, I have to fight all the time now to keep this ugly sand bank; if it would only become clay by giving it freedom it would be well enough to talk, but I have tried until I have lost all faith; you can never make anything but sand of it, and it must be restrained. I don't need your law, but the sand, the soot and the water does."

"Freedom!" groans the sand; "why, what could I do if that nasty blue clay was the whole time to keep it from overshadowing me now and if it was permitted to act out its own nature, I don't know what I should do: I can be a law unto myself, but the clay, the soot, and the water need external law to keep them in their places.'

The soot and the water would make about the same outcry, thinking that the other must certainly go to ruin, unless held to conditions which would keep them alike, and each making their standard the one to which the others should be held.

But each, in a state of freedom, would only need to learn to mind their own business to wit: Work out their own destiny. The cleansing power of the dew drop could then be made available without its being imprisoned and overloaded. It would kiss the undeveloped diamond, bearing away a portion of its dross without being condemned to eternal blackness therefor. If could mingle with the future opal, or rest upon the bosom of the yet-to-be sapphire, and then, exhaling in misty extacy of love, soar to the higher regions of the atmosphere, and come back a snow flake, with never a touch of contamination upon it.

It could do this, for in its nature it is not exclusive. The others could not do this; they could not dally with each other without pollution, that it were hard to be rid of; but each could dally with the dew drop and be the better for it.

In this mass of slime which we are considering, each of the ingredients would be only too glad of the freedom which would permit it to be what nature made it. But in the human mass known as society, the law which would hold people to the freedom which was limited by the freedom of others, would be the most terrible of restraints upon very many who are so afraid of having the law abolished; and especially the present law of marriage. Such would find more than they have now, and would need to have till they learned that freedom does not mean the right to control others to our will, against their best judgment and the intuithe methods of attainment. We ask for the tions and attractions of their own souls.

fe dew drop could mingle with the clay, urally exclusive, monogamic, I also believe; the sand, or the soot, and yet not belong to either; and neither could develop to their higher destiny, if holding the dew drop to the bondage of posession. But a grain of sand could gravitate to the sand, and become one with it; that would be its freedom. So could clay gravitate to clay, and soot to soot; for their destinies are one.

Let us not fear then, that freedom will take from us that which would bless us, or the reverse: neither let us say, when one advocates freedom, that they are advocating the slimy, filthy conditions which obtain, in a state of unnatural, unjust restraint.

Freedom and freedom alone, can do away with such conditions. Protected freedom, and lawless tyranny, are two very different things; and until tyranny is rooted out of the earth, freedom will need the protection of law; protection from outside encroach-

ments, not control in the sphere of individual liberty, as we have now.

So I repeat: those who argue so strenuously for law when we talk of freedom, will find, many of them, that they have more law than they bargained for. Freedom, so far from abrogating, only the more fully roognizes law. But law and legal enactments are too often very different things.

But I wish to speak more fully of the il lustrations above given—wish to say that they mean something more than mere poetry. For instance, what is said of the drop of water, the sentence: "The cleaning pow-rity, and make the grass spring up in the er of the dew drop could then be made avail-spring time. able without its being imprisoned, overload' ed. it could kiss the undeveloped diamond,' etc. itc. We use the above as a practical symbol. I believe most fully that there are bothmen and women who, like that drop of water, are not exclusive in their natures and cannot be in their lives: and that such may descend to the very depths or to what, measured by the one idea, pharisaical standard of morality, would be called such. Many do this from the soul intuitions, and in opposi-

flake, which, as a drop of water has been wooed by the sun and then chilled and sent back earth, I believe Henry Ward Beecher tobe such an one, and that the filth, the ing the soul-forces of love and wisdom into slim which attaches to him belongs not to himelf, but to the conditions in which he is held. You may think this a strange statemen but I tell you there is a chemical morality of which professors of moral ethics havefailed to take note.

Thre are suns with their circling planets and atelites in the realm of love, in the reals of the intellect and in the reals of soul as in the starry heavens. The question is not, shall our earth have one or a dozen moons, but des the reciprocal influence exerted, tend to reine, to beautify each, or the reverse? 1 would pause here to speak of the misapplication of the word promiscuous as it relates to this great question of social life. If I say to my neighbors, " My house is open to you will deem them angels. But when you my flends once a week and you are gen-find that they have not squared their lives by erall invited to visit me at that time." At your, or the public's idea of right, then you such time all who chose would feel privi- visit upon them the fierceness of your indiglegedto come, and I should have a promiscuous company; but I should send out -a clear-sighted soul, but blindfolded by written invitations to a few, I should here conditions. I most fully believe that he sees have select company.

Now it is urged that we as Free Lovers believe in promiscuity-in prostitution. This is utterly false. Promiscuity is without shoice amongst the many; prostitution is without the power of choice, whether bourd to one or the slave of the many. Promiscrity is prostitution, but prostitution is not necessarily promiscuity. Nature knows no postitution but unwilling subjection.

Haying thus given a true definition of these misuseo terms. I am bold to say that in a state of freedom there can be no prostitution in the strict sense of the term. But can we have promiscuity in freedom. I doubt it. I lo not believe that any woman is naturallyso low as to be utterly indifferent as to her exual associates; and unless we can

but how large a proportion we cannot know until Social Freedom is fully recognizedrecognized not only under the law, but by the moral sense of the people.

Here is where the conflict comes. Moral ethics, (I should have said, theological ethics,) declares that the desire for sexual change is an evidence of depravity, a temptation of the devil. But we as Spiritualistsepudiate the depravity dogma, and, looking their devil squarely in the face, find undeveloped sapphires, opals diamonds and dew

drops or starry snow flakes.

Men and women who are largely creative whose sex love is like, an irreprssible fountain, shut them from the light of heaven or from the higher, faculties of the soul, by teaching them that, on that account, they are vile, and they become like the water that. mingling with the sand, soot and clay, aids in making them into slime. But, teach them to permeate every sexual act—every sexual thought even, with the sunlight of spirituality, and all the grossness, all the impurity will be left upon the earth, but finer and purer than before, while the real life of thiswondrous fountain which we have been taught is so low-so filthy, only as legally directed, -the real life thereof will ascend to fall in the gentle dew or the refreshing shower, will help to make your gorgeous sunsets, and whiten your eternal hills-will spread your valleys with the emblems of virgin puspring time.

Sometimes the thunder and the lightning of the tempest may rock the foundations of a Plymouth, because covered conditions, stagnant emanations have filled the atmosphere with impurity, but they come only as a necessity, and they make, the air clear and

healthful.

" Beautiful," do you say, when we speak of spiritualized sex-forces? That form of the spiritual you can accept. What good would the dew or rain do the earth if they world and if left to the law of their own haled therefrom by the warmth of the sun? monogamists or celibates, as it does in using all our powers for the highest good by learning the law of our own being and then send-

all the acts of life. There are those who are born kings and queens in the realms of love-natural magnets, giving warmth and life to all within their radia. And there are those who can never feel condemnation from within for a mutual sexual act, whether legal er otherwise.

Keep the reflected condemnation which comes from without away from them, and the light from within and from above is unclouded. If such chance to be teachers or leaders and the organs of benevolence, spirituality, ideality, sublimity and language be large, they will be first in every good work and the light of their own souls will scatter so much sunshine about them, that nation. Such an one is Henry clearly, and has for years, the law of social freedom, which in the Hands of woman protected and sustained from false conditions, will yet redeem our earth from all uncleanness. But his soul, looking through his affectional nature, scanned it before his intellect did. I said affectional: I should have said love nature; for love is conjugal, while affection is fraternal.

Why did he not come out and declare the truths he saw and sensed? Why leave a woman to face the storm as she declares the higher law? | His very benevolence forbade; his love of approbation forbade, and

things conspired to hold him from the high position into which a woman has stepped. Brave Victoria : she has soared where many would have sunk ; but Henry Ward Beecher find such, we cannot find a naturally promistivity with the honor of the church and the world cous person. That there are those who are laid at his feet with the financial interests of with the honor of the church and the world naturally largely varietists, I most fully be- hundreds depending upon his course, with lieve, and that there are those who are nat everything to lose, occupied a very different

It is authoritatively stated that Editor La It is authoritatively stated that Editor Land is, onicests of not; for, masmen esthey do d from the circumstances of his trial, debarred from least of these, they do it unto me.

were no thieves there, made such by the and meade with the best interessing partition money's privations, if there were no drunk, use effort.

was pressed to the wall, property, gone, those for whom she had spent it, leviling, or turning their backs upon her; she could not go back, and if a path was found for her through Ludlow jail, the drawn sword of conditions forced her to walk therein or sink. It was death behind, and she could but die if she went forward; and it is her glory, that in walking the piratical plank, she wrested life from the hands of death and came out trumphant. In view of that triumph thousands are singing

"And I too, shall triumph, I fear not the jail; Since Victoria hath been there my check shall not pale.

It was fitting that a woman should lead in woman's emancipation, and fitting she should be sustained as she has been, for we must not not forget the sister and lover who have stood by her side. As I look upon the work of this time, I sometimes think that future ages will wonder if the present generation could produce but one Col. Blood Would that there were myriads, for they are needed to assist in wrenching from the hands of Church and State the power that holds all classes to one order of social life, even as those in the past took from thence the same power as it regarded the form of religious

We must not only have social freedom, but we must say to those who attempt to hold us to their standards, that we recognize no standard except nature and science

I spoke of chemical morality; let us now devote a few words to thet subject. When I use the word chemical, you will understand that I do not limit it to the strict definition of the schools. I recognize a chemistry in love; also an intellectual and a spiritual chemistry, though, in the last analysis all is spirit blending with matter. Without the two elements there can be no action-no chemistry even in the lowest of forms-all would be without form and void.

