

HULL'S CRUCIBLE.

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

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Selected Poetry.

Science and Superstition.

BY EZRA T. LEGGETT.

What a storm through earth is brewing!
Temples totter, churches fall;
Faith upbuilding, faith undoing,—
Science writing on the wall.
Law demands full recognition,
Truth is arming on her side;
Fact-are ranging in position,—
Nature's summoned to decide.

Rock-ribbed mountains, storm-tossed oceans,
Lonely valley, mine and cave;
Planet orbits, comet motions,
Darkling secrets of the grave.
Seers who've crossed the mighty river,
With the love beyond the sky;
Sons of God, who've lived forever,—
All are called to testify.

Startled ghosts of midnight pinion,
Hosts from dreamless realms below,
Croaking for long-lost dominion,
When 'twas death for man to know.
Idols from their thrones are jumping,
Devotees are in dismay;
Buddha is with Brahma bumping,
While Mahomet stands at bay.
Fogies stare with big-eyed wonder,
Orthodoxy quakes in fear;
Progress thunders, "Stand from under!"
Bigots shriek,—"The devil's here!"
Creeds as old as Time, or older,
Tumble now before the storm;
Purgatory's growing colder,
While its friends are growing warm.

Earthly saints who, by election,
Claim first-class, front seats in Heaven,
Now would sell that choice selection
Less than cost,—good titles given.
Man or monkey making faces
O'er the Darwin pedigree;
Monkey scorning all that traces
Man from monkey ancestry.

Woman, too, the storm is riding,
Not as witches rode of yore,
But with visor up, and guiding
Where she followed just before.
Woman, stern as thunders rolling,
Lightnings flashing from her eye;
Man, forlorn as church-bell tolling,
Sadly waits the by-and-by.

Woman, freed from fear and fetters,
Onward, upward, how she flies!
War's domain, and law and letters,
Pills and portions, now her prize:
Tyrant men, by fear o'ertaken,
Seeks for some lone island, where,
By all womankind forsaken,
He may sooth his sorrow there.

—Shaker.

The *Christian Union* says: "Horse radish grated into a cup of cold sour milk—let it stand twelve hours, then strain and apply two or three times a day—will remove freckles from hands or face in a short time. Or, one ounce lemon-juice mixed with a quarter of a drachm of pulverized borax and half a drachm of sugar, will also remove freckles. Keep the lotion in a glass bottle corked tightly a few days before using and apply to the freckles occasionally, and it will soon remove them."

Polemics.

TREMONT TEMPLE AS A HASH-FACTORY.

BY J. H. P. GUILD.

CHOWDER EXTRAORDINARY. A FEAST OF THEOLOGY AND A FLOW OF CRITICISM. A DINNER OF DIVINITY PREPARED BY A REV. COOK

D. D. (DOES IT
DRY!)

(CONCLUDED.)

Leaving Emerson, and taking up DeWette, and Ulrici, this cook undertakes to chase theology around a stove-pipe. He recited in this lecture a series of propositions from his creed, which we will stick our fork in, seriatim, and let the wind out. "The intuitions of conscience prove the moral excellence of the Biblical system."

Now, the intuitions of conscience prove no such thing. Conscience does not determine *what* is right or wrong. Its office is to notify when a thought or act is contrary to ideas of right as they are held in the mind. The notions of what is right or wrong are gained by experience and instruction. If man is made with the design that he should act in a certain manner, he must be made with means to ascertain what that course is. The sense of right which we have joined to the education received, determines many of the ethical positions of the Bible to be immoral. The Bible teaches "an eye for an eye." Cultivated sense says; one eye is not redeemed by knocking another out. The Bible teaches that David was a man after God's own heart. The moral sense of the world condemns him as the worst, sensuous rake ever placed in power. The Bible teaches that those whom nature has empowered to see what others cannot, shall be killed unless they belong to the select order of government seers. The sense of right says, let knowledge come from what source it will, respect it, and pay the bearer.

2. Cook recites: "The moral excellence of the Biblical system proves that it is not inconsistent with the attributes of an infinitely perfect being to give to that system a supernatural attestation."

Truth is natural. Everything which exists is natural. Nature is only a name for everything. There can be no supernatural, for there can be no super-infinite. If the intuition of conscience proves the moral excellence of the Bible, no attestation is wanted, and if given, the attestation could receive no more credit than the perception of the excellence of the Bible would give it; therefore it would be superfluous. As the sense of right condemns the Bible so too it condemns the supernatural attestation.

3. If, says the book, an historical attestation of the kind has been given to the biblical system, the existence of that attestation may be proved by the scientific rules of historical criticism. Not granted. All the established sci-

entific rules of historical criticism cannot prove whether the Iliad and Odyssey have a foundation in fact. It cannot prove Troy ever was, or that Capt. Smith was rescued by Pocahontas. The assumed rulers of historical credulity are the merest bosh like your own creed. A set of mutual admirationists may say they are profound, common sense says they are arbitrary and void.

4. This article affirms that the established rules of historical criticism, severally applied demonstrate the fact of the resurrection." (Meaning the bodily resurrection of Jesus, called Christ.)

The history written by some authors may assert it, but it is not proven. By the reading of the scriptural account there was opportunity for the clandestine removal of the body; and by no evidence can it be shown that the appearances of Jesus after his death were not of the same nature as those now known as spirit materialization. The evidence relied on is that of Thomas, but the same is done now in spirit manifestations.

5. The fact of the resurrection proves (to Cook) not the Deity but the divine authority of our Lord, as a teacher sent into history with a supreme and divinely attested mission. It does not prove it to me, granted that the story is a fact, the most that it proves is, that it is possible for spirit power to animate a dead body by magnetizing it. Mystery and inexplicable performances are not tests of divine action, such things are more usually called the works of the devil. Truth is corroborated not by absurdities but by analogies.

6. The Divine authority of our Lord proves the doctrines he attested.

7. Among which are the inspiration of the Scriptures, the necessity of the new birth, the atonement, immortality, the eternal judgment. Suppose it does, these doctrines, as he taught them, are entirely different from the dogmas of the modern churches. But we have not time to make the comparison.

Proceeding further, Mr. Cook says: "that men of the highest scientific attainments have discovered that the principle of life, the organizing power which is the basis of identity and memory, is a substance not atomic but continuous, hence indissoluble and immortal." Upon this he observes that Paul spoke of the same thing when he said: "There is a natural body and there is a spiritual body." A spiritual body; that is a phrase we did not expect to hear in the name of science. It is the latest whisper of science, and ages ago, it was a word of revelation. It is more and more evident, as the training of the world advances, that everything biblical is scientific, and everything scientific biblical.

Because there are statements in the Bible, which are called revelation, similar to those in the books called science, is not proof that either are true. Science is knowledge of facts. No more, no less. Through whatever channel

knowledge comes, it is science all the same.

Revelation is a disclosure by drawing back the veil. It does not matter through what channel knowledge comes it is science all the same.

The alembic and microscope are not the only means of examination. Clairvoyance and spiritual inspiration are as truly scientific. Science and revelation are not corresponding portions of knowledge, but are identical. The claim of a nation being either from scientific experiment or revealed by inspiration, because bound up in the same book or written by the same author is preposterous.

Our Cook in his next course of hash attempts to test Emerson's test of truth. A test of his own reasoning will give by intuition, that it must be taken, *cum grano salis*, with a grain of salt.

Emerson's test of truth is intuition. What the mind perceives of its constitution necessarily assents to is axiomatic, and must be taken as the invariable premise for reasoning. Cook presumes to say, the failure of the New England Transcendentalism is the want of the sunlight of Christianity. That it has the seeds of truth in it, but has had its growth blighted for want of illumination.

Christianity is not the sunlight of truth, it is a scetical fog bank which has hung over the world for eighteen centuries, throwing a mildew upon whatever it touches. Astronomy, geography, geology, psychology, phrenology and all the grand sciences which illumine the world, have sprung up and flourished by the vitality which is in them. They have been opposed all the way by Christianity. The laborers in the vineyard of science have been imprisoned and slain by the priests of Christianity, who have for the compensation stolen the works of those whom they persecuted to make their own systems respectable.

