

HULL'S CRUCIBLE.

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

730 Washington Street, Boston, April 15, 1876.

Single Copies, 6 Cents.

Vol. IV.

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

No. 21.

Selected Poetry.

THE WIND HARP.

BY VINE OSGOOD.

A gentle hand had wrought for me
A wind harp, with rude skill,
And placed it with the morn's first breath
Upon my window sill.

When fell the shadows of the day,
The lonely darksome eve'n
"Let its sweet tones breathe," he said,
"Of morning, hope and heaven."

But when the gateways of the West
Opened with might and main,
The wind harp through the lonely hours
Uttered low sobs of pain. |

And ever if from place to place
I changed it for relief,
Some wandering wind would stir it through,
To wail again of grief.

I brought for it sweet birds and flowers,
Violets and lillies rare,
Gathered from banks which in their waves
Shadowed their shining hair.

But offerings however sweet and fair
Its wailing could not still;
At morn, at noon and silent eve,
It prophesied of ill.

It came at last; the long, wild storm
Broke darkly o'er my head.
In its scathed and blackened touch
Lay my unburied dead.

But yester-ere' the wind harp sung
Like all the summer bands,
And sweetest breezes swept the string,
Blown from the angel lands.

Low harpings fell upon my ear,
With melodies of rest,
And voices whispered to my ear,
"All things are for the best."

Though wild winds ring upon my harp,
Many a wail again,
I'll remember that the sweetest notes
Are ever born of pain.

Polemics.

LETTERS TO MRS. E. B. DUFFEY.

BY MOSES HULL.

NO. I.

DEAR MADAM:

Never having had the pleasure of your acquaintance, it may seem a breach of courtesy in me to indite this letter to you. Your position before the public has induced me to thus address you. I have just read with great care your new book, bearing the title, "The Relation of the Sexes." I have read it all with interest—not because it contains any thing new or startling but because of my interest in the subject. I was a little disappointed at the contents of the book, not that I anticipated that you would not do all in your power to stroke the fur of the Grundy's in the right direction, but that I had reason to expect real arguments in favor of your position and against the positions you saw fit to assail.

If it is possible, the reading of your book has convinced me more than ever before, of the weakness of the popular position. I may have been mistaken, but I had in my own mind concluded that if there were real arguments against the free-love movement of to-day, you would produce them. I lay your book down with the idea that if you have arguments you are writing for a class of people with whom argument does not weigh so much as does an appeal to prejudice—as an appeal in the direction just mentioned, your book, if its aim is not too apparent, is a success—as a wordy, windy denunciation of a movement, which, for some cause, best known to yourself, you every where misrepresent, your book will do. In any other direction it will, by sensible people be voted a failure.

The above saying may appear to you a little uncharitable, or you may think it has been written in the same spirit that dictated your book, but if you will follow me through a review of one of your chapters—that devoted to free-love, I will convince you that you have allowed either your prejudice against an unpopular cause or your love of the approval of those whose sinking ship you are trying to sail, to run away with your reason.

Your apology for writing the chapter de-

voted to free-love, is a very good one indeed, and your friends must appreciate your laudable enterprise; that is to furnish "arguments" to "intelligent" people, who "feel, rather than know," that the free-love movement is wrong. "The want of some argument" has been felt by others beside the "intelligent woman" of your "acquaintance." If you can supply that demand, you deserve and will doubtlessly get the congratulations of every one who wants something to justify him or herself in holding a bondswoman or a bondman. But have you supplied the argument? we will see. Your first attempt at supplying this "want for some argument," is as follows:

"Even the words free-love have a basis of truth, since all love to be of any value must be free—in fact since love cannot exist without freedom. Moreover, their fundamental principle, the freedom of the individual, is one that is true within certain bounds, and must be accepted in the course of time by all earnest thinkers and well-wishers of humanity."

Do you remember the story of Balak the king of Moab sending for Balaam the Seer to curse Israel? Every time Balaam attempted it, a blessing proceeded out of his mouth, and this, notwithstanding the "promotion" and the "house full of silver and gold" to be given him provided he cursed Israel. After Balaam's first attempt at cursing, Balak said:

"I brought thee here to curse mine enemies, and, behold, thou hast blessed them altogether." Numb. 23: 11.

Pray don't leave the free-lovers in the position where Balaam finally, after every attempt at cursing, left Israel. Balak said:

"I called thee here to curse mine enemies; and, behold thou hast altogether blessed them these three times." Numb. 24: 10.

You say: "All love to be of any value must be free." Do I correctly understand you? Do you not believe in love at all, or do you believe in that which has no value? I wish you could have explained yourself on this point more fully. Indeed you say "Love cannot exist without freedom," and yet you join your lady acquaintance in saying that the arguments for free-love are "repugnant" to you. As there can be no other love, why do you not say, "the arguments for love are repugnant" to you? Indeed, as you think, "their [the free-lover's] fundamental principles, the freedom of the individual, is one that is true within certain bounds, and must be accepted in the course of time by all earnest thinkers and well-wishers of humanity," why do you oppose it, do you really wish to be understood as writing yourself down as one who is not an "earnest thinker" or "well-wisher of humanity?" Try again my sister; you may succeed better next time.