We were speaking of chemical purity A careful analysis of the laws of being will prove that woman's body is a chemical laboratory-that she is by the organic law of her being, a refiner. Man's magnetism strengthens women; woman's refines man. Man instinctively looks for refining influence from woman, and if he does not recieve it, he shuns, despises or abuses her. It matters not if he has brought her to that condition

takes man's magnetic life, refines it and gives it to him, and she thus, by the chemical law of her being becomes a refiner, a purifier to the man she loves, or the men, if she loves more than one. This being true, the woman who has no more masculine magnetism receives no more of the masculine element than she can elaborate through the chemical forces of her own being and give out purified, refined, more free from dross. Such a woman, counted from the standard of nature and science is pure, sweet, holy, in the social sense of that word; is so whether she associates with one or forty men. But let her be forced to receive more of the masculine forces than she can refine and purify through this chemical law of her being, or let said forces be such as she cannot appropriate, then she is impaired till they are thrown off. Woman in freedom would regulate this matter for herself and then instead of slime, we should have purity. Under the light of this law, just so long as a man furnishes health, clean life-power to the woman who has once leved him, she will will continue to love him, and giving him back a re-fined element from that which he himself has furnished, he will have no desire to leave her. But let him be careless, or indifferent, wasting his life forces and leaving her barren (there are more kinds of barrenness than criticism of the unread mind in the literature and one). Let him visit scenes that he knows would be revolting to her, loading himself with elements that she cannot appropriate, then he degrades her, robs himself, and there is no longer a marriage between them-they are divorced. Ignorance and outside pres-sure may hold people together, but knowledge and freedom are a much stronger tie. When men and women fill each other's being there is no danger of separation. You can cannot pull them apart. If they but parripening fruit of "Revelation" from the gods,
tially complement each other. tially complement each other.

Talk of having social reedom on the brain Say that this is a side issue to Spiritualism! Why, it is, the question of all questions, because it underlies all. If there were none in the spirit-world who have suffered from false social relations, if there were no murderers there, nade such by murder in the mother's heart against an unwelcome burden, if there were no thieves there, made such by the mother's privations, if there were no drunk-istic effort.

position from Victoria C. Woodhull. She ards there, made such because the mother's life-forces were drained untill the starved one took to stimulants to allay the insatiable prominence they chance to meet, while committee gnawings thus caused; if there were not there all those, and many more who were dwarfed from similar causes, then we might say that this was a side issue, that did not belong to Spiritualism. Away with e slavery of competition! Give us the freedom of co-operation.

The difficulty now is that society is incongruous, chaotic, and therefore diseased, breeding therein our multiform promiscuities and prostitutions that in turn make a hell on earth. When natural celebates mate with amorous companions, or when natúral varietists mate with natural monogamists, or monogamists mate with polygamists, as often happens in our haphazard customs, we must expect to reap a perfect social jumble.

Give us protected freedom and we wili bring order out of this chaos.

"THE 'MYSTERY' SOLVED

The 'New Departure of Victoria C. Woodhull Examined," Again.

BY J. H. W. TOOHEY.

Moses Hull has done himself a justice and the world of reforming thought a kindness in solving the mystery of the new departure of Victoria C. Woodhull. His issue is not with the woman, but her readings of the Bible and her assumed Revelations. He has read her papers attentively, quotes from them freely, represents her fully and gives her the benefit of self assertion; but he follows her reasoning with logical directness and impartiality. A biblical student himself, he surrounds he Scriptural assumptions with text and context, making "the Bible its own expositor," and the medium of her logical destruction. A friendly examiner rather than a severe critic, he writes kindly, reasons fairly and reaches the conclusion of the whole matter-"on the square."

In this way he shows the mystery is ro mystery to biblical students, and proves the new departure to be a badly constructed conundrum; that immortal life in the flesh is without authority or support in the Bible, while her theoretical Garden of Eden is more fanciful than orthodox, -having more in common with the ridiculous than the sulime. brief and in spite of the friendly inclinings of the reviewer, this latest effort to put the new wine of human experience into the old bottles of theological conceit, proves conclusively the absorbing of at-

ical assumptions.

Mr. Huir's examination being thus seeing and effective, its publication can hardly that of being timely and generally useful. Its critical pages recalls a long felt need of kindred efforts on the literature and philosophy of Spiritualism. For omitting all mention of the number and kinds & volumes issued from the Spiritualistic press in te interest of immortal life and the ministrations of pirits, and confining attention to the central though in eachthe attempt to enlarge and give certaity to the knowledge of another life—such review and critical examinations become necessities. Reglect here is to omit some of the best aids to intellectual education, and the surest method of detecting the unlogical aud non-scientific theorizings f writers. Nevertheless this is just what the majory of Spiritualists have done. More, they have imost cases ignored the reviewer and made issue with the critic,-failing thereby to develop thoroughness in the investigator, and certainty in the evidence. Naturally, there are conflicting opinions on the value of much that passes for spirit-maniestationshe animus of which prevents the growth of the Scientific method-marring intellectualconviction

Omittance however has not been wolly quittance. Very many who ignored the pulic reviewer and found fault with the Spiritualistic ritic, have assumed the office, and wisely or othervisely criticised whoever and whatever challenge attention. Some have added study to observation and think-ing in "spiritual things," balancing sef assertion by experience; but in the majority d cases the philosophy of spiritualism has proved nisleading; ending in regret and reaction.

The central mistake in this war on "human learning" has grown out of two as umptons, more or less common in most theorizing upon spirit intercourse with mortals; first; that every person is a medium for spirit control; second, that the needed intelligence is to be had from spirits rather than study or experience; and these y an evolu tion of mind continue to reflect the sil more ancient conceit, that progress and civiliztion are the experiences of men. To doubt this certral assumption has been and still is a heresy; todeny it, an offence not easily pardoned by the ulta-spiritualist. And to such an extent is this still caried, that in the few instance, when observing aid thoughtful spiritualists have found occasion to criticise some author or medium-editors, lecturers and non-professionalists have waited in condemning such pressions of opinion as un-friendly to spiritualism, and in conflict with the best interests of spiritual

This phase of experience is dwelt upon, becau e there are those who flatter nearly every person of men and committee women are made exceptional to criticism. This may be natural, for it shows they occasionally get into good company, and desire to make friends: but when such people publicly boast of their fidelity to Mrs. Woodhull, and directly or indirectly censure Moses Hull for his much needed review of her assumptions, the practice has degen-erated into moral "looseness." Even Mr Hull Even Mr Hull himself leans in the same direction, and informs the reader in the preface of "The Mystery Solved," that he feels almost inclined to apologize for inflicting his pamphlet upon the world, and gives the following reasons for so feeling: 1st., Mrs Woodhull has occupied a prominent position as a social reformer; 2nd., She had secured the confidence and affection of the people; and lastly: he (M. II.) was proud of her-of her courage and ability, and permitted what seemed to be her virtues to atone for many of her faults. Then comes this singular confession-" I have frequently defended her when I knew she was clearly in the wrong. I did it because I believed in her right to be wrong, when she was sincere in that wrong." (The italics are mine.)

It forms no part of my present effort to analize the assumption that a person has a right to do wrong, so long as the individual is sincere; but it may appear before the close of this review, that the tolerance and support extended to Mrs. Woodhull under such convictions, was as unwise, as the philosophy of that tolerance is removed from being self evidently true. And for the obvious reason,

that the same or kindred feelings that prompted Mr. Hull to withhold his mature and searching judgment, he knowing her to be in the wrong, might induce a less independent person to act the part of parasite and coward. That Moses Hull has been neither, needs no proof; that he is not likely to become either is more than proved in the review under consideration; and yet it is a truth worthy of all acceptation, that the habit of mind and

-"form by unseen degrees,
"As lakes form rivers and rivers run to seas."

In thus vindicating the office and uses of the critic, I hope no one will forget the difference and the distance that separates intellectual analysis from abusive common place; nor imagine because I intimate that Mr. Hull should have criticized Mrs. Woodhull when he knew she was in the wrong that wrong being a part of her public ministry that I have any intention of performing what he neglected to do. On the contrary I would like to be believed when I affirm my regret at the issue she has made and the logical relations she now sustains. More, I will add, however un-philosophic it may appear to the "whatever is, is right" philosopher, that I am sorry that she has broken cov enant with radical thought, and taken up with a ream not the critile or The woman, out the theorist the occasion for my dissent being of her making, not of my choosing. Not but what I have found occasion to differ from her before she became a Bibleite and an anti-naturalist; but seeing she had so many critics and was receiving so much abuse, it appeared to me better to show my respect for heroic offort in her labors by silent co-operation, than public criticism. I felt so after taking some pains to find the method of her reformatory madness, for like Byron, I became convinced she had the right to complain and say

Hear me my Mother Earth! behold it Heaven! Have I not had to wrestle with my lot?
Have I not suffered things to be forgiven?
Have I not had my brain sear'd, my heart riven?
Hopes sapp'd, name blighted, Life's life hid away? And only not to desperation driven, Because not altogether of such clay

As rot into the souls of those whom I survey." (TO BE CONTINUED.)

Original Communications.

Constitutional Amendments.

Slppery Blaine dodges the main question, leaving it still open to vex us in his artfully worded Constitutional (School) Amendment. Add therto

"That no aid shall be given by the United States to any school wherein religious instruction is given, religious text-books used, or clergymen, or religious persons are teachers."

Also, "That no person who has attained, or held the rank, or command of a General shall be elligible to, or hold the office of, or act as President of the United States."

And, "That every convicted Editor, and every other person shall have the right, benefit and use ot a writ of habeus corpus, and the right of appeal to the Supreme Court of the United States for a review of the justice and legality of the conviction and of the sentence, with power of discharge or ordering a new trial in a competent court other than the one which has already convicted the ap-

Regarding the first amendment, our history shows Grant to be correct-" that the education of a soldier unfits him for civil administration."

Religions always have and, will smell of the slaughter house.

It is authoritatively stated that Editor Lant is, from the circumstances of his trial, debarred from least of these, they do it unto me.

an appeal or the right of a writ of habeus corpus Had not you liberal editors better see to this thing before you follow Lant? The church has tried moral sussion long enough upon you fellows. The Young Men's Heathen Association are picking off your skirmish line. When they have digested Lant and his family, whose turn next?

Or, what is better, who will take the shortest road to right this wrong by making the charge against some prominent Boston or New York editors of sending obscene and wicked papers through the United States mails? That is the short road out of this Young Christian obscene trap. Stirup one of the bare leg Weeklies; say Frank Leslie's Day's Doings. He has money to test the law.

Mrs. Woodhull states before the Senate Committee that it cost her \$50,000 and she was 31.days in Ludlow Jail, because the perjurer, liar, forger, and U. S. Christian Comstock, holds that Congress means newspaper when it says paper in its Obscene Law. See the devilish persistance of these Beecherites to make the same charge against Lant which failed against Mrs. Woodhull. One difference was Judge Benedict sits under the drippings of that pious fraud, Beecher and has thereby learned what is obscene and lustful to the church.

Yours Truly, WILLIAM WINSLOW BENNETT. 344, FIFTH ST. JERSEY CITY, N. J.

Cast Out of Babylon.