There is no criterion of truth, save the instincts and intuitions of the mind. All syllogisms, experiences, inspirations of whatever sort, must be addressed to consciousness and judged by its spontaneous decision. The first point of knowledge, is self-existence. The second point, is the existence of things not self. The third point, is a comparison of things. The fourth point, is a rule of measurement. The first, is instinct. The second, is experience. The third, is syllogism. The fourth, is intuition. The fog bank of Christianity and the dust bank of materialism may obscure these cardinal positions, but cannot rub them out. We do not lay these down as the quadrates of a circle around which we trot like a horse in a cider mill. They are a chain by which we are bound to all truth. We are not going through the focus of Cook's gridiron up to God. God is truth. If truth is not in me I cannot find it elsewhere. If my rule of measurement is false, I cannot measure the universe and God. If my measure is correct, then it is a

segment of the yardstick of the Omniscient and I have hold on Him and have not to be initiated in the dark circle of ancient mysticism into the art of riding the goat through the quadrates of sophistry, to the focus of despair, and climb the greased pole of imagination up to the definition of the Infinite.

The next stroke of Mr. Cook's ash-shovel is an attempt to upset Rev. Theodore Parker's absolute religion. He brings a long array of bigbugs from over the water; and asks if Boston can show such monsters. Now Mr. Cook, Emerson is a sturgeon, but Parker is a whale. He is altogether too much for your tackle; you had better have kept your potato fork out of his sides. He will capsize you. Theodore's own religion was absolute, and so is that of every one else. There is no half way business about it. There is no imputed business about it. Religion is an appreciation of rights, of truth and an impulse which compels the doing of it. It is a faculty in human nature, like calculation and language. Instruction is not religion. Religion is a conception, not a teaching. Parker claims that the principles of ethics which accord with his religion, are the same as those of the New Testament, but not with the old. Cook wants to go the whole hog, and say that the old is the introduction and support of the new. Now Mr. Cook, the New Testament says, that the old Testament is a covenant of works and is done away. The Old Testament is the law of retaliation, but I say unto you resist not evil. The Old Testament commands the keeping of the Sabbath, and temple worship and sacrifice. The new says, "my father worketh hitherto and I work," a denial of the statement in the old that God rested on the seventh day. The new says God is a spirit, they who worship him must worship in spirit and in truth, and denies He ever desired sacrifices of property.

Mr. Parker had theology enough in him to shock a dozen Edinburgs Cambridges, Oxfords, and Harvards, and dared to defend his fellow men from oppression, made in the name of religion and law. His intuitions were a better religion than that of orthodoxy with all its creeds and machinery. His was a religion of what to do, and how to do it, whilst the cushioned churches were chiefly concerned in the science of how not to do it, like the Jews of old who made vain the commandments of God by their traditions.

Mr. Cook broke his teeth on Parker in his next effort to draw him up. The critic of absolute religion called for religious winowedness. He blew his own chaff all away by saying that, even though the Bible should fall, religion will stand, because it is something inate in man. Why did you not say so when you began? Behold, this gigantic defender of the faith once delivered to the saints, is like the Irishman's flea,—when you put your thumb on him he is not there!

The Co-operative Industrial Association of Virginia.

BY JOHN WILLCOX.

A formidable movement is put on foot by a number of gentleman of influence and ability under the above name. I am glad to see it, would be glad to see one or more similar enterprises started in every State of the Union. Whatever contributes to the success of one enterprise, contributes to the success

of all. When Fourierism made its advent into this country, reformers were not ready for its acceptance. The American Republic was on trial, and the question was not settled whether it would not secure to the masses all the reforms requisite to our increasing demands. Whether this was so or not was of less moment than that it should work out its destiny before a new movement could be made successful. It is pretty generally believed by all who have sufficient intelligence to appreciate the fact, that this government has culminated in one of the most oppressive tyrannies on earth. This in itself argues conclusively that the time has come when we are to take on a higher form of government. One which secures an equal distribution of all the blessings of life. That our friends in Virginia contemplate this important duty that we owe our fellow beings, there can be no doubt. But our success or failure will depend upon whether our plans embody that *Divine Law* that alone can secure the desired results in our next upward step to a higher plane of life. In our nationality we possess the concentrated essence of all nations, hence we must give to the world an example that is to take the place of the old governments that are ready to tumble into ruins. Our Virginia friends will pardon offering a word of honest criticism. In the first place the association professes to be co-operative, in what sense it is so does not appear plain upon the face of their circular presented to the public. If it is co-operative in the fact that the dividends are made equally to the members, then they are on a safe foundation. But since it is a capital stock company we are led to infer that it is to be governed by the same laws that the railroad and banking corporations of the country are governed. After the wages are paid to the laborers the dividends are made to the capital stock instead of the members. This will give rise to the fact that a few capitalists will gather up the stock certificates, and being entitled to a vote each share, will control the destiny of the enterprise by securing the election of officers. This is redolent of the bondholders plan and is evidently a pet scheme of Col. Daniels who labored so hard to secure the election of Hayes and Wheeler. Another great risk is assumed by the associates being obliged to pay a dividend of 4 per cent. per annum for the first five years, or the stockholders can dissolve the association. It is a question of grave doubt whether that can be done. The fact that members can be admitted by the payment of 100 dollars, opens the way for the reception of a large membership, many of which have made life a failure in this unequal struggle for bread. It will require time to fit each laborer in his appropriate place. It will require time to establish the industries, and make the necessary improvements, and under these circumstances they will be doing well if they keep up current expenses. My impression is that the members should be made equal owners in the property, and that the dividends should be made equally to the members. This does away with the possibility of speculating in the stock and sustaining the members. Col. Daniels owning the estate that is to form the industrial basis of the association, has evidently made the terms too hard for the corporation to comply with, and like other unscrupulous speculators has had an eye to the final disruption of the movement, when he will reap the fruits of the improvement made on the place.

In the next place it does not appear that woman is to perform any part in the drama of the movement. At least it does not appear so since she is not mentioned in the circular. It may be dangerous to announce to the world that a movement of that character endorses social freedom and the perfect equality of the sexes, but my Virginia friends will find that it will be much more easy to settle that question with the world than it will to restrain the out-croppings of a principle of common justice between the sexes in the co-operation. This omission grows out of the fact that several of the leaders are opposed to the equality of the sexes.

There are two essential points to be gained in the next successful evolution of our race, and no movement is worthy the name of a reformatory enterprise unless it covers both. In our unitary industries we must secure to the toilers all of the wealth that they produce by their toil, without requiring them to pay tribute to capital. By this means we abolish special privileges and emancipate the slavery of the world, and with it remove the causes of every known existing evil. The next essential point is to secure the complete social and political emancipation of woman. And we say good bye to enterprise which does not endorse these fundamental reforms.

FREE ABOLITION.

Wait-ism--Geo. C.

DEFINITION.

Free Abolition is that scheme of thought and action, that allows every individual person, male or female, in his or her own way, to abolish all tyranny and oppression, in their religious, political, commercial, financial, social, domestic, and sexual relations; thus establishing an autocracy, that they may be laws unto themselves; and be their own rulers and legislators, overseers of commerce and controllers of finances and kings and queens in their social, domestic and sexual affairs; establishing free thought, free speech, free press and freedom of action; conceding equal rights to all, and special rights to none.

P. S. The above named "Free Abolition" and Definition was given me through a natural inspiration applied as a basis of human life and action. GEO. C. WAITE.

BELIEFS, &C.

All beliefs and disbeliefs, as well as the advocacy of them, belong to the same individual, personally, who should be protected in the exercise of the same therefore, and all creeds, organizations and societies should enforce this rule, and furthermore, collect all moneys by subscriptions and contributions, and grant to all members the privilege of withdrawing their names from them when they chose.

All bibles and all religions contain both truth and error, and should be freely discussed.

POLITICS.

All governments should be ruled by the people, who, at the same time, should be their own legislators, and all officers should be their choice to execute their will, and receive such remuneration as is stimulated by them.