I must, for your sake, express a little sorrow at the *animus* of your book, in some instances if you could have been a little more mild or moderate in your expressions your book would not have been quite so suicidal. Instance the following:

"As one of their leaders (a woman) makes the boast that she 'is not such a coward that she dare not live the doctrines that she advocates,' so they are all—its leaders, not its blind followers, I hope—only publishing to the world the blackness of their own lives. Bitterness, scorn and hatred of humanity, breathe forth in every sentence they utter. Vindictiveness is their motive power. Their utterances sound like the utterances of a lost soul, in which is some times heard a pathetic wail."

Really I cannot see the wickedness of that woman's assertion, that she was "not a coward"—that she dared "to live the doctrine she advocated." She undoubtedly advocated what seemed to her truth: If it was to her a truer, purer and better doctrine than that generally preached and practiced, why should she fear to live it. She had probably read the lesson taught by Jesus: "Fear not them which kill the body but cannot kill the soul, but rather fear him who is able to destroy both soul and body in hell." The things this woman feared were the health damning, soul destroying evils which you, yourself have elsewhere pointed out as connected with marriage. Having a high-

er truth—a law within herself—she dared to obey.

Are you sure you told the truth when you declared that:

"Bitterness, scorn and hatred of humanity breathe forth in every sentence they [the free lovers] utter."

Have you heard every word they utter? If not, your assertion is rather sweeping; if you have a reputation for "truth and veracity" such wholesale denunciations must injure it! No, I will grant that your reading is very limited, as all will discover who read your book. Still, if you ever had read or heard anything from free lovers you must have known that the above statement was false, I know it seems like harsh treatment for me to hand you this bitter truth, but with one who is so far gone as the one must be who would use such words as you have, a milder remedy would not touch the case. Again you say:

"Vindictiveness is their motive power. Their utterances sound like the ravings of a lost soul".

You undoubtedly know. You have entered the recesses of their hearts and thoroughly read their "motive power." Has your intimate relation to lost souls taught you exactly the sound of their wailings, or how can you so infallibly judge of the chords in their ravings.

Indulge me here in calling your attention to a few specimen snatches of "bitterness," "scorn" and "hatred of humanity." A wail from these "lost souls," when set with a quotation from your book, as a background or shading, almost makes one think of paradise.

Here are a few specimens. The first wail comes from Cordelia Wales.

"O, change your laws, and give woman an opportunity to defend herself; give her work and proper pay, and treat her as an equal with yourselves, and we will drive prostitution to hades for purification."

Mattie Sawyer breathes out the following "vindictivenesses."

Oh, Heavens! must woman nature continue to be the sink of the miserable offal of lecherous men? Must prostitution eternally label the doom of marriage? Will sexhood never become glorified? Is there no redress for women? must mother love continue to groan in anguish o'er blighted specimens of waisted parentage? must the girl and maiden continue to be nursed in ignorance, then launched out into the matrimonial sea without a compass to guide her? In behalf of my sex I demand an earnest investigation of this mighty problem under consideration. * * * * * Woman, to know you are dumb on this mighty issue, is to conclude you are wrong or depraved. *Your weakness is the nation's weakness, your loss, humanity's loss.* Unless we educate ourselves in these matters, we will have a puny, sickly race with which to commence another generation. What is there about marriage that is sacred? Is it the love relation or the ceremony? Why deride us because we could not feel justified in our own conscientiousness to go before a hypocritical judge or priest to have our union ratified? God is our witness love the high priest that presides over our union. I would that I could impress upon your minds the sacredness in which I hold this relation. While I ignore the ceremony, I hold in the highest veneration all that makes real marriage, that is the blending of the twain."

Listen to the "bitterness, scorn and hatred of humanity" in the following from Stephen Pearl Andrews:

"Sexual purity is that kind of relation, whatever it be, between the sexes, which contributes in the highest degree to their mutual health and happiness, taking into account the remote as well as the immediate results."

Could Fourier, if his "lost soul" had any desire to make humanity worse than it is to-day, continue an institution better adapted to his purpose than marriage? He is not publishing to the world the "blackness of his own life," when he says:

"Who dares to talk of the charms of maternity in the face of statistics which prove that one-half of all children die under the fifth year, while the rest are ailing on an average, near half the time, and the whole family together, scarcely ever well."