BY ANNIE E. HIGBY.

I see a little article in the CRUCIBLE of Jan. 1, stating that Lizzie Corcoran "knew that she and her child would be pariahs and outcasts until they passed the portals of the tomb." I have a child, and was never married, and if it makes us pariahs and outcasts, I intend to know why it does, and by whom we are thus condemned, It is manifestly an unjust tribunal that condemns unheard; and I want a hearing. I am not a prostitute; I have never sold myself sexually, nor given myself in antagonism to my God-given instincts of right in the matter of sex. I could not have maintained my virtue and health had I been married, but would have had to debanch myself with the children of sin, and I do not hesitate to say that I am proud to be thus outcast for my fealty to the right, rather than to be partaker of the respectable marriage in-iquities, and I would as soon get drunk and lie down in the gutter, as to get married and submit my body to these respectable abominations. By whom are we outcast? It it by the bellow and ere they bloom, by this most internal of abuses, by the male masters who own them, and go with them down the dark road that leads to perdition, and by the "old maids," those poor deluded fools, drying up body and soul, vainly trying to gain the approving smiles of ignorance and sin, for they do not get it after all. This may sound hard, but it is true, and justice demands it. This is no idle assertion: it can easily be proven true. The children born out of marriage, according to nature, the womb bearing them being subjected to no abuse, are better than those born in marriage, with its terrible and ignorant abuses.

These abuses the marriage system teaches, but marriage-ites, having been taught by Free Lovers may now try to put their foot into the free love shoe, and some few of them, to some extent, and partially may succeed, so far as escaping sexual abuse goes, but yet wearing the unclean marriage garment, and thereby giving it their sanction and moral support, they are equally guilty with those who commit these terrible offences, and are responsible so far as their weight and responsibility goes, or the whole of them. Those who are knowing o an ofiense, and give it their countenance and upport are equally guilty with those who commit offense. I, who have only sought purity and truth, and who hold sacred as my life, my children's best interests, physically, intellectually and spiritually, dare not have anything to do with it, and it is high time my side had a hearing, that woman's vo had a hearing in these matters. Of the children of women who are, or seem to be marriage-ites, but who have borne children out of marriage, a large per centage are better organized than those born in marriage, of the same class, if the mother has not through fear, done ought to injure either herself or child, and it is the organization that saves or damns principlally; and there is no god outside of barbarism that will damn, simply because the marriage ceremony is present, or wanting, it being as irrelevant to salvation or damnation as the bands a a child is swaddled in, only, like them, it is apt to do a vast deal of harm.

Then I would say to all those who have children out of marriage, fear not your contemners; their stones are cast in ignorance and error, and if they are brought into the light they cannot maintain their assumed position of goodness, and I would also say, it is better to fear the ignorance and error that would blight the soul's choicest powers, than to fear the ignorant people, blind lenders of the blind, who can only hurt the body, and it makes no difference whether I and my child, personally, are outcasts or not; for, inasmuch as they do it to the

Letter from Thomas Cook.

DEAR CRUCIBLE:

We obeyed Horace Greely's injunction and went West. After journeying leisurely along through Connecticut and stopping a couple of months in Brooklyn and New York, speaking twice in Hary Hill's Theatre. Here we find an ample field for labor. After you left here they had no shepherd and like sheep went astray. I found every thing ripe here for building up a new society Dr. McFadden has been indefatigable and on Sun day the 16th, we organized, electing J. C. Graft's secretary and Mrs. S. A. Wakeman Cook corresponding Secretary. Our place of meeting is in Druid Hall, No. 452 Milwaukee Ave., holding three meeting each Sunday mornings at 10. 30, A M. 2 and 7:30 P. M. I am engaged to speak for the society on Sunday evenings indefinitely. Monday the 24th, I go to Oxford Ind., for a weeks work, Monday the 31st, to Palestine Crawford, Co. Ill., and Monday Feb. 7 to Mungerville, Michigan. I shall spend the week days of each of these weeks in the places and vicinity named returning to Chicago to speak each Sunday. I have other routes in waiting in all full theee months work ahead. Inquires are made for Moses here and he would unquestionobly draw a large house. The stray ones are beginning to flock to us. Our little Hall was well filled last Sunday. Send she CRUCIBLE or CRUCIBLES and we will solicit subscriptions and distribute sample copies. Ever yours.

THOMAS COOK. 578 Milwaukee Ave., Chicago, Ill.

The Mutual benefit Union.

The conduct of Victor L. Woods and others in relation to the "Mutual Benefit Union," in Pike Co. Pa. reterred to in your paper of Jan. 15, reminds us of that of the crew of Columbus when he was on the eve of his entry into the New World. Their faith failed them, and their hearts turned back to the solid ground which they had left behind them when they could see nothing tangible ahead.

I met the parties referred at the "Mutual Benefit Home" last summer, when they seem to be in harmony with their surroundings, and comparatively happy and hopeful, though at times somewhat changeable in their moods. I do not doubt their honesty of purpose; but think them hasty and inconsiderate in their judgment. I have also met Phebe J. Howell, whom I esteem as a strongminded and honest woman; but she has strong prejudices, and has been educated in a school which does not make due allowances for variations from what are generally received as orthodox rules and regulations of society. E. Z. Wicks is a powerful spiritual medium, and is doubtless being used by unseen intelligence for some progressive work for humanity. His personal acts, like those of may be subjects of criticism, for point,

A Consolation.

Moses Hull: Dear Sir: My experience in Spiritualism is quite recent. When people lose children loved as they love themselves it makes them anxious to know about them to a certainty. The old fashion is to receive consolation or else words of comfort from the priest with mere guesswork and conjecture on the part of the bereaved.

We have lost children-one last June who had just arrived to the age of womanhood. In our despair, we have made the effort with another family to obtain some tidings from our lost ones. Some three months since, we commenced our sittings, and I will say we have had some wonderful manifestations. We have our visits with them every tew days by table-tipping, and two in our family are being developed as writing mediums. We are greatly relieved. We lost a daughter eight years since, aged 24, who was a member of the Baptist who never made any profession; but he was a and in each other's society, which proves the old of my lectures: S. G. Mc EWEN. theory a little erroneous. WESFIELD, N. Y.

"The Mysterious."

DEAR HERMIT: We wish to express our appreciation of your most sensible article—"The Mysterious"— which we have just read from the CRUCIBLE.

We have no sympathy with such shallow absurdities as Mrs. W's. "Great Mystery," and Mrs. B's. "Art Magic," and are sickened at seeing the childish weakness of so many of our Spiritualist friends, who are so gullible as to believe in, and support such marvelous folly. Your article has the ring that is music to our ears, and we give it a joyful welcome.

"A fellow feeling Makes us wondrous kind." Your Brother and Sister,

DR. G. W. KEITH. MARY A. REED. ZELRA COTTAGE, STOUGHTON, MASS., Jan. 18.

Lost Women.

We commend the following thoughts to the public: " Has it ever occurred to you what a commentary upon civilization are these lost women and the attitude of societyto wards them? A little child says from her home enclosure and the whole community is on the alert to find the wanderer and restore it to its mother's arms. What rejoicing When it is found, what tearful sympathy what heart-

iness of congratulations. There are no harsh comments upon tired feet, be they ever so miry. No reprimand for the soiled and torn garments. No lack of kisses for the tear-stained face . But let the child be grown into womanhood let her be led from it by the scourge of want what happens? Do-Christian men and women go in quest of her? Do they provide all possible help for her return or if she return of her own notion, do they receive her with such kindness and delicasy as to secure her against wandering? Far from it. At the first step she is denounced as lost—lost! Echo, friends and relatives-we disown you; don't ever come to disgrace us. Lost, says society indifferently. How bad these girls are. And lost-irretrievably lost-is the prompt verdict of conventional morality while one and all unite in bolting every door be tween her and respectability. Ah! will not those lost ones be required at our hands hereafter?

Luther's Amours.

Is there, can there be, any doubt about what Luther ment when he said, "Be thou a sinner, and sin boldly; but still more boldly believe and rejoice in Christ. From Him sin shall not separate us; no. though a thousand times in every day we should commit fornicatio or murper?' To Luther, forniation was only equaled, or at least approached in iniquity, by the crime of murder. Now, it is not known to every Protestant-and those who do know it will not acknowledge it-that fornication was the origin of Protestantism. In other words, if Martin Luther had not violated the tenets of the Catholic Church by adultary with Catherine, of would never have been excommunicated; and if not excommunicated the Reformation had never been inaugurated. And so also the author of the English Episcopal system organized the offshoot church, that he might exercise the sexual right denied by the Church, even though he murdered his wives as fast as he married them. Such is the origin of the present Christian system .- Pacific Liberal.

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

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W. S. BELL'S LECTURES.

since, aged 24, who was a member of the Baptist Church. Our son who died last June aged 21, three in any part of the country. Those wishing to com municate with me, can address me at-No. 55 Foster street, good boy. They inform us they are both happy, New Bedford, Mass. The following is a list of the subjects

- volution '
- Darwinism Life and Literature of Samuel Taylor Coleridge.
- Charles Lamb. Robert Burns.
- Thomas Paine.
- Christianity Opposed to Civilization, Religion Antagonistic to Science,
- The sayings of Jesus.
 The Resurrection of Jesus.
- The Deluge.
- Geology.

APPROACHING CONFLICT.

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The United States Government to be overthrown by a conflict of arms, and to be superseded by a military Dictatorship. Within five years the first blow will be struck by the Republican Party that will end in a complete defeat of their assumptions, and final overthrow of the American Republic. Politics, Religion and the aspirations of the industrial classes, woman's rights and Socialism to form the insense.

Industry and Liberalism will in the end be victorious, and the accumulated wealth stolen from the toiling millions, will be confiscated to meet the current expense of the war. The nation is slumbering upon the brink of ruin as unconsciously as it was the hour when the first gun at Sumpter anounced the approaching downfall of African slavery.

Slavery.

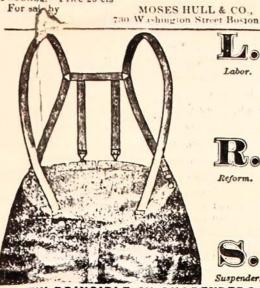
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That in the new order of things the law is to be written, not on tables of stone, but the heart. This pamphlet argues that the time has now come when every one shall sit under his own vine and fig tree. The Dispensation called the "Kingdom of Heaven" is now upon us. In that Dispensation they shall

NEITHER MARRY NOR BE GIVEN IN MARRIAGE, But shall be as the angels in Heaven. This little work is a sequel to a former publication, entitled "That Terrible Question," as "The Contrast" is the sequel to "Question Settled."