Every citizen of a country, whether male or female, should have a right to vote.

COMMERCE.

Cost should constitute the price of production, which should be decided by the will of the people.

All railroad, vessel and steamboat fares should be fixed by the will of the people.

FINANCE.

All money should be the representative of wealth which is the production of the brain and muscle of a country, and should be its basis.

Gold, silver, copper, and paper currency representing one dollar should be equal to one dollar; and any attempt to demonetize silver or copper should be stopped by legislation.

As paper is lighter, more readily obtained, more easily handled, and cheaper than coin, it is better to be used as currency.

Then, by remanding specie payment, and reducing the interest on bonds, the coin may be used to pay our national debt.

The cost of banking (3 65-100 per cent. perhaps would be sufficient) should be decided by the will of the people, and paid by direct taxation, and money should be free.

Until other countries acknowledge U. S. paper currency, coin may be used for foreign exchange.

All property, including church and ecclesiastical, should be taxed.

SEXUALITY.

Whereas in nearly all cases laws against adultery and fornication afflict the innocent and do not restrain the guilty; such laws should be abolished.

Laws against rape, in and out of marriage, should be framed and enforced.

Whereas love should be the tie binding together two kindred souls in the conjugal relations, all persons wishing to enter such relations should be left free to make their own contracts; and therefore our present marriage and divorce laws should be abolished.

All parents should be held responsible and their estates and all their earnings liable, for the rearing, taking care, and educating of the children, unless they fail, when society should help to supply their needed wants.

THE UNFORTUNATE

We are all creatures of circumstances; hence criminals, vagrants, tramps, orphans, outcasts, insane persons, and so forth, belong, through circumstances, to the unfortunate class, and should be treated as such. Judges of human nature should be chosen for the purpose of seeking out those of criminal propensities before they commit crime, and subject them to moral culture, a suitable diet, and the best of surroundings for improvement, that their criminal propensities may be made to subserve their higher faculties.

Asylums should be fitted for those who seem dangerous, with love and good treatment, as far as practicable for the rule of government, and when pronounced by competent judges safe to run at large they should be set free, with instructions that if they do not conduct properly, they may again be suspected and placed in some asylum for moral treatment; teaching them that their confinement is for the purpose of keeping them from committing acts they would afterwards be sorry for, and undoubtedly many would give themselves up voluntarily to be cared for until they could control their propensities; provisions should be made for them to labor, and the proceeds, minus the expenses, should be given to their families or to them.

Provisions should be made for vagrants, tramps, orphans, outcasts, the insane, and so forth, that they may be well cared for, and have opportunities for moral, mental and physical culture and labor; and the proceeds, above expenses, should be given to their families or to them.

RESOLUTIONS.

Resolved, That the arrest and imprisonment of John A. Lunt, the arrest of Leo Miller and Mattie Strickland in Minnesota, Moses Hull and Mattie Sawyer in New Jersey, and Dr. Slade in England, is a vile injustice and an outrage on liberty or freedom of conscience.

STIRPICULTURE.

In womankind lies the destiny of the race; abolish our present marriage and divorce laws, and leave her free to choose when and by whom she may have an offspring; let her assert her rights and maintain them, and refuse, under all circumstances, the embrace of any of the opposite sex who indulge in the use of tobacco and intoxicating drinks, an irritable temper or overbearing disposition, libertinism or licentiousness, fraud, hypocrisy, deceit, and so forth, and these only whose honor, manhood, and aversity to these things win her highest love and respect; and place herself during gestation in the very best possible condition for the harmony, nurture, growth and production of the best offspring; and throw around them in infancy and childhood, love, harmony, and the best of instructions, it being impossible for love and harmony to produce hatred and inharmony, and vice versa, crime in the next generation would be impossible. Stirpiculture should be studied and experimented in, and all persons should be left free to do so, and give to the world their experiences and the results of them; then, by comparison, agitation and discus-

sion, a knowledge in the producing and rearing of children will be reached that will produce grander specimens of humanity than the world ever dreamed of. human lights, whose knowledge, honesty, benevolence, harmony and nobleness will far surpass the sages and so-called Gods of the past ages.

Women, know your rights and dare to maintain them, for in you lies the fall or the rise of man, the destiny of nations and the production of angels or devils.

SEXUAL EVILS.

Prostitution is the depletion of the physical, mental, moral or spiritual nature, by social or sexual intercourse, as in any other way, for money, estate, position or fear, whether for one hour or a life time, in marriage or out of it, and is deplorable in proportion as it is depletive or continuous.

Lust is a morbid, excessive appetite. Lewdness is the gratification of morbid and excessive appetites.

Licentiousness is unrestrained lewdness.

Adultery is venery between two persons, of which the male has not, and the female has stronger love and attractions elsewhere.

Fornication is venery between two persons, of which the female has not while the male has stronger love and attraction elsewhere.

Rape is the carnal knowledge of a woman, forcibly and against her will, and is the only sexual crime.

Libertinism is unrestrained lewdness on the part of the male without regard to love, responsibility or the welfare of the female.

Promiscuity is disorderly or excessively mixed social or sexual intercourse.

Our marriage laws license all but the last two (Libertinism and Promiscuity) of the aforementioned evils, while our divorce laws hold the victims to their fate, and all sexual evils (and sexual evils are the cause of all other evils) are encouraged and developed through hypocrisies by these laws (marriage and divorce) and, therefore, in order that society may rid itself of sexual evils, those laws must be abolished. Laws against natal and ante natal murder, infanticide, and so forth, should be framed and enforced; although moral suasion and education will do nearly all that can be done toward overcoming any evil.

IDEAS FOR THOUGHT.

Space is the absence of substance, if such absence is admissible, and together with substance constitutes existence.

Spirit is taken from the Latin word *Spiro*, signifying to blow: breath, air, atmosphere, and so forth, hence, substance more subtle than the physical (solids and liquids).

If God is omnipresent, and embraces spirit and space, as physical substance is made up of spirit, he must be all there is of space, and all there is of substance; hence, all there is of existence. If God is a spirit, and is omnipresent, and spirit is substance, and space is the absence of substance, either substance, space or God does not exist. Soul is associated spirit formed into an organism; hence, the human organism comprises the physical soul that sees, comprehends, and so forth, through the physical senses; and the spirit that perceives through the spiritual senses; therefore, no soul in the physical body ever communicated with a soul in the spiritual body, and vice versa. As the difference between space and the most subtle of substances are inconceivable, both space and the most subtle substances are inconceivable; therefore, only the physical and the grosser spiritual substances are conceived, believed, or disbelieved to exist. Spirit in its most subtle form can neither be conceived of nor imagined. If we take a candid thought of extension in opposite directions from a given point, real or imaginary, it destroys the belief or disbelief in a supreme whole, final circumference, infinity, supreme, sovereign or God: therefore, the pretension of a God outside of self is simply absurd. My God is my highest conception of knowledge, power, wisdom, love, truth and justice. The Divine Law is the will of God, as his imperative rule. Therefore I

am my own God, my reason is my throne, and I sit upon it as my own Judge, Savior and Christ. Myself is my kingdom, which includes my comprehensions, perceptions, conceptions, ideas, beliefs, and so forth. With me there is no God, Kingdom, Dominion, Devil, Heaven or Hell outside of self. God the Father, is Knowledge and Power; God the Holy Ghost is Wisdom and Love; God, the Word is Truth and Justice. These three are self. Knowledge wields the power to enforce wisdom, to control love, to exercise truth, to manifest justice, as received by the male and begotten for the world, and conceived by the female and born to the world. God and the Devil are but self, while Heaven and Hell are within self; religion corresponds with self, and belongs to self, but not to society.

GEO. C. WAITE.

THE RESURRECTION OF JESUS

MR. EDITOR: It was gratifying to the writer to read your criticism of his lecture, on the above named subject, and to learn that you "enjoyed" reading it. It gives us encouragement to hope that if you should read it again, as it seems you will need to, inasmuch as you did not get the exact hang of the author's meaning, another reading will enable you to "enjoy" it some more. But whether you re-read it or not, please accept our thanks for the kind notice you have given our pamphlet in the CRUCIBLE.