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CONDUCTED BY MOSES HULL & CO.

D. W. HULL, Associate Editor.

730 Washington-St. Boston, Feb. 1, '76

HAPPINESS IN MARRIAGE.

The editor of the Boston Investigator says :

"The happiest people we know of are married to your being's core. people, and the best of those who are not yet married are forming that interesting companionship as fast as they can. That tells the story Br. Marsh, and proves our argument that marriage is natural, and that the difficulty attending it is not in the institution per se, or of itself, but in the ignorant, wayward, cross, and crabbed men and women who abuse it; and when they learn to behave themselves they will as soon think of quarreling with the sunshine, or with a good dinner, as with their married life."

Bro. Seaver is a splendid preacher but when it comes to practice he is not there. One would think a man who could make such a statement as the above, would incline to take his own medicine. Now could we read such statements as the above from those who were enjoying the bliss of wedded Mazetlan, "Mazetlan." Now could we read such statements as the above life, we would incline to believe it, but coming from Bro. Seaver of the Investigator or Bro. Colby of the Banner of Light it won't go down. Is Bro. Seaver "about forming that interesting companionship?" If so, would it not be well for him to wait until he enjoys the bliss of the married state a few months before he undertakes to de-

Seventy thousand divorces obtained in one year tells one part of the story. Seven murder trials of husbands and wives for killing each other, pending at one time in the State of New Hampshire, describes in better terms than we can, the happiness of average matrimonial alliances. Less than a week since, the wife of Mr. McKenzie, an M. P. of Toronto, Canada, fled with a Mr. Brydges from "that interesting companionship That same day Samuel Hopkins of the same city wanted to get out of this same kind of "companionship," and succeeded, by smashing his wife's head with a hoe, and stabbing her with a butcher knife.

marriage institution per se. The trouble is "in women who abuse it." Very well, these women are not fit for the institution. Now we humbly suggest that the institution is fit for no others-others do not need it. It is a pity for any person to be legally bound to an ignorant, cross or crabbed person, but persons not ignorant, cross or crabbed will do right by each other without the institution.

Bro. Seaver does not see any difficulty in the

Now in opposition to Bro. Seaver's statement we will say, we know many married couples and many who live together with no tie to bind, save that of love, and in every instance we find the latter by far the most happy. In not a single instance can Bro. seaver find any happiness conferred by marriage, that the same parties could not enjoy if there never had been a marriage ceremony in the world.

AN APPEAL TO THE LADIES.

We firmly believe the world is to be saved from sin, insanity, disease and misery of all kinds by social and sexual freedom. The women are today the greatest sufferers on account of our present marriage system; it seems to us, it is there fore their duty to make a thoroughly energetic effort to break the chains. The growth of freedom is like the growth of everything else, it begins the individual. We must before we can save the race. Now will the women who believe the CRUCIBLE to be in the right, take hold of this work?

It is needless for us to repeat in every number of the CRUCIBLE that it has never paid its expenses; nevertheless it is so. But were it different, were the CRUCIBLE now bringing a fortune to its proprietors, the world needs the light which is imparted only through its columns. We cannot educate the world only as we can get a hearing. You have it in your power to enable us to talk to ten thousand persons, and that within one month. Will each of you take a CRUCIBLE in your hand and go from house to house among your friends and try to get them to subscribe? You will thus bestow upon your neighbors a benefit you cannot bestow in any other way. Individually, we intend to write more on the questions on which women and girls are directly interested, in the coming year than we have ever done in the past.

Our CRUCIBLE has never in any sense of the

cause we are "bound hand and foot" by poverty. Unhand us, give us an opportunity to write or study something beside the question as to how many hours of manual labor the propriety of the CRUCIBLE can endure, or how money care besibly be raised to pay for rents, blank paper and press work, and we will make a paper so full of life and thought, that each number will thrill you

Now will every woman or girl who reads this, devote one half day to getting us three month sub cribers? If so, we promise results upon the world, greater than can be told. Go to a Christian revival meeting and see how Christian ladies get around the unchurched and plead with them to come in, and with such examples before you make one effort in behalf of those who need the light we have for them.

NOTE FROM LOIS WAISBROOKER.

Moses: Crucible received and read, I see you have made a little mistake in my article. I do not want your readers to think I am so precise as to say "twice I saw some gorgeous flowers," etc. It

I have read the criticism of the "New departure and among your numerous correspondents put me dew with Lant. I do not accept the Bible as authority for anything, but I had as live take it from Woodhull as from Moses Hull, and as to what is taught or intimated in the "Departure," I think I understand it, and I believe it possible of attainment. There, set me down luny if you choose.

I send you a subscription for two years, and I know that you will count that evidence of sanity. LOIS WAISBROOKER.

San Francisco Jan. 13. '76

REMARKS. We offered sisten Woodhull the use of our columns to convince us of our error. She, for reasons known to herself, has not accepted our offer. Very few have better use of the pen than the writer of the above. Our columns are open to her. Will she take up our errors in those articles and point them out? We want nothing but truth. Now that Victoria has given us up to hardness of heart and reprobacy of mind, we plead with L. W. to lead us into the light.

KNOTTY QUESTIONS.

Moses Hull: Dear Sir: While I do not endorse all you say, I find myself bound to tell you that in many respects you have thing that from swered either by yourself or others, and that is:
providing it is all right and according to nature, that men and women live together no longer, than they mutually benefit and increase the happiness of each other, what, then is to become of these women whose youthfulness has passed, whose piquency and exhuberance are gone? We wo-men very well know that man in grey hairs and spectacles still presents an attractive side for us. But how is it with us? Do grey hairs and wrinkes, somewhat dead emotions and shriveled forms possess any attraction for the men? In other words, would they find in a woman of thirty-five the attractions that they would have seen in her ten years before? I fear they would not; and yet as age advances she needs him all the more and, 1 think her affectional nature is all the more active (but not her amative) what then, I ask you, are these women to do?—Those who have no money, no visible means of support-I am sincere

Boston. Jan. 14. '76.

HELEN McMaine.

Admitting that the questions above propounded all have their foundation in fact, there is the same trouble with the writer that a ffiicts nearly every one else; that is, she makes an effort to do what Jesus supposed to be a dangerous undertaking, that is to put " new wine into old bottles." In olden times men to outward appearances, loved, cherished and protected their wives because the law required that of them. The sister fears that ladies will not be so attractive when they get old and men without law will forsake them for new flames.

In reply to this we will say woman as she advances in age will or will not loose her passion, if she does not retain her amative power and her companion does, she should be glad of some adjustment by which she would not be compelled to yield her unamitive person to the gratification of one who retained the vigor of his youth. If on the other hand she does retain her amative force she will with that, retain every thing that will attract

the opposite sex. In response to what is said of aged men, we in behalf of a very large majority of our sex can say that as we mature-ripen up-nothing on earth is so attractive as a mature " Mother in Israel." We love them-we find our highest pleasure in their thousand times for the lack of physical vigor. mark of distinction from other deities.

word been what we designed it to be, simply be- When this is not the case it is because the man himself has not appreciated the "true riches.'

No, when ladies are not in their younger days raped and abused by their husbands or others, they do not as they advance, loose their amative feelings Nature is not out of joint-man was not made to retain his amativeness until three score and ten and woman to loose hers at five and thirty. Many women have yet to learn that through the proper mental, spiritual and sexual blending, she is to carry the sexual vitality of youth into the maturity of

Yet there will always be aged women, aged men, sick persons, cripples and children, who will need love and care. They must be provided for something on the plan by which our children are now educated. In our present society the best intentioned husbands, fathers and brothers die or become sick; in such cases dependents can only do the best they can. There should be more than the brittle thread of the life of one man between these persons and starvation. The strong arm of the whole community or state should be thrown around the helpless.

A HARD PLACE.

If the newspapers are correct, Chicago must be a bad place to live in. One of its leading papers

"Gamblers bunco men, and thieves are allowed the absolute freedom of the city. They literally swarm in our public thoroughfares, even blockading the sidewalks. They carry their pistols openly. Their gambling hells and dens are kept in full operation, not only in the night time, but, alas, in broad day light. They insult, swindle, rob, assault and kill people with impunity. They hold the business section of the city in absolute terrorism, and there is no redress for it."

Chicago should come to Boston and learn a lesson; we send our worst men to Washington; the most of the other rogues are used up for govenors, representatives to the legislature and other officies. We give them so many chances to rob and steal that they neither need to gamble or kill people,

> THE GODS. [CONCLUDED.]

THE GODS WERE, MANY OF THEM, SPIRITS OF DE-CEASED PERSONS.

act that most of the gods have been born, became heroes, and finally were dignified with the honorsble tittles of deities. Mr. Lubbock says:

"There is no difficulty in understanding. that when once the idea of spiritual beings had become habitual-when once man had come to regard them as exercising an important influence, whether for good or evil he would endeavor to secure their assistance and support. Before a war, he would try to propitiate them by promising a share of the spoil after vicotry; and fear, even if no higher motive, would ensure the performance of his promise."

Even Saturn is said to be a son of Uranos and Ge, (Heaven and Earth). Jupiter was a mighty hero-a son of Saturn-who became a god after he had overthrown the Titans. Hercules was another mighty hero-god whose reputation was established on his prodigious strength. We do not need to remind readers of the Bible that the same great qualities are applied to Jehovah. He was the chief god. There were none like him in heaven and earth. The only difficulty seems to be, to tell where the man left off and the god be-

When in connection with this, it is realized that gods were limited as to power, we can see how easy it was to give these spirit gods characters of bian for God), Ab-Ad-On, Ab-Sal-Cm. Then taktheir ascenscion lent enchantment to the view. This view is sustained in the Bible as well as hisout of the earth;" and when she described one say nothing of that everlasting Jah which occurs of them it proved to be the spirit of Samuel the prophet (1 Sam. 28:13). The Chaldeans called those influences, which were similar to those which control modern spirit-mediums, gods (Dan. 2: 11). Jehovah, himself, claims he is an angel, or a departed human spirit (Ex. 3), and in no place do we find evidence that he was anything more than an angel. Look at it as you will, there can be no kind of doubt that the spirit calling himself Jehovah was once a mortal, born of woman, who, upon his apotheosis became the guardian spirit of Moses. and who up till tnat time had been nameless, and society. Their rich experiences have imparted to finally assumed the title of the Chaldean Jao, or them an intellectual wealth which compensates a the Greek Jove as his name affixing the hovah as a

ASTRO-THEOLOGY.

These gods were all astrological characters : Indra, Ormuzd, Odin, Jupiter and Hercules, had each twelve subordinate deities who seemed to rule over the twelve months of the year, while the twelves run through the Bible in various forms, as the twelve patriarchs, the twelve tribes, the twelve apostles, the twelve gates, the twelve manner of fruits, etc. After pursuing the subject to its present length,, we should hardly be justified in now taking up either the astrological or sexual aspect of the question, and make any labored argument on it. Mythologists now admit the astrological character of the Pagau deities, and those wishing to follow out the astrological character of Jehovah are referred to our pamphlet on the subject.

DOCTRINAL AND CEREMONIAL SIMILARITIES.

The student of the various religious, cannot but be struck with the remarkable similarity of, not only many of the names running through the various theologies, but of some of the rites and ceremonies. We have had occasion before to refer to the similarity ot some of the cosmogonies to ours. There are other points of similarity. The Hindoos, Phenicians, Egyptians, Chaldeans, Scandinavians and Greeks all had floods. The Egyptians, Chaldeans and Indians of Mexico all had an Exodus. Many of the pagans had their sanctuaries, having arks within them, like the Hebrew sanctuary. All pagans had their sacrifices to their gods, and nearly all of them observed the seasons of the moon. A number of them kept the same holidays and Christmas and New Years. The Phenicians, Egyptians and Chaldeans observed the rite of circumcision long before the time of Moses. The priests of Egypt dressed much the same as the Hebrews did, and consuted their deity by means of the Urim and Thumim, whatever that is. The Hindoos, Egyptians, Persians, Chaldeans, Hebrews, Greeks and Scandinavians all expected a general conflagration. Nearly all religious, except that of the Hebrews, had places of rewards and punisments after death. There are the same divine representatives of good and evil in all systems of religion, and what is more, the relations they sustain to each other are so similar that the god and devil of one nation might easily be mistaken for the god and devil of another, if the names had been pronounced alike THOUGHTS.

There was just sufficient difference in the pronunciation of their ecclesiastical names to show that while all religions were akin to each other, and had a common origin, yet they were not precisely the same religion. This may be illustrated in various ways:

1. By the name of their gods. The Chaldeans had their Jao, the Greeks their Jove and Jupiter, the Apalachits in Florida their Jaovas, the Chinese their Joss, the Hebrews their Jah or Jehovah. The Persian had his Ormuzd, the Hindoo his Aum, the Amouite his Amon the Egyptian his Om or On, and the Christian his Amen. And from this, the Hindoo has his Br-Aum (Brahma) the Hebrew his Abr-Ahm and Sol-Om-On.

2. By the names of their devils. The Hindoos have their Devils, the persians their Divashpatis, Irish their Dhus, and the Greeks their Demons and Diabolus. In the Egyptian, Hindoo, Persian, Greek and Norse Mythologies, this is represented as a serpent. In the Greek, Hebrew Norse and Christian Mythologies he is a hydra and a dragon.

3. The names in our Bible are made up from the other Mythologies. Abraham is Brahma spoken it was customary among the ancients to apotheo- backwards. Abr, Ab, and Ad are words signifysize their dead, and when it is known that these ing father. When attached to Aum the inference is plain. Then there is Ab-El (El or Allah-Aragreatness, as distance from the time and place of ing the Els, we have Dani-El, Gabri-El, Lemu-El, Samu-El, Micha-El, etc. Then there is the Aum. Om, or On, taking its place in such words as Soltory. The woman of Endor saw "gods ascending Om-On, Gersh-Om, Am-r-Am, Am-Aziah, etc., to more names than any other syllable in any lan-

> Whoever takes up the Hebrew religion with its nomenclature, rites and proper names to examine as the geologist examines a tossil will be richly repaid for his trouble.

We have now finished our subject for this time. We could not in the limits of our paper take up the subject in detail. It is extremely embarrassing to undertake to write under limitation when we feel that the subject is obscured for want of elucidation. We shall from time to time as we can find room publish comparisons between Heathen and Christian Mythologies. We have an unpublished volume on this subject, from which which we shall select. D. W. H.

WAYSIDE (FIRESIDE) PENCIL-

I have just concluded the reading of an article in one of our exchanges, entitled "Woman the Weaker Vessel." It is very essential that now and then some "Lord of Creation" should come to the front with this text, or woman in these days of advancement, might really think she had reached some round on the ladder of progress where she might stand nearly man's equal. From time immemorial, she has been constantly reminded of her weakness, continually anathematized and tormented with the idea of her inferiority. When a child, she was paralyzed with the knowledge of her significance. Through maidenhood, the thought of her littleness hung like a dead life the knowledge that she is regarded an inferior, has muffled the rich music of her soul and crops the wings of her brightest genius.

I am willing to admit that the female element in humanity is undeveloped and uncultivated. I will grant that woman is as weak as represented by our big brothers; but why is it so? Nature has molded as fine an organism for the female as the male-given it as perfect a brain; strung the woman sonl with all the exquisiteness that it were possible to give to the human; she lives at times in the world of beautiful thoughts; thrills, in the realm of holy emotions; bows in admiration before giant intellects ; loves and appreciates true greatness, and yet submissively treads the narrow way allotted to her sex, becoming many times, mentally, socially, spiritually paralyzed, through inactivity or a pervertion of her powers. A few of us women are heartily sick of all this meaningless talk about "woman's sphere." Silly, drunken, half-idiotic men, whose wives and mothers keep the family ship from sinking, tell us in egotism and pride, of woman's weakness and incapacity to mingle in public and civil affairs. I have heard men (whose minds when compared to those of the women whom they were denouncing, stood in the relation of a penny whistle to a grand organ) harp on the old strain of "woman's appropriate sphere." I once knew a man who allowed his wife to build the fires in the winter, shovel the snow from the doors, milk the cows, and clean out the stable, yet was terribly afraid she would get " new notions "

want to vote, etc. That would be too bad; heard him say, frequently, it would unsex and demoralize women to go to the polls. I finally asked him what the influence on women would be if they were all turned out to take care of the horses and cattle? Such men talk as though women were amiable beasts with no souls, capable of bearing their burdens. Supposing, for the sake of the argument, I admit all that is said on this side of the question, does it make woman's lot any less deplorable? Who is to blame?

What more could we expect? The world has always warred against the advancement of woman. Those whom she has loved and in whose judgment she has confided, have never wearied in reminding her of the frailty of her sex; liability to err, to be deceived, etc. always concluding such sermons with the following emphatic injunction: "Be a true, virtuous woman!" Society regards the woman true who subscribes to its conventionalities and forms, although they war with every instinct of her nature. According to the standard of society, the woman is virtuous who take upon her the obligation of marriage and lives under its covenant though she prostitutes herself in so doing. What though her love turns to ashes, as the real character of her protector (?) is discovered? What though her soul sobs out its anguish at the betrayal of human nature? There is no redress. What if she claims the right to her person, lest she may become freighted with unwelcome maternity, and be compelled to develop sinners for the lust of her legal master? The State tells her she is the property of one who bought her, paid for her, had it recorded, and therefore, she cannot control her own body. If she turns to the Church for relief, she hears an old sermon preached from the ancient text: "Wives submit yourselves unto your husbands." If she rebels, and seeks to adjust matters herself, she becomes the target of denunciation from every free-luster in the community. She may persevere, climbing slowly upward, loosening some fetter at every step until at last she stands in the glorified air of freedom, then her womanhood asserts its dominion. She reigns queen in the realm in which she moves. No man dares to presume on her independence, the air that surrounds her is

Oh, woman! how long will you allow man to or dissolved, and having exchanged ideas and sen- be as destitute of honor as their persecuting neighof labor?-to trifle with your affections ?-to prostitute your maternal functions? Your weakness weakens the nation : your loss is hnmanity's loss. Will you remain content, perverted in body, inactive in mind, thus " sending a destructive palsy down through succeeding generations."

Genius and talent cannot ripen where a false society molds and shapes the life to its model. There can be no greatness where despotic law prescribes the bounds. To develop strength of body and mind we must have freedom-freedom to think freedom to grow. Intellect expands and health blooms in freedom's beautiful fields. Knowledge develops in the hermitage of secret thought, where weight upon her energies. Through her whole is sweetest and truest where it is the freest. Society does every thing by rule, and that rule usually crushes the soul out of what is done. She loves, marries, aye, worships God by rule. Why are the boundary lines around man so elastic and those around woman as firm as iron?

If woman had been properly educated, inspired with great aims, grand and brave resolutions, instead of being regarded as the weaker vessel, she would have impressed the world with strength, activity and moral vigor. I reverence a stout-hearted, high-souled, brave woman. When we have a race of noble women we will have a noble nation.

BRUSH HEAP CLAIMS.

The early settlers in the West when they wanted piece of land, made a claim on it-that is they ouilt a house, cleared a spot of ground and moved on to it. It was considered a breach of honor for any person under such circumstances to enter their land from under them, and it would probably have been worth a man's life to have done it in those times. Others who were not prepared to move on would build a house, which was a sufficient protection against the encroachment of other pre-emptors. In time, from this it came to be considered sufficient guarantee of a claim to cut down a few bushes and build a brush heap—a duty performed in an hour. This was called a " Brush-Heap Claim" and nearly every unmarried boy over twelve years old had a brush heap on the corner of a piece of land, which was patiently holding the same for him until such time as he should be prepared to take personal posession and improve it.

brush-heap claims, when we have heard of the various covenants, or agreement between partiesthat they would some how live together without the sanction of the law. These proclamations are virtual "brush heap claims;" they amount to just

"I, A. B. have a right and title in C. D. by virtue of an agreement, and while I warn all men that I have no respect for the marriage-law, I shall expect them to respect the right and title, I have in her (or him)." And vice versa.