We tried to be explicit, and to avoid errors and obscure statements, but alas!

The best laid schemes o' mice and men
Gang aft a-gley."

We may have made serious mistakes and not know it. It is possible that we have not yet discovered our errors even after they have been kindly pointed out to us. Pardon us if we should seem to cherish a lofty complacency when we suggest that perhaps your Editorship has fallen into several errors while, self forgetful, you have striven to rescue us.

1. Your Editorship says, "The two leading statements of this paragraph are incorrect. The first is, that only two writers mention his resurrection and stay upon earth; the other, that he only tarried here one day." Now let us turn to the paragraph from which you draw these inferences. It reads thus: "Jesus remained on earth just one day to prove to the world the great fact of man's immortality! The only two evangelists who speak of his stay on earth, say he staid only one day." Let me call your attention briefly to a few inaccuracies into which I think you have fallen. (1.) You say that I affirm "that only two writers mention his resurrection and stay upon earth." Evidently I have made no such statement. In the first place I do not use the word "writers," for the obvious reason that other writers than the two to whom I allude, speak of the resurrection. This is apparent from the opening sentence of the pamphlet, which is: "The four gospels explicitly declare that Jesus died and rose again." (2.) Your Editorship errs not only in representing me as saying that only two writers mention his resurrection, but you err equally in affirming that I say, "only two writers mention his resurrection," for I said nothing about his resurrection, as that is a question apart from the other question: namely, the time of his stay upon earth after his resurrection.

Your Editorship charges as the second error "that he only tarried here one day." My statement is, "The only two evangelists who speak of his stay on earth, say he staid only one day." In refutation of this, you quote Acts i. 3; "To whom he showed himself alive after his passion, by many infallible proofs, being seen of them forty days etc. Assuming gratuitously that this is the language of Luke, the evangelist: but admitting for the nonce, your assumption, it does not touch my statement, or affect the

integrity of my position. Luke the evangelist speak of the ascension as occurring on the day of the resurrection. So, also, does Mark. Matthew and John say nothing of the ascension, hence they do not speak of the time of His stay on earth. And by the word "stay" I mean the "time of his stay," and your language shows that you understood the term in the same sense, using my word stay to mean, "that he only tarried here one day." Let me commend to your notice a careful reconsideration of my statement; "The only two evangelists who speak of his stay on earth, say he staid only one day."

W. S. BELL.

New Bedford, Mass.

REPLY.

Yes, "the best laid schemes, &c." We are glad to have our "inaccuracies" corrected. But this time it happens to be Bro. Bell, who has fallen into "inaccuracies." True, you did say: "The only two evangelists who speak of his stay on earth." You also said: "And all the proof we have is stated by two writers in a few sentences, that Jesus rose from the grave and remained on earth one day to prove the immortality of man."

If you were to say "I did not intend to use the word 'writers,' we will accept it as a correction of your pamphlet, but when you say "I do not use the word 'writers,' that other writers than the two to whom I allude, speak of the resurrection: I can only exhort you to heed your advice to us, to "read" your pamphlet again, as it seems you will need to, inasmuch as you did not get the hang of the author's meaning. Another reading will enable you to enjoy some more."

You next say: "You err equally in affirming that I say, 'only two writers mention his resurrection,' for I said nothing about his resurrection, for that is a question apart from the other question, namely, the time of his stay upon earth after his resurrection."

We think we will make no other reply to this than to use your own words, quoted in the last CRUCIBLE. "This matter of the resurrection is of vastly more importance to man than any other work which is attributed to Jesus. But he could not wait any longer on earth to prove it than one day." The above will convince you that if I have been lead astray, your own words have done it. The above was an unfortunate sentence to put into a book which "says nothing about his resurrection."

Please show our "editorship" in your next epistle where "the only two evangelists who speak of his stay on earth, say he only stayed one day."

And so you think your position, that Jesus stayed on earth but one day, is not affected by the statement of Luke that he stayed forty days. It is remarkable how much it takes to affect the integrity of some people's "positions." Such a statement as that would have knocked one of our biblical positions cold. It seems it has had no effect upon yours. Truly your position is a strong one!

Permit us, in conclusion to say you have written a pamphlet full of good points, but we still think it has been marred by a few false positions. Let me commend to your notice a careful reconsideration of its statements.

M. H.

TRUTH is a good thing, but it is very unpopular: and as to the naked truth, it is absolutely shocking. The majority of people will not look at it twice.

Correspondence.

From Leo Miller.

EDS. CRUCIBLE: I have a two month's engagement to speak for the Spiritualist Society of this city. My experience and observations go to show that a very large majority of the Spiritualists of this State, and of other States as well, are in fact favorable to a free and full discussion of the marriage question. It is a subject that will not 'down' at anybody's bidding. It is a question that haunts the private thoughts of Spiritualists and Reformers more persistently than any other, and is certain to find expression in discussion. No subject is more vital to the welfare of humanity; none that the angel-world have more frequently thrust upon our notice. "If you are born right the first time, you will not need to be 'born again;'" "if you are generated right at first, you will need no 're-generation,'" hackneyed expressions, uttered by almost every medium and speaker that was ever influenced by the spirit-world.

Such propositions involve the consideration and discussion of the entire relation of the sexes; and whoever denies it, or calls it a "side issue," goes back on the history and genius of Spiritualism.

Battle Creek, Mich., Feb. 2, 1877.

THE REFORMER'S RECOMPENSE.

Sorrow must crop, each passion shoot,
And pain each lust infernal,
Or human life can bear no fruit
To life eternal.

The angels wait on Providence,
To mark the Sundered places,
And graft with gentlest instruments
The heavenly graces.

—Dr. Holland.

Emerson says "Our strength grows out of our weakness. The indignation which arms itself with secret forces does not awaken until we are pricked and stung and sorely assailed. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill."

The soul as intuitively points to the beneficent ever active and eternal law of compensation as the needle to the pole. It is the Good or God of the universe. It is the inhering principle of all matter and all mind. It is the equipoise, balancing the forces and divinely distributing the gifts of nature. Matter may not comprehend the correlative action of force, so may the gross, corporeal body fail of discerning, or perhaps see as through a glass darkly, the interior workings of its wise behests. Spirit knows neither time nor space, so the more the soul renounces self and lives, acts and reigns in the sublime regions of principles the more it drinks in the hidden, yet ever to be seen compensating law. While we live for time, matter and sense, the fleeting and changing conditions of earth must be our reward; but let us live for truth, and like Jesus for that cause be born; and the gods open to our vision the underlying causes of earthly formations, the motive of all mind and the wisdom guiding each individual and national action.

"As much eternal sun and cloudless skies,
As men forever temperate calm and wise."

The struggle for life, for development, for growth is incessant and "He in whom the love of truth predominates will keep himself aloof from all moorings, and afloat. As long as I hear truth, I am bathed by a beautiful element, and am not conscious of any limits to my nature." But let us once anchor to the trappings of conventionalism, to the glitter of materialism, or the show of animality and the cold bleak winds of dis-

trust and black waves of sorrow to come sweeping into our frail human bark, making every joint to crack and every timber shiver. As the wise sailor trims his vessel to suit the elements, so does the wise reformer direct his course and lead humanity by the guiding star of truth, while the universe of principles ever remains open to his steady, unflinching gaze. The heartless aristocrat, the dry calculating, mercenary materialist sees nothing of the beauty, order and sublimity of the reformers ideal, consequently they ward his iconoclastic blows and never learn to receive the new until it becomes projected into objective existence. The soul that flinches when persecutions arise, has become anchored to self and its hopes and fears. It has lost its heavenly vision of principle and found the weak, vacillating time serving policy of the crowd. The coming fire is to try every man's work and how many of us shall be able to stand the fiery furnace heated, perhaps seven times hotter than ever before, by the king of human avarice, greed and bigotry.

Let us remain firm to the star of infinite principle, and we shall be bathed by a beautiful element, and walk among the gods, though the hoarse sullen roar of material conflict be ever so busy at our feet.

L. L. RUGGLES.

Salina, Kans., January 12th, 1877.

"Cum Grano Salis."

EDITORS CRUCIBLE: Does truth want salting? Better save your salt for Tewksbury Almshouse. It would take all the salt on Freeman's wharf to save that human slaughter house from corruption. I did not tell the half I have seen. How would you like to eat from a table made of sheeting boards, every crack full of roaches?

They do that at Tewksbury State Almshouse. Talk of Arab barbarity! An Arab in Tewksbury State Almshouse at the credit of Arabia, died there from laying on the single board floor of the "shanty" over an open cellar. One man who was crazy and about bloodless worked out door and worked well until he could not help himself, having entirely lost his mind and his strength. In a few days after, he died. An educated Englishman, with diseased eyes, was not allowed to take the air and exercise which he was told to do by the doctor, on the only cleared walks, but was ordered to use the snowy rear yard for a promenade. One man with consumption was sentenced to Bridgewater, where he died the next day after arrival. A large number of men sleep in a great attic and are all ordered up at five no matter how ill, the wardens will strip their beds if they are not up in fifteen minutes and pull them upon the floor. The shanty is a building about 18x40, of two main rooms, entry and privy, built over a cellar, open on one side, having a single floor and rows of benches. This is used by day for a sitting room. In the larger room the younger are placed, in the smaller older and feebler ones. The first has a diseased smell in the other the stench from putrid sores is intolerable. You can have more of this Tewksbury hash if you have salt enough for it.

P. Q. R.

Hygienic Teaching.

Mrs. Dr. Cutter's lecture to a crowded and overflowing audience yesterday, at the Public Library Hall, firmly established her reputation in Louisville as an eloquent, practical and instructive teacher to her sex. Mrs. Cutter is a lady of mature experience, mother of an adult family, and a successful practitioner of many years in Boston, where female physicians are numerous and in good standing. She has a large brain, a stout person, a fluent delivery, and a deep current of enthusiasm in all philanthropic work. She does not deal in pretentious rhetoric, or common-place rehash of text books, but handles her subjects in a practical way, to give useful information based on her own experience.—Louisville, (Ky.) *Evening News*.

Hull's Crucible.

MOSES HULL,
MATTIE SAWYER, } Conductors.
D. W. HULL.

Boston, Saturday, Feb 13, 1877.

Hull's Crucible is Independent and Progressive, devoted to the interests of no sect or party. Its editors solicit short, pithy articles on any subject germane to the interests of humanity. Lengthy articles will only be inserted when of great interest, or when not crowding too much on other matter. No well-written article will be rejected on account of its sentiments. The CRUCIBLE has no room for offensive personalities. Anonymous articles will not be published unless, as a guarantee of good faith, the author's real name is made known to the editors. Rejected articles will be returned only at the request and expense of those who write them.

IMPORTANT QUESTIONS.

Dear Daughter: It takes much longer, you discover, to answer questions than to ask them. Yet if you will have patience you shall have some kind of an answer to each one of your eleven questions. The seventh question you ask is:

"Suppose there should be war and Horace should go and get killed, could Florence draw a pension?"

So far as an immediate answer is concerned, that is altogether owing to where he enlists. A recent decision of the Supreme Court in Indiana, also one in New York, one in Wisconsin, and one in Tennessee, makes Florence, Horace' legal wife; that would entitle her to live on the price of his blood, whether he was alive or dead.

So far as war is concerned, Free lovers are looking and praying for the time when Nation shall not lift up sword against Nation, neither shall they learn war any more. One thing should be remembered, that is, if Horace and Florence have made a mistake in not having a legal ceremony, it is a mistake that it will not take ten minutes to correct at any time, whereas, if they had made a mistake in tying themselves together, it would cost a great deal of time and money, besides a good deal of gossip and scandal to get apart.

Next you ask:

"If Horace should amass a fortune and die without making a will, could not his people, if they saw fit, keep her from retaining any of it for her children?"

In some states they could, in others they could not. The fact, if it be a fact, that Horace' relatives could rob his children, is no proof that Florence and Horace have done wrong in refusing to consult the law about their relations; it is only an additional proof of the wickedness of the laws regulating such matters.

I live in hopes that we may see the day when the law of inheritance shall go with the law of primogeniture. It is a bad law. If A. T. Stewart had had a son, and died without a will, that son would have been, by his father's death, made worth eighty millions of dollars. If I were to die, you would not be made rich by that event, notwithstanding you were born in wedlock. You, I and everybody else, must be the slaves of those born with "silver spoons in their mouths." This is wrong. Every child should be born on equal footing with every other child. If the law of inheritance were abolished, and individual property always reverted to the state or community at the death of the owner, to furnish a fund, so that every child born into the world should, upon the arrival of his or her majority, be furnished with a capital to commence busi-

ness, and there would be no very rich man, nor any very poor.

Your ninth question is of the same nature as your eighth and will require but a few words from me. It is as follows:

"Of course, as his equal partner, she would get half the balance, when the firm divided, so to speak; but how would it be with her children? could not his folks say, they were not born in legal wedlock, and therefore refuse to recognize them?"

Until the law can be so remodelled, that all men and women shall be equal before the law, the proper thing for every one to do, who has property they wish to control after death, is to make a will. Persons sharp enough to enter into marriage without law, should be sharp enough to look after the rights of all concerned.

One more brief letter will conclude this answer to questions, then it will be in order for you to arise to any "point of order" you may desire.

Affectionately, Your Father. M. H.

SOME MORE FRUIT.

Once we thought of clipping from the daily papers, condensing and making a weekly record of the crimes growing distinctly out of marriage; we soon found the undertaking was too large. A daily journal as large as the New York *Herald* would hardly suffice to make a record of the crimes traceable to marriage, which come to light. When it is remembered that not one in ten, of matrimonial crimes ever see the light, the courts in the indictment against marriage will be fearfully numerous.

Domestic trouble is always attended with so much gossip and scandal, that a majority of persons will endure everything but death, and not a few, death itself, without complaining. Thousands of others, who do not hear public scandal and gossip, are by property relations, held to endure many evils which otherwise would be exposed.

The murder of husbands by wives, and wives by husbands, has grown to be of such frequent occurrence, that it hardly excites comment. By the time this reaches the reader, there will be half a dozen cases later and fresher in mind than the one which inspired this article.

On the 4th inst. one of our own New England girls was killed by her own legal "protector," the only man on earth who had the legal right to rape her, she being his wife, or butcher her because she preferred to admit another than himself, (he holding the deed to her person,) to her bedroom. The courts will of course acquit Flood, the last wife murderer, as they did Sickles, Keyes, McFarland, and other wife butchers.

What except the marriage law, gives a man the right to feel justified in killing a woman because she refuses to gratify his sexual propensities, or because there are one or more persons in the world whom she prefers to him?

Is it objected that Mrs. Flood was promiscuous? Be it so; promiscuity among congenial friends is not a thousandth part as bad as monogamy, when that monogamy confines one to a companion whose very atmosphere is poison. Marriage, looking as it does, no deeper than the legal form, is taken all in all, the worst kind of prostitution. Any door out, prostitution not excepted, is welcome to the sufferer. Marriage is not only responsible for this murder, but we believe it is responsible for the in-

toxication and liaisons of the woman slain. Thousands of men and women drink in order to deaden their sensitive natures so that they can endure either the presence or absence of an uncongenial owner. M. H.

HOME PENCILLINGS.