This is all well enough, provided C. D. like the land upon which the claim is made, does not know how to prohibit any improper or uncongenial imposition upon herself or himself. But it assumes that these parties enter into such contract, because neither knows what his (or her) duty is; and both stand as guardians over the person of the other -that neither party have the right or the power of self-protection. Aside from this consideration we are glad that these covenants are written; for it is a departure from the old customs and with us 'a ha'f loaf is better than no loaf at all." well know that the world cannot come to the position we occupy until we get out of the way-take the next step ahead. Therefore we see in this a real sign of progress, and we accept those who are not bold enough, or advanced enough, to come clear out from Babylon, as (in so far as they depart from her customs,) reformers, and bid them God

As a specimen of the progress that is being made and the efforts that some are making to get out of the old heathen traces, we call attention to the following covenant :

"We, the undersigned, believe, in the law of Eternal Mateship, . . . and that this, the natural law of the soul, is the only sanction necessary in marriage for those who truly love, We take upon ourselves, therefore, the sacred and solemn obligations of a union for life, promising before angels and mortals to live truly and love nobly.

LESSIE GOODELL GUSTAFSON. ALEXIS GUSTAFSON."

"Whereas we, the undersigned, mutually hold the opinion that neither Church, State, or public opinion has any moral or equitable right to direct, or interfere with, or just claim to be consulted as to the manner in which the people shall pursue their social happiness, and especially not as to how the objectionable points. relations between men and women shall be formed

ircumscribe your sphere?-to mark out your field timents as to the love that we each entertain for the other, therefore. [the italics are ours], having obtained the requisite license, we do hereby declare ourselves husband and wife.

ALEXANDER J. SPENCER. EVA WALSH.

In consideration of the above declaration of marital agreement, and by virtue of the authority vested in me by the laws of this State, I declare Dr. Alexander J. Spencer and Miss Eva. Walsh husband and wife.

J. L. HATCH, Minister."

(We will not quote the contract of Marriage or what-d'-y'-call it between Leo Miller and Mattie Strickland as it appeared in No.14.)

As we said before, as way marks of progress we hail all such movements as the above, but while holding both our arms stretched to embrace every departure from the barbarisms of the past, we must, for the benefit of those who are nearly ready to take a step in advance, exercise our privilege of

1. It is an acknowledgment to the world that every member in society is answerable for his or her private actions. To be sure it does not admit of all the customs; but then it is an explanation to the world of that which the world has no business. If Lessie Gooddell or Eva Walsh or either of the persons who have jointly signed the above parchments had said. "For the benefit of those who are struggling against the fashions of society-I proclaim my intention to hold such sexual relations with --- as may be pleasant to both of us and as often as we shall desire, until such time as we shall experience greater attractions in defiance, if it must be, of the exactions of society.' It would not be liable to the interpretation from the world it would otherwise receive.

2. In the first parchment the parties have perpe trated an obligation upon themselves as cruel as marriage. Indeed it is as outrageous, wicked and diabolical a marriage as ever was perpetrated. They take upon themselves " the sacred and solemn abligations of a UNION FOR LIFE promising before angels and mortals TO LIVE TRULY AND LOVE NO BLY." This eternal mateship is a beautiful thing to talk about, but it looses most of the poetry and romance in practice. Lessie has had several experi-

last summer, proved a failure. How are these two individuals to know that each has an eternal answer in his or her nature to the demand of the other, But right or wrong, and in this instance it turns out wrong, they have obligated themselves " before angels and mortals to live truly and love nobly." And now they must do it. It matters not whether they can, whether they have exhausted each other, whether they have grown apart, or whether they have or have not been mistaken or deceived in each other, they have promised before angels and mortals " to love truly " and they must do it. Angels and mortals are expected to hold them to that obligation else why should it be made?

This law of eternal mateship is the only sanction necessary in marriage for those who love. What a farce this is, if this be true; they are married by nature's law which they cannot escape, and yet they promise to eternally do just what they are compelled to do. Why not while they were at it assert "We believe that animal life is supported by oxygen gas; and therefore we promise before angels and mortals to inhale oxygen so long as we live." Angels and mortals would have full as much business with it as they have with those actions which perpetrate the human race.

The next document is still more contradictory of itself. It denies the right of church, state, and public opinion to interfere in connubial aflairs and yet it is set forth in the same document that they have procured license of the State in answer to the demands of the church, state, and public opinion, and that a minister solemnized the obligation! Bah! And such persons profess to be reformers!

While we like the document signed by Leo Miller and Mattie Strickland much better than either of these it is exposed to serious objections. There are circumstances connected with it, it is true, that are paliative. The document was made at the home of Mattie Strickland where not only her former neighbors, but even all her relatives waged an unrelenting opposition to her actions. There are circumstances that sometimes render a retort upon our persecutors necessary, and as such we are glad to see it. But as a retort it is not written as we should have written it. Without indicating how it should be written we will call attention to some

In the first place the document assumes each to

bors. There is therefore an obligation drawn up stipulating how they will do by each other, how they will divide the property &c. We suggest to people as honorable as we suppose them to be, that this is altogether unnecessary. The second paragraph has been sufficiently answered in our reply to the first document.

The last paragraph is good as an answer to the chattering gossipers about them.

These are all legal marriages, however modified they may appear. Leo Miller and Mattie Strickland have nothing to fear from the law. They confess to each other, to God and his angels, and to the world, the existence of a mutual attraction known by that name; and we deliberately join heart and hand in this most sacred of all unions, hoping and praying that the tie that binds us may survive the grave." They declare : "This simple form of conjugal union we are constrained to adopt from the deepest conscientious convictions of right and duty ;"

It so happens the enactments in nearly all the Northern States including Michigan have provided for this form of marriage—or nearly this—among the Friends or Quakers. But we are glad as we said before, to see people breaking away from the old customs. But we had rather see them ignore the law and the priest entirely. Marriage is a clerical institution, and the union between Church and State will never be entirely severed until the people break away from this cursed institution. To obey it is to yield to the authority of the priest and to acknowledge the right of the Church to rule the State. When we try to escape the meshes of this net, we should be careful not to leave threads about us out of which to weave another. We should therefore be careful about this covenanting

CHURCH TAXES.

A few months since we stated that F. R. Ladd had been compelled to pay \$47.50 as his proportion of the church tax. Since that time he has been circulating the following protest to the Legislature;

"The undersigned, citizens and tax-payers to the amount set against our names, recognize the justice of the petitioner's prayer, and respectfully represent further to your honorable bodies that the law which exempts church property from taxation is an unjust law, and, in our opinion, unconstitutional, and we pray that measures may be taken for its speedy repeal :-

representing \$2.664.418. He sends to us the following petition to the Legislature which should be copied by our readers and circulated every where

" To the Hon, the Senate and House of Representatives of the State of Massachusetts:

Your petitioner respectfully represents to your 2000. Hon. Bodies that he is a citizen of the State and way. has paid a tax in the city of Springfield thirty-five years, that he favors liberal taxation and a free expenditure of the public money for the public good when it is done constitutionally; and that his tax for the support of the church in this said city, in the year 1874 was \$9 on \$1.000 and that he refused to pay this tax to the collector of taxes for this said city, but tendered to him all his other taxes, that he (the collector) then proceeded to mo-lest his estate and took it from him by the force of law. And your petitioner further represents that his tax for the support of this said city in the year 1875 is \$11.80 this tax your petitioner refused to pay also and it still remains unpaid together with his other taxes, which he does not refuse to pay. And he humbly prays that your Hon. Bodies may abate these taxes, and award damages to his estate that has been molested unconstitutanally on account of religious belief. And so your petitioner as a citizen in duty bound ever prays. F. R. LADD.

We should remember that so long as the state forces us to pay the church, just so long is it force ing the Christian religion upon us. If our people were thus compelled to support the Chinese or Hindoo Religions there would be a terrible Protestant howl all over the country.

LEO MILLER and Mattie Strickland can be addressed at Omro, Wis. They now find themselves busy lecturing on the Social Question.

MRS. H. DEAN CHAPMAN.

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SPIRITUALIST HOME

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EMPLOYMENT.

It is generally conceded that men are made for business. To this end boys are set to work, taught the various trades and professious, so that at the age of twenty-one they can move out into the sphere of action for the purpose of earning themselves a name and fortune. There are some exceptions of course among the wealthy and indolent classes, but the boys who are reared in idleness, result in the young men who have nothing to do but to lounge on the street corners or kill time in billiard saloons. These bipeds are commonly nusiances-gass bags who explode after a while and are heard of no more.

The stirring men of the world, have developed bread.

If mental activity and physical exertion are not these conditions apply with equal power to the female portion of the human family? Why should boys be educated to become self reliant and vigorous by employment, and the girls denied these same hands of the girls, leaving them no alternative but to beg of the boys if they are without an inheritance when they have attained their majority? Every girl should have a trade, business er profession, some means of earning an honest livelihood. Why is it not as ignoble for a strong, healthy woman to subsist on the earnings of another, as for one of the opposite sex? A weak, imbecile, indolent man is regarded as a half developed specimen of humanity, but dependent women scarcely

Supposing we were the mother of three or four hale, hearty boys. Were to indulge them in idleness, nurse and put them in the parlor, dress them up and skill them in the art of conventional visiting, encourage their vanity and allow them to do no work, only occasionally to run on an errand, our friends would denounce this course and right fully put us down as a foolish woman. If such a training would ruin boys, it must be a wrong course for the girls. And again, if the treatment we render the girls in the present generation were to become the rule for the boys, what a puny, sickly race of young men we should have with which to commence another century.

Boys choose their employments, so should girls they will be a thousand times happier when engaged in some congenial avocation than in lead ing aimless, useless lives.

Society nurses a strange theory in regard to girls endowed with fortunes. They must be petted, flattered and waited upon, for it is deemed horridly vulgar for rich girls to work. Such girls develop into "useless appendages, hung around the body of humanity," over whose heads time drags heavily.

There are girls who are tired of the round of nonsense that belongs to tashionable life-girls that want to become whole-souled, earnest women, but the conventionalities of society fetter them they are weak in their ignorance, and with no encouraging word or hand, they suffer-though surrounded with affluence-suffer from a sense of degradation and weakness in their inactivity. There are girls among the poorer classes who have been compelled to cultivate self reliance. Bravo girls! your young shoulders may have to carry heavy burdens, your tender feet may press thorny paths, but you are acquiring an experience that will give diguity to character, power to action and a commanding judgment. We cannot make true women without employment; your powers will develop in the fields of industry. As you become self supporting, you become your brother's peer. and when crowned in the full majesty of womanhood, you will know your laurels were all earned. There is something glorious in a strong, self reliant woman. The time is coming when a weak dependent woman will be censidered as are weak dependent men. Life is blessed when it can be filled up with useful emplopment. All that is grand in existence depends upon our own exertions. When we fully comprehend this fact, we are ready to receive another truth; namely: " we never can become bankrupt in e. joyment as long as self yields to our demand."