The readers of the CRUCIBLE may remember an article I pencilled sometime since on co-operation—co-operation in domestic life. Since that time, the subject has been a sort of hobby with me, from the fact that circumstances compelled me to become interested in the matter and at last have forced us into a partial demonstration of the system I then proposed. "We cannot reach the top of a ladder by a single bound." One round and then another must be touched the strength of each tested, before we can gain the desired height. So with the improved plan of living which the labor and social reformers propose. We, who believe that interest is robbery, that exorbitant rents should be abolished, know very well, that while we are waiting for the labor problem to be solved, and for a repeal of unjust laws, something must be done, in order that our small pittances may yield us the greatest amount of economy and comfort. The subject of Unitary homes, etc., has been discussed extensively in the Free Thought Exchange Club Meetings; with few exceptions, it has been acknowledged as being the only plan by which we could husband our resources and especially with small means carry on successfully any enterprise. But many who are in full sympathy with the idea, have objected to making the experiment now and here, on the ground that there was no proper house in the vicinity and we should wait for a better opportunity. Many of us, while "waiting," would be stripped of our little all, besides an experiment could be made on a small scale. It was not necessary to secure a hotel or palace to test the matter, so a few of us decided to give up our small, dark, inconvenient tenements and take quarters in a sunny, airy house, with conveniences for every department of household labor. We secured such a house, each pays less rent than formerly; with less labor than we expended in our meagre kitchens for our small families, we can provide for additional members, thereby diminishing the individual expenses of our table. Thus far, we, the tenants, co-operate only in the rent. This covers a small part of my plan, yet we must work to it gradually, and wait until the people's necessities lead them to the next experiment, which will be co-operation in the living. We look for no great things in our present enterprise; we have reduced expenses, breathe better air, live in plenty of sunshine, can accomplish more work than before in the same amount of time; therefore it is good to be here and it may lead to something still better.

Once more I ask all to bear patiently with me. There is, I trust, a "good time coming", when I will have ample time to devote to personal correspondence. By the way, I've a few nuts to crack, with older heads than mine, on the Social Question. A. Kelley Pease writes: "I wish Mattie Sawyer would pitch into me on the subject of Free Love; it's fun!" Now, brother, I haven't the time to "pitch in"—just for "fun," but if you desire to go into a combat in dead earnest I am ready.

Last Sunday, we held our first meetings in Nassau Hall. The audiences was much

interested. In the evening Moses preached on "Moody and Sankey Infidelity," the same subject will be continued next Sunday evening. A few very poor or stingy people, objected to the five cent fee in the afternoon meetings, but we can't remedy that evil until landlords will give us the use of Halls. The ball is rolling! we are hopeful, if physical strength is granted us, we have no fears of the result. Liberalists and reformers; all we ask is your hearty co-operation.

MATTIE.

The Molly Maguires and Social Democrats.

"The Social Democrats need not hope for the success which has lately attended their German co-laborers. They lack wisdom—more than that, they lack common sense and common decency. At a meeting in Brooklyn, last Sunday, one speaker referred to the Molly Maguires in sympathetic terms, stating that, in his opinion, they were right, and their action had simply been in self-defence against the tyranny of capitalists. For so doing they had been condemned to die, as he said, most unjustly. They did not steal and should not be judicially murdered. He advised that their example should be followed—to the verge of revolution if need be. Another speaker agreed with these views, and no one opposed them. Now it is pretty well established, and no Social Democrat denied it last Sunday, that the Molly Maguires are a set of cowardly murderers. Nobody doubts it. If the Social Democrats want to tie to these fellows, why let them. That ends the Social Democrats."—*Sunday Herald*.

Perhaps the Social Democrats will scare at this, and perhaps not. If the *Boston Herald* or any other paper has any idea they can intimidate the whole foreign born population of this country by the display of a few morals, they had better try it on. It would be well however, for them to remember that there will be about 30,000,000 foreign born and descendants of foreign-born, against 26,000,000 native born, and that our effeminate native born population are poorly prepared to cope with the hardy foreigners, represented in these two growing factions.

The Molly Maguires are a sort of Vigilance Committee, who in the absence of protection by the Courts of our own country, have undertaken their own defence. When defrauded by rich contractors, they took the law in their own hands, government, for the time being has suppressed them. Meantime 45,000 of these poor creatures or their wards in the coal mines are starving for want of bread.

The Social Democrats represent those hardy men and women who have emigrated from Germany, and they believe that the laborers have a right to their pay, and that the capitalists have no right to take it from them, and starve them. They now number more than half our entire German population, besides many Englishmen and other foreign-born citizens. In an emergency, the Molly Maguires can put into the field, nearly 10,000 troops, while the Social Democrats could raise and arm 50,000, more besides putting arms into the hands of the Molly Maguires, and within the next three months a million of men and women (for mind you the women will fight in an emergency) can and will be mustered. Our advice is for our Government and our Courts to do justice by these persons, as hastily as possible. If they attempt to crush them by force, they will bring down upon themselves such a revolution as has not yet been contemplated, even in our Presidential muddle.

D. W. H.

Prof. Baldwin Again.

IT HAS been claimed that both Baldwin and his wife are mediums, and that many of the manifestations are produced through their mediumship, and as a proof of it the pellet test has been quoted. We claimed that there was nothing like mediumship in his pellet-tests; that he had accomplices in the audience who had agreed to confess tests. Another evidence of this, is in the fact, that the pellet-test is the same everywhere he goes, such as whether Charlie Ross would ever be found? Who would be the next President? About the morals of Mr. Beecher? The young lady "who wanted to know if Charles would return and marry her?" etc., etc.

None but consummate sap-heads could ever accept such stupid impostures for copies of spiritual manifestations. Whoever knew Foster to have an accomplice in the pellet business? Every stranger who goes into his presence has the privilege of writing his own pellets in the absence of Foster. Yet the ignoramus who makes out the report for the *Herald* says:

"They are—what they should be—convincing to all fair-minded people, and any one not besotted with superstition cannot fail to be cured by them of all faith in or respect for physical manifestations. Professor Baldwin is doing a grand work, and he is doing it so thoroughly that society must be under lasting obligations to him."

"The *Herald* would not be likely to send a greenhorn on a fools errand." Possibly not if it is a dirty business and a knave would suit it better. Had it sent any other to Baldwin's seances the dissimilarity would have been exposed.

The *Herald* man tells us that: "Then followed a full and clear illustration of the method by which Slade produces 'spirit' messages on slates." The writer either knows how Slade produces these messages or he does not. If he knows, he knows he lied when he penned the above. If he does not know, he penned the above for effect, not caring whether he lied or not, and here we leave him.

D. W. H.

P. S. Mrs. E. A., called a reliable clairvoyant of this place, (Portland?) challenged Mr. B. for a test seance, offering \$250 if he would duplicate her manifestations Baldwin hadn't time. He had an engagement in Boston within a week, and it would not do to break it!

D. W. H.

How He Loved Her!

The following despatch, which we clip from the *Boston Herald* speaks for itself:

"Newport, January 16. The police have arrested Walden Nason and Mrs. John Goffe. The husband of the latter had a suspicion that his wife was untrue to him, and by a cunning ruse, wherein he made it appear that he was to be absent from home for a week, but returned last night unexpectedly, he verified his suspicions by secretly entering his house and fully realizing every anticipation. Before Nason was removed to the station house, the guilty pair embraced and kissed each other, and this, too, in the presence of the officer and the injured husband. Mrs. Goffe belongs in Fall River and is very attractive looking. Nason had a warrant served upon him this afternoon, charging him with adultery, and waiving examination he was bound over to the March term of the Supreme Court. He gave bail. Mrs. Goffe left town this afternoon fearing arrest upon the same charge."

What further evidence do we need of the sacredness of the marriage relation, than this instance? When a man loves his wife so well as to be suspicious of her, lie to her,

deceive her, watch her, trap her, and to surround her with those other loving annoyances so common to married people. What other evidence do we need that law makes love? Who would be so heartless as to separate this loving couple, one of whom has skeladdled to escape being arrested by the other.

The matter will be all right now. Mr. Nason will be punished as the law directs for trespassing on the property of Mr. John Goffe, and "Mrs. John Goffe" will be restored to the arms of a man the law says she must love whether she can or not! O, what a glorious institution! how magnificently grand! how sublime! to take two persons as antagonistic to each other as fire and water, and bring them together in such perfect harmony. Blessed marriage law! it is the soother of all our sorrow! the antidote for all inharmonial infelicities! the pearlash that unites water and oil! What would we do without it? Husbands and wives would part! Relations of natural harmony would be established! and we should go to the devil generally!

D. W. H.

The Public Debt.

"The debt statement shows an increase during December of \$3,585,142.39. The coin balance is \$96,517,418.36; the currency balance \$94,838,601; special deposits \$31,000,000. The disbursements during December were \$130,009,306."

About \$42,000,000 of this will be due in interest on bonds, and it will take \$28,000,000 to pay the currency bonds to the Pacific Railroad Company. Total \$70,000,000, leaving \$26,517,418.36 to pay on about \$600,000,000 now due. As the principle is not payable in gold, however, this remainder will not be used for that purpose. There will be over \$100,000,000 of currency balance in the Treasury which will be paid on the matured debt as fast as possible. If this policy is carried out, there will be still a further decline in gold; but look out when the ides of January, 1879, come in, when we shall have at least \$450,000,000 of bonded debt to be paid in gold, besides over \$50,000,000 of interest, to say nothing of \$3,000,000 of greenbacks to be retired with gold. How we are to pay \$820,000,000 with less than \$100,000,000 in gold, and have a remainder, is a conundrum that our government has undertaken to solve, at the expense of its subjects. This much minus the State and municipal debts. But the decline in gold will not prevent hard times, as our readers will see when they look over the list of failures three months hence.

D. W. H.

[The above should have appeared a month ago, but was crowded out.]

M. H.

IMPORTANT THEOLOGICAL CONSOVERSY.

Some say Eve 8 and Adam 2, a total of ten only. Now we figure the thing out far differently. Eve 8 and Adam 8 also. Total 16.—*Boston Journal*.

We think the above figures are entirely wrong. If Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory that the antediluvians were a race of giants, and consequently great eaters, reason something like this: Eve 81st and Adam 82. Total 163.—*Gloucester Advertiser*.

Wrong again; what could be clearer than if Eve 81 1st and Adam 812 would not the whole be 1623?—*Boston Journal*.

I believe the following to be the true solution: Eve 8 1 4 Adam and Adam 8 1 2 4 Eve. Total, 8698.—*Veritas*.

Still another calculation is as follows: If Eve 8 1 4 Adam. Adam 8-1-2-4 2 oblige Eve. Total, 80,056. We think, however, this is not a sufficient quantity, for though we admit that Eve 8 1 4 Adam, Adam if he 80 8-1-2-4 2 keep Eve company. Total, 8,082,056.—*N. Y. Mail*.

You do the fair thing by Adam, Brother, but you slight Eve. This poor smit-10-1-8-1-4 2 please the serpent, and Adam, of course, if he, as a good husband do oft-10-80 8-1-2-4 2 keep Eve company. Total, 109,899,384.—*Syracuse Journal*.

It is useless to x-10 u-8 this matter. The truth is Adam 8-0 (nought) until Eve 8-1, then he 8-2. Total number 243. How can people be so blind on Religious affairs.

D. W. H.

Warrantee Deed, to All Whom It May Not Concern.

Know all men by this covenant! That I Mademoiselle Femmes, of the State of Maidenhood, county of Simplicity, Town of Expectation, for tue consideration of promises to furnish bread and butter, to my full satisfaction, made by Monsieur Masculinus, of the State of Bachelorhood, County of craftiness, Town of depravity, do grant, bestow, lavish, deed and confirm to him a certain piece and parcel of love which his instincts will tell him where to find, bounded by nature's utmost endurance; supposed to be all which may be desired, be it as he wishes more or less, to him and him only, to use or abuse, to cherish or let perish. And relinquish all my right title, disposal and concern for it, and all the privileges and appertences thereto belonging. In witness whereunto I receive upon my finger the wedding ring as a seal that I am no longer my own but belong to Monsieur and behoof forever.

Done in the State of Matrimony, County of Experiment, Town of Unity, by and in accordance with the *Codex inequalis* in the year of disgrace one thousand eight hundred and domineer

MADAMOISELLE FEMMES MASCULINUS. Before me *Politicus Ecclesiasticus* Justice of Peace and Minister of the Gospel.

Chips As They Fly.

OIL of cinnamon will cause the disappearance of warts, however hard, large, or dense they may be. The application, gives rise to neither pain or suppuration. A lady removed thirty off her hands with five cents worth of oil.

"MAMMA," said a little girl in Philadelphia, when she was looking for a childish treasure she had mislaid, "I think God will help us find it if we ask him; so I'll pray, and you hunt." That showed a fitting appreciation of faith and works.

TAKE a bit of cotton, spread it flatly, sprinkle with black pepper, do it up in a wad, dip in sweet oil, and insert in the ear. This is a happy and almost instantaneous relief for ear ache. The same remedy applied to the cavity of an aching tooth gives immediate relief.

Sarah Briggs, (reading the local)—"Sakes alive! I would no more name a child Alias than nothin' in the world! They're allurs cuttin' up some caper. Here's 'Alias Thompson, Alias Williams, Alias the Night-Hawk,' all been took up for stealin'!"

PEOPLE make a great mistake about Heaven. They think it begins up yonder, but it really begins down here. If you can be happy in the basement story, you are fitted to enjoy the happiness of the upper stories. But if you whine and moan here, Heaven itself can't change your mood.—*N. Y. Herald*.

A FAMOUS usurer of Paris being on his death-bed, his confessor presented a silver crucifix to him, with a view to awaken him to a sense of his situation. The dying miser, after examining the cross with the most minute attention, suddenly exclaimed, "Sir I can lend you but a very small sum of such a pledge."

Our Lyceum.

Conducted by Mattie Sawyer

Be Good and You Will Be Happy.

This is an old maxim, yet seldom comprehended. We know of very many clever people — persons of kindly natures, gentle manners, temperate, frugal, honest; the world calls them good, yet we know that many of these so-called excellent people are grumblers, fault finders, cheerless and miserable members of society. How many times we have heard it said, "there is no truth in old maxims." It is seldom we meet one who is *thoroughly* good — good clear through. Soul, brain, blood, nerve and muscle. It is impossible to be good, with sick bodies. Children are whipped for crossness, when all that is necessary, is to put their digestive organs in order. Many a young lady imagines she is the most miserable person in the world, simply because she is suffering from a disordered liver. Bad stomachs are often the cause of "domestic broils." *Be good to yourself*, and if you were born right, you will be healthy — consequently, happy. When the blood flows naturally through the veins, when the food is digested properly and the nerves and brain are never taxed beyond their normal forces, there may one look for a happy spirit, genial face and pleasant companion. In the "good time coming," when the labor-problem is better solved, it is hoped, we will have an opportunity to treat ourselves more humanely and be happier.

Housework vs. Sunshine.

It was one of those sun-bright days in autumn when the cloudless sky bent down its blue domed canopy, inviting all to walk forth to breathe the gentle zephyrs, and enjoy the sweet poetry of lovely Indian summer.

I gazed toward a beautiful grove near by, wanting so much to wander there and gather autumn leaves. Methinks the reader asks, "Why did you not go? Because I had to sweep the house, wash the dishes, make the beds, and cook dinner for some dozen individuals.

Oh, if my work was only in the sunshine, but how can I do housework out of doors? Can't bring the beds out here to make them, can't bring the dishes out to wash them, that would require too much time; can't bring the floors out here to sweep. The children who read this, have all heard their mothers say, "You naughty children turn the house upside down." Then, why can't some of you turn this house inside out? That would bring my sweeping out of doors. I was determined to do something in the sunshine; so I took a peck of potatoes, and seating myself upon the floor of the porch, where the sun had warmed the boards, began washing and peeling them; I soon heard footsteps approaching, and on looking up, saw Eddie coming to draw water to fill the horse-trough. Now, Eddie was one of those boys who thought women's work was small business. Knowing I had seated myself in his way, I remarked, "I am too busy to move—guess you must walk around me; I wanted to work in the sunshine, and this was the only available place." "Why, the sun beats down to-day hot as midsummer; 'tis too hot for me, I want to get in the shade." "Well, you have not been baking your brains over the

cook-stove this morning." "You scold about the heat of the stove; 'tis no hotter in the kitchen than in the sunshine to-day." "There is a vast difference between the artificial heat of the cook-stove and the natural heat of the sun." "Oh, pshaw! some more of your crazy health-reform preaching." "Eddie, did you ever know any kind of a plant that would grow as well, or any kind of grain or fruit, that would ripen as quickly by a cook-stove as out in the sunshine?" "No; but women and girls are neither grain, fruit or flowers." "Yes, we are human flowers, but the roses on our cheeks fade when we are deprived of sunshine." "Well, I wonder the doctors don't invent some way to bottle up the sunshine and give it in doses to you sickly women." "Let me inform your honorable lordship, there is such an invention; there are health institutes where, near the roof, are constructed glass rooms, in which the patient removes all clothing from the person, and exposes the whole surface of the body to the sunlight. This has proved one of the best restorations to health."