Real greatness is won by industry. It develops the brain, wakes up the inventive genius, and arouses the ambition, until, like the oak, whose acorn germ was planted in a barren spot, the soul gathers vigor from the storms of life, resolutions from the blasts of adversity and wins a place for woman or man in the records of history that greenbacks or gold never could have secured.

> Onward girls! this life is earnest, Do not crouch in shadows drear, Nor recline on beds of fortune; Rise and shine your brother's peer.

LETTER FROM SADA BAILEY.

MATTIE SAWYER: Dear Sister: From a mother's greatful heart please accept my humble blessing. One year ago I was wondering what youth's paper would be best for my Harry to read. For several months past "Our Lyceum" department in HULL'S CRUCIBLE has answered a good purfrom boys who in their early years were put to pose. Your brave words of truth contain just some useful employment; many of them were such sentiments of reform as I am happy to compelled in their boyhood to work for their daily have my child eagerly devour and healthfully digest. Your article entitled "The Tramp" in the last number is well timed. Will you please essential to the development of manhood, would take up each sentence in the paragraph next to the last, and elucidate the subject until you prove to your young readers that an unjust money system is cheating all honest laborers? [We will in a future number offer some explanations on that sub privileges for developing body and mind? Why ject. M.] Mattie, I have come to the conclusend the boys out to battle in the fields of toil sion that unless women investigate this subject, -to bravely earn their own living, while we tie the giving aid to honest men, and endeavor to impress the growing youth with truthful ideas on Finance, that the struggle will end in a bloody revolution.

> Awaken ye my sisters-mothers to the question -are we raising our sons to sacrifice their precious lives amid the hardships and horrors of war? Heaven forbid. Let us then be up and doingpromulgating truth in favor of humanity's rights. that justice and peace may reign. Let women everywhere help to organize greenback clubs. I am thankful that even now as I write, the working women in unison with the working men, are convening at Cooper Institute, N. Y. City, to prepare petitions to the powers that be, to give em ployment to those who are crying for bread.

Yours for truth and humanity,

WHAT DOES SPIRITUALISM TEACH THE YOUNG?

BY MISS M. FRANK WHEELER.

When I look into the depths of Spiritualism and ee how much it unfolds to both old and young, and how little it is really understood by many of those who profess to believe it, it is not to be wondered at that it meets with opposition and slurs. The real blame should be put upon those who instead of standing nobly for its truth, allow and even help those who think it all the devil's works ;- To me it unfolds knowledge that no other religion has ever yet done, teaching the young not only that the spirit lives after the death of the body, and is capable of using its faculty of studying and working in spirit life as well as when in the form; doing away with all fear of an avenging God. Every one's savior is within himself. But while spiritualism teaches and tries to make us comprehend every thing that is natural, how do we treat it? oft-times with contempt, putting beneath our feet the very things that would bring the food our souls need. But while we ignore one truth coming from the spirit world, or treat the workers it has chosen, with anything but true courtesy, so long shall we see spiritualism where it is to-day ignored and trampled

Do spiritualists take the trouble to see if their children can learn any thing from spiritualism, or send them to the Lyceum? I answer with but few exceptions, no. But the time will come when men and women who have long labored for the cause of spiritualism will be appreciated and honored for their labor.

The young in this Lyceum have received very little of the benefit of he truths of spiritualism, because we have not permitted those who understood teaching the young, to be our officers and leaders. We are now commencing a new year, let us make it one of more than ordinary success, so that when another year shall have come 'round we can look back and say we have learned more of real practical spiritualism-have been true to these truths given us by those who once lived in earth life and who are still interested in our affairs, who to both old and young.

TIRED MOTHERS.

A little elbw leans upon your knee Your tired knee, that has so much to bear; A child's dear eyes are looking lovingly From underneath a thatch of tangled hair. Perhaps you do not heed the velvet touch Of warm, moist fingers, folding yours so tight You do not prize this blessing overmuch. You almost are too tired to pray to-night.

But it is blessedness! A year ago I did not see it as I do to-day, We are so dull and thankless; and too slow To catch the sunshine till it slips away. And now it seems surprising strange to me, That, while I wore the badge of motherhood I did not kiss more oft and tenderly The little child that brought me only good.

And if some night, when you sit down to rest, You miss this elbow from you tired knee; This restless, curling heap from off your breast, This lisping tongue that chatters constantly; If from your own the dimpled hands had slipped, And ne'er won'd nestle in your palm again; If the white feet into their grave had slipped, I could not blame you for your heart-ache then !

I wonder so that mothers ever fret At little children clinging to their gown; Or that the foot prints, when the days are wet, Are ever black enough to make them frown. If I could find a little muddy boot, Or cap, or jacket, on my chamber floor If I could kiss a rosy, restless foot,

If I could mend a broken cart to day, To-morrow make a kite to reach to the sky There is no woman in God's world could say She was more blissfully content than I. But ah! the daily pillow next my own
Is never rumpled by a shining head.

And hear its patter in my home once more;

My singing birdling from its nest is flown, The little boy I used to kiss is dead. -The Aldine.

ODDS AND ENDS.

-What is the best food to eat when you have a sore tooth? Pullet.

-Rebecca Nourse, who was hanged as a witch in Salem, Mass., is to have a monument.

-Let every man sweep the snow from his own door, and not busy himself about the frost on his neighbor's tiles.

-Every tomorrow has two handles. We can take hold of it by the handle of anxiety or the

notice: "Boy wanted that has winds windised curd thinself, and is not too intellectual."

-"Poor in thanks, but rich in thankfulness describes many a noble person whom the world judges cold or indifferent.

-A baby came to a family in Maine a shortime since, and a bright five-year-old brother, pat-ting it playfully under the chin, inquired, "Say, how was God when you left?"

-Take a company of boys chasing buterflies, put long-tailed coat on the boys, and turn the buterflies into guineas and you have a beautiful panorama of the world.

-The Michigan boys haven't had any ice to slide on this winter, and had to fall back on the summer sport of sliding down a pine plank and walking home backwaad to conceal results.

-It is reported in Philadelphia that the owners of the steamship Great Eastern are deliberating about sending 5,000 passengers over in her to be fed and housed in her during the Centennial Ex-

-The pressure of the atmosphere upon every square foot of the earth amounts to 6,160 pounds An ordinary sized man supposing his surface to be 14 square feetf sustains the enormous pressure of 30,450 pounds.

-A car is now in use on one of the French railroads to which the Bessemer steamer system has been applied. The car is hung on elastic springs and the motion whilst traveling is said to be almost imperceptible.

-When one looks around and sees hundreds of dough-heads getting rich doing nothing while he is working like a slave for his daily bread, we tell you what it makes a fellow feel as though the butter of this world was spread by a step-mother.

-Wise Sayings .- Anger dies soon with a wise and good man. Too much property makes men. Experience keeps a dear school, but fools will learn in no other.-Wealth is not his who gets it . Employ your time well, if you mean to gain leasure. A man may have a thousand acquaintances, and not one friend among them. It is better to live on a lttle, than to outlive a great deal. By others' faults, wise men correct their own We should take prudent care for the future, but so as to enjoy the present.

THERE are several compositions in "our drawer' for Our Lyceum, some of which will appear in would if we would permit them, lead us out of the our next. Be short, when writing for this departdarkness into the light, and teach important lessons ment-remember that we have but one page and must take out every superfluous sentence or word.

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ration. Yet, his method is much like mine, inasmuch as he works out the conclusion analogically. We both maintain the doctrine that the earth must resemble man in its internal structure."

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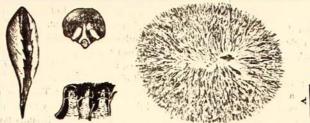
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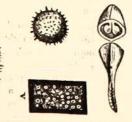
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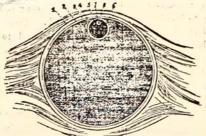
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and in which usury will have no place.

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of children. 7. A new educational system, in which all children born shall have the same advantages of physical, industrial, mental and moral culture, and thus be equally prepared at magnify to enter upon active, responsibilities and ust all larges.

All or which will constitute the various parts order, in which all the human rights of the individ ual will be associated to form the harmonious organization of the people into the grand human family, of which every pron in the world will be a member.

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Our Literary Record.

What is Property? First Memoir. An inquiry into the principle of right and of Government. By P. J. Proudhon. "Against the enemy revendication is eternal." Translated from the French by Benj. R. Tucker. Published and sold by Benj. R. Tucker Princeton Mass. 1876. pp. 457.

No mere review can do justice to this book. It is a vigorous attack upon the law of hereditary and accumulated wealth of all kinds, showing that it is out of harmony with itself, unjust, and contradictory to acknowledged principles of right. Unlike most writers, the author takes hold of his sub ject without any apology or useless phraseology. Indeed he has not written the first two lines of his book until he has given us an idea. For he commences by saying: "If I were asked to answer the following question, What is slavery? and I answer in one word, It is murder, my meaning would be understood at once," and after showing in a very few lines that " to enslave a man is to kill him," he then pursues the question " What is Property?" by saying "It is robbery, the second proposition being no other than a transformation of the first." From this he proceeds to give the steps by which he attained his, then present belief. He looked at the subject in con siderably the same light that many people look a it now. He says : "The sovereign people, Legislators and reformers, see in public offices, to speak plainly, only opportunities for pecuniary advancement." Virtue and talent, at one time consisting of military bravery, (and, we would add, prowess) has changed somewhat; so that " to-day the man who pays taxes to the amount of two hundred francs is virtuous; the talented man is the honest pickpocket."

Chapter 2nd, opens with a definition of property. The Roman law, that "property is the right to use and abuse one's own within the limits of the ... law," seems to be the accepted definition, yet, speaking of the law, our author says:

"The proprietor may, if he chooses, allow his ____crops to rot under foot; sow his field with salt; milk his cows on the sand; change his vineyard into a desert, and use his vegetable garden as a

These general statements form the basis of the author's after-remarks running through the entire volume. He henceforward takes up the argument in its regular divisions, and argues each part exhaustively, but in no sense tedlously, for he anages to carry the mind from one thought to another, relating historic incidents or giving supposed illustrations, so as to keep the mind continually rested, and fully prepared and anxious to read the next page, and even the next chapter. At times the thought is deep, and will not be entirely clear to persons unaccustomed to hard thinking; but as a general rule we believe that all who have interest enough in books to undertake four or five hundred pages of clear, large print, will

In the argument on "Property as a National Right," he aims to show that property is a contradiction and entirely anti-social. A paragraph from the book will put this statement in better shape than we should do in any phrases of our

find this quite well adapted to their comprehension.