Dear young reader, I will at another meeting report to you more of the conversation here begun. Let me close for the present by asking you, "Upon what plan can housework be accomplished to give women who perform it, more time to enjoy the sunshine?" Hoping some of the girls or boys will answer, I remain

Your Aunt

SADA BAILEY.

Vineland, N. J., Jan. 6, 1877.

The Home We Live in.

BY MRS. H. C. GARNER.

CHAPTER II.

I see you are all anxious to hear how Willie got out of his trouble. You remember there are many members belonging to this household, and when talking of Willie, John, Mary, or any person whatever, it is just the same as if we were talking of each one of you separately, for the same law pertains to the human family.

The members are all named, so that when we speak of the eye, nose, foot, finger, lungs, we are able at once to locate that member and the work performed by that member. It is of very great importance that the master of the house should know what pertains to a well-ordered household for if one member suffer, the whole suffer.

You have heard of persons dying for want of breath? "Why, yes, everybody stops breathing when they die." True, but if we knew how, might we not breathe so as to live longer, have better health, know more, and to sum it all up, be happy all the time.

That was what ailed Willie, he did not know how to breathe. He went out to play, the game was exciting, and they all laughed a great deal, mouths open all the time, too much of a draft will cause colds. These houses of flesh need a great deal of care, and need to be ventilated properly. You have no doubt heard and read of the necessity of ventilation? Well, it is not enough for perfect health, that we open our houses of wood, stone, or brick, but we must ventilate our bodies, or to make it more plain, the master within must see to it that his house is well ventilated. Look at Willie: he went, as I said before, into the room called mirthfulness, became so excited over what seemed to him very

pleasant, and as I said, if he had been a wise master, no harm would have come to him, but this servant, mirthfulness, at the time got control of all the other members, and they run riot for the time, and the master going to sleep without setting his house in order, awoke in the morning to find the great engine called the lungs, all out of order, and when the engine does not work right, the whole household suffers.

Let us examine the lungs. They are a spongy mass, made up of air-tubes, air-cells, and blood-vessels, all bound together by a cellular tissue. There are many millions of these air-cells, or rooms, and in order to be perfectly healthy, these rooms need ventilating every day. It is not enough that the involuntary motion of the lungs go on from day to day, but we must bring our will to bear, and see to it that every room is dusted and aired perfectly.

Willie breathed very hard, and a great deal, while he was playing; the air was cold, and rushed in at the open mouth, and thus caused an inflammation.

Now, some of you are saying, "tell us what he ought to have done, after playing so hard." Could he, after breaking the law, avoid the penalty?

That is just what we want every one to understand, and every child must learn to reason from cause to effect. Now, let us suppose that Willie had been educated as to the uses and abuses of his organization, and had been taught the use of his will. When he came in from playing, instead of going off to bed, we should see him taking a view of himself, and if we could read his thoughts, we would hear this: "I will seat myself by the fire and warm my feet. I feel a little chilly, my lungs ache, there is a dull pain in my head, and altogether I feel weary, but it will never do for me to go to bed in this state. I will call my father, or mother, and tell them how I feel, for if I should get sick they would suffer, too, and I have no right to cause others trouble by my carelessness. Mother is called. Willie tells his feelings, and tells her how hard he played, how much he laughed, etc.

Now, mother is supposed to be a wise woman, and forthwith she tells him to marshal his will-power. "Don't become negative, warm your feet quickly, then move around, throw your shoulders back, breathe slowly through the nose, fill all the air-cells, and then will yourself well."

"But, mother, I have tired my lungs all out taking in so much cold air ought they not to rest?"

[TO BE CONTINUED.]

Vox Populi.

This department is made up of letters and extracts of letters from the people. The editors do not claim to endorse all that is here contained. This is the voice of the people, not the voice of the editors of the Crucible.

Hiram Wilbur writes from Green Island, New York:

"Enclosed please find money order for six dollars one of which you will please put to my credit and the other five is a donation from a widowed sister who is about ready to step down into the grave, but feels that she must, before going, contribute her mite to help you in the struggle for freedom. She expressed a hope, that by so doing many others, more able than she, might be lead to do likewise. Although a total stranger she, tenders her best wishes to yourself, Mattie, Elvira and the children."

G. M. Danforth, writes from New York:

"I have taken the CRUCIBLE for many months, and of late, notice that it is not as interesting as formerly; and therefore, instead of discontinuing it, I would suggest some ideas that perhaps may be taken kindness:

1. Make the CRUCIBLE more Cosmopolitan
2. Try to realize that principles, and not particular acts of organizations, is what is wanted.
3. Seek to comprehend that all of your readers do not reside in Vineland or Boston.
4. Let Mattie write often and as usual. I hope these remarks will find you well, and Christ like in spirit."

Julia C Franklin, writes from Big Creek, New York:

"I noticed in a late number of the CRUCIBLE, an article entitled: 'Too Many Opportunities.' It was of especial interest to me, because it presented views in reference to 'The Organization of the Future,' which were in harmony with my inspirers with one exception. The true Leader will be all you claim, but instead of 'him' or 'he' only, it will belong to both sexes, harmoniously related by the fixed law of chemical affinities. * * * * * The Leaders will lead because they cannot help it, the followers will follow from the same reason. These Leaders will represent Spirituality in a well organized human head. Others will represent the different organs of the brain, until thirty of each sex, related to each other not only dually but collectively, become the *Head Centre* of the organization. This is minutely elaborated in 'Spiritual Science,' a MS. volume that I now hold in my possession, of which 'Spiritual Rationality' is but a brief introduction."

[Note.] Our sister must pardon Moses for using the masculine pronoun in the article to which she refers. He *truly* believes the positive and negative forces are each necessary to the success of every reformatory enterprise; he, with other "Lords of Creation," says "him," "he," at the same time including woman. Now, we don't like this; let us rebel until woman is named as well as implied in every grand undertaking. We women, who carry one half of the yoke are not contented to sink our personalities in any "he" institution, or to be recognized as following exclusively a *man leader*.

MATTIE.

"N.B. We are quite as willing to *she* as *he*. Show us the woman who can lead in such an enterprise, and we will follow. We know of no woman who is making the attempt. We dislike to apply a term signifying the feminine gender to any of the various specimens of the *genus homo* who are now making such attempts. M. H.

LaRoy Sunderland writes from Quincy, Mas.:

In Moodyism, or, I may say, Christianity, you and I have a common and a formidable foe:

This is the MONSTER we have to fight!
Hydra-headed, ugly, and mean!
But, our weapons, Reason, Truth and Right,
While on humanity we lean.

J. P. L— writes from Terre Haute, Ind.:

"Your Cynthia's views concerning sex association, as evinced in her letter, are right; one form is as obnoxious as another. Let us do away with *all forms*; tear down the scaffolding and if the house is properly built, it will stand the storms. We do not think your pamphlet a 'thorough refutation' of Woodhull's deductions; but think it should be read, in order to hear all sides."

A PLEASANT PARTY assembled at the residence of Mrs. Floyd, No. 8 Pembroke Street, last Wednesday evening to do the double work of enjoying themselves and benefiting a poor medium. Spirits mediums and spectators enjoyed themselves and furnished a dozen dollars or more to Mrs. Cutting, for which she is duly thankful.