"But property in its derivative sense and by the definitions of law, is a right outside of soci ety; for it is clear that, if the wealth of each was social wealth, the conditions would be equal for all, and it would be a contradiction to say Property is a man's right to dispose at will of social property. Then if we are associated, for the sake of liberty, equality, and security, we are not associated for ne sake of property; then if property is a nat ural right, this natural right is not social but anti-Property and society are utterly irreconcilable institutions. It is as impossible to associate two proprietors as to join two magnets by their opposite poles. Either society must perish, or it must destroy property,"

He goes on to argue :

"If property is a natural, absolute, unprescriptible, and malienable right, why in all ages has there been so much speculation as to its origin For this is one of its distinguishing characteristics. The origin of natural right! Good God! Whoever inquired into the origin of the rights of lib-erty, security, or equality?"

It would hardly be necessary to enlarge upon such an argument as this, and follow the author through his arguments. With such an index as this the arguments would be self-suggestive. The author had before shown that liberty, unlike property was inviolable. "I can neither sell, nor alienate my liberty," he says; "every contract, every condition of a contract, which has in view the alienation or suppression of liberty, is null." But he continues "whoever violates the social fion every where present to accumulate without sation until time to adjourn.

compact, by the commission of a crime, declares himself a public enemy; in attacking the liberty of others he compels them to take away his own." This we might add, is an axiomatic truth; but if carried out in our country, how many legislators, how many monopolists, how many corner men, how many bondholders would escape?

The various authors who have written upon the subject-Reid, Say, Rosseau, Fourrier, Cousin, Comte, Pothier, Cuvier, and others, are criticised, when their utterances stand in contradiction to correct principles.

An argument is made on the right of possession, and this proves to be no right at all. Cicero, he tells us, compares the earth to a theatre which "is common to all; nevertheless the place each one occupies is called his own; that is, it is a place possessed [occupied], not a place appropriated. This composition" he continues "annihilates property; moreover it implies equality. Can I in a theatre, occupy at the same time, one place in the pit, another in the boxes, and a third in the gallery?" Appropos to this point are arguments under different heads in other parts of the book. In one place it is said:

"God gave the earth to the human race: why then have I received none? He has put all things under my feet-and I have not where to lay my

"Who is entitled to the rent of the land? The producer without doubt. Who made the land? God. Then proprietor, retire! But the creator of the land does not sell it; he gives it, and in giving it he is no respector of persons. Why, then, are some of his children regarded as legitimate, while others are treated as bastards? the equality of shares was an original right, why is the inequality of conditions a postumous right?

He looks upon the laws of exchange considerably as it is looked upon by Social Reformers of this country. In reply to Malthus who based his arguments in favor of farm rents on the ground that each cultivator of lands would raise more produce than he could consume. He says:

"The tailor, also, makes more clothes than he wears, and the cabinet maker more furniture than he uses. But since the various professions imply and sustain one another, not only the farmer, but the followers of all arts and trades—even to the doctor and school teacher-are, and ought to be regarded as cultivators of the land. Now the fundamental law of commerce, being equiva-

A little further on, he says:

"When the creator shall present himself and claim farm rent, we will consider the matter with him : or even when the proprietor-his pretended representative-shall exhibit his power-of-Attor-

In one part of the book the author shows that the land lord not only taxes his tenant for the use of the land, but for his skill. In this country it is quite customary for the tenant to give one-third of the products of the farm for the use of the land. In this case it is plain that the land lord's pay is proportionate to the amount of produce raised, which is generally proportionate to the skill of a tenant. To illustrate, A, has ten farms which he lets to as many men. Some of those are ordinary or average farmers; while the one by his tact, management and skill, raises one-third more than all the others, it is clear that he pays one ninth or twelve per cent. more than the others for the use of the land.

The landlord actually levies a tax on skill and industry. "He taxes his fellows in proportion to before a large audience in Broadway Hall, Chelsea their strength, their number and their industry. in review of the recent discussion between Dr. A son is born to a farmer, 'good!' says the proprietor; 'one more chance for increase! By what process has farm rent been thus changed into

A great deal of support to his views is found in the Bible. Indeed in his second memoir, the claim is made that the abolition of slavery, serfdom, and the advances of the civilized world toward democracy was entirely owing to Christianity, a position which it is not our province here to dispute: tho' we are certain that the author, by some inadvertancy overlooked some historic references to sciences which would damage his cause. However liberal and democratic Bible writers may have been, it is hardly necessary to call attention to the fact that so-called Christianity has ever stood in antag-onism to progress or improvement. In the words, some of its members. From half past 7, until 8 'Thou shalt not steal," in the Decalogue, he finds the original to mean, "Thou shalt not put away anything for thyself," or "Thou shalt not hold back :" having clear reference to the disposi-

reference to equity. He claims that we are robbers. "We rob," he says, "1. By murder on he highway." "2. Alone, or in a band." "3. By breaking into buildings or scaling walls." "4. By obstruction.' "5. By fraudulent bankruptcy." "6. By the forgery of the handwriting of public officials, or private individuals; "7. By manufacture of Counterfeit money; "8. By cheating; "9. By Swindling; "10 By abuse of trust; "11. By games of lotteries; "12. By usury." He who does not labor, obtains his support from one of these iniquitous modes, all of which are opposed, to the eighth commandment. "To-day, even," says our author, "and in all countries it is thought a mark of merit, among peasants, merchants, and shop keepers, to know how to make a bargainthat is to decieve one's man." And he immediately adds a bitter truth: "This is so universally accepted that the cheated party takes no offence. Indeed in this country all christianity favors deception in trade. One of the leading religious paperst lent its entire influence to piously entrapping gudgeons into the Jay Gould Swindle. The work of equity with perhaps one exception (Jessee H. Jones) is solely carried on by disbelievers in christianity; the battle would not be near so hard were it not for the opposition of christians in the name of the Lord.

The second Memoir, bound in the same volume is a further elucidation of these principles, but as it is more metaphysical it probably will not elicit that interest from the ordinary reader that the first will. In its scope it embraces a very interesting history of the property idea, showing that it developed by gradual steps, until in '93 it reached its climax, since which time it has gradually been on

A more entertaining work it has not been our privilege to read. We wish every reader of the CRUCIBLE could spare the means to procure this book. Those who may from this imperfect review be induced to secure and read it, will not have occasion to regret that their attention has been called to the subject. To those who wish to purchase, we refer for terms, etc., to the adver tisement in another column.

THE PHRENOLOGICAL JOURNAL, AND LIFE ILLUSTRATED for February, 1876, is worthy of the highest commendation from moral and intellectual points of view. Its matter-scientific, biographic and miscellaneous—bears the stamp of a judicious selection adapting—it to the comprehension of a particularly admirable. Among the sudjects treated in the number are: Secretary Bristow; Rev. S. H. Platt, A. M; The Human Soul—its Origin, Nature, and Functions; Responsibility in Parentage; A Bad Beginning—Chapters I. and II.; Tobey Riddle (Wineemah), the Heroine of he Modoc War; Peacemaker Grange; Holiday Musings; Educational Progress Backward; Agricultural Hints; Miscellany, etc. Price, 30 cents Prefaced by a Sketch of Proudhon's Life for the number—which should be read in every family in the land;—for the year, \$3, S. R. Wells & Co., New York.

Olla-Podrida. Price, by mail, \$1.

A BOOK entitled, "Soul and Body," by F. W. Evans, is on our table. It will pass under review

Ir the Radical Spiritualists who visit Boston, wish a good home during their stay, they will find one at 189 Harrison Ave. and to and)

On Thursday night Jan. 26. Prof. Toohey, by invitation of numerous friends, delivered a lecture Uriah Clark and ourself. The Dre was present, and though he gova severe castigation, he bore it like a man.

WINE bibbers and friends of publicans and sinners generally are informed that Thomas Ranney, of Newton Highlands, Mass. manufactures the very best quality of pure sweet, and sour wines. His ginger wine has the praise of the whole medical faculty. He sells his wines of all kinds at \$5.00 per. dozen bottles. | An order plainly written and directed to Thomas Ranney, Newton Highlands, Mass, will recieve attention.)

A NEW Association has been formed in Boston called The Free Thought Exchange Club. This some of its members. From half past 7, until 8 o' ofock is spent in social conversation, then a short essay is read, after which a half-hour is spent in short speeches on the essay. At the end of this time the meeting resumes its order of social conver-

Many thanks to Dr. G. W. Keith, of Stoughton, for a quantity of his "Hazle Rose," "Beautifier " and " Dentifrice. " These are all clairvoyant discoveries, and the best preparation for the hair, skin and teeth we have ever used. MATTIE'

The forgeries of Lucius W. Pond, and Rev. E. D. Winslow, of this city afford additional proofs that the scoundrels are not all of the "uncircumcised." We have long entertained the opinion that there are a greater proportion of knaves in the church than in the State Prison. Religion. especially when accompanied by a little eloquence as a minister, is a great aid to knaves who rob the world of its morals and money.

THE Seventh Annual Convention of the New England Labor Reform League will be held in Codman Hall 176 Tremont St., Boston, Sunday and Monday, Feb. 6 and 7, three sessions each day. Col. Wm. B. Greene will preside. Among the speakers expected are Charles McLean, E. H. Heywood, Solon Chase, of Maine, Mrs. M. S. Townsend, Moses Hull, A. Higgins, Mattie Sawyer, L. K. Joslin, B. Skinner and D. W. Hull.

DR. URIAH CLARK is soon to start a monthly magazine to be called The Anti-Skeptic. In this Infidelity, Free Religion, Spiritualism and other such heresies are to be done up in one bundle and commited to the flames. The prospectus does not reveal the Dr's whole programme; that is, it don't tell what is next on the tapis after he has rid the world of these heresies and put God into the U. S. Constitution. He will probably find a few odd jobs to doing and all Walley Village with the control of

By a letter from Frank Dygert of Springville, Erie Co., N. Y., we learn that a few reformers have started a "Mutually Co-operative Home," at Ashford, N. Y., their declaration is that, "in this home each will be segured her or his freedom socially, financially and industrially, in so far as this does not infringe on the like privilege of another." The home is not yet so full but that they desire the co-operation of a few other good and true souls. Those wishing further information concerning this home should address, with stamp, Frank Dygert, Springville, Erie Co., N. Y.

WHAT IS PROPERTY?

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