The following will show you not only the difference of opinion between Julia Branch and yourself with regard to the *animus* of

the movement, but convince you that there is, or was at least one free-lover who is moved by a desire to benefit humanity. Julia Branch says:

Mrs. Gage, Mrs. Rose, Mr. Wright, and others, go back to the mother's influence; I go a step further back, and say it is the marriage institution that is at fault. It is the binding marriage ceremony that keeps woman degraded in mental and moral slavery. She must demand her freedom; her right to receive the equal wages of man for her labor; her right to bear children when she will and by whom she will. Woman is not totally degraded. She will never abuse one right that is given to her, she will never step aside from her own nature. If she desires to go to the ballot-box, it is because there is wrong somewhere, and she takes that way to right it. If she desires to become a lawyer, it is because there are laws to be redressed and made better. If she desires to preach, it is because she feels the woes and afflictions of humanity. If she desires rights, it is because she needs them. I believe in the absolute freedom of the affections, and that it is woman's privilege—aye, her right—to accept or refuse any love that comes to her. *She should be the ruling power in all matters of love,* and when love has died out for the man who has taken her to his heart, she is living a lie to herself, her own nature, and to him, if she continues to hold an intimate relation to him.

And so is man's relative position to woman; when his love has died out, and he continues to live with his wife on any consideration, he strikes a blow to the morality of his nature, and lives a life of deception, not only to her and society, but he is responsible for all the crimes that his children, born under those circumstances, are liable to commit—

These quotations might be extended to fill a volume twice as large as yours, but I will only trouble you with one more. Miss Vine Osgood says:

"There is a love of humanity beside which the love of one to one, however sweet and beautiful, is pale as the stars are when the sun shines."

The above quotations are sufficient to show you and a few others either how ignorant or how perverse you are. If you have not read, let me entreat you to be more careful about your assertions. If a desire to misrepresent those whom you cannot otherwise oppose has led you to be so untruthful, I shall only be under the necessity of exhibiting your disposition to falsify as being the result of your having been begotten and born under the institution you defend. However much free-lovers may forsake their children, or whatever they may be led to do, I shall be inclined to renounce the doctrine when I find it's defenders driven to thus falsify in order to overcome an adversary.

Without "bitterness, scorn or hatred of humanity," I am &c.

NO. II.

DEAR MADAM:

A paragraph on page 87 of your book will partly atone for the unjust thrust made on the previous page, quoted in my last. In this paragraph you say:

"Their [the free-lovers'] loud speech is reaching all ears, and setting all people thinking—people who never dared to think before. They are being awakened to the crime and misery which exists throughout society—not in its lower strata merely, but from top to bottom. . . . These fanatics are only, after all, asking the practical and very common-sense question; 'If profligacy is right, or at least, excusable in one sex, why not in the other?'"

Ah! Is that so? Then the "ravings" of these "lost souls," filled with "bitterness, scorn and hatred of humanity," are not so bad after all, they are "setting people to thinking—people who never dared to think before." These demons are only "fanatics" asking "very common-sense questions" and pointing out crime and misery which exists throughout society "from top to bottom." And you really think that when the free lovers have done their work of showing up the "crime and misery" of society, then this same society will set itself to work more energetically than ever before to suppress crime and ameliorate suffering. Really you have quite an exalted opinion of the free-lovers. Did you ever read those lines of Bobby Burns

"Oh, wad some power the giftie gie us?" etc. This series of letters would be very long

if I pointed out all of your mistakes, so you will forgive me if I pass over the smaller ones. The next one to which I would call attention is as follows:

"A man may gather the strength and flower of a woman's life, and then becoming satiated with her, or being attracted by a younger and fairer face, is justified, nay, compelled by the demands of, 'natural religion' to leave her, even though her affections may be as true to him as ever. He loves her no longer, therefore there can be no affinity or reciprocity between them."

From this I infer that you think it wrong for a man to leave a woman after "gathering the strength and flower of her life." So do I; but not so great a wrong as it would be for him to remain with her. The very fact that he is "gathering her strength and life," is proof of the wrong of their living together. If a man really loved a woman with that love which always looks out for her interest—and any other love is only a self-love—he would, as soon as he found that his love was not really giving her "strength and flower," leave her before he had "gathered the strength and flower of her life." If a man does not know enough to do that, for her sake, when he finds out he is reaping all there is of her, let him leave her before she is so far gone that she cannot be restored.

You are right; if he loves her no longer "there can be no reciprocity between them." Can you reciprocate the love of one whom you detest? If not, would not the one act, supposed to be based on love, be adultery and hypocrisy? I so decide. Don't, I pray you, don't be guilty of urging people to be adulterers and hypocrites! I fear you will make those who are guided by the inexorable laws of logic, believe that you only need to look into a mirror to see the reflection of the face of one who has written at least a few sentences filled with "bitterness, scorn and hatred of humanity."

You continue your efforts to create prejudice against free-love—which you acknowledge "has a basis in truth," by saying:

"We are told that when sexual desires begin to develop themselves, there must be no check thrown in the way of their gratification, or dire consequences will ensue."

Where did any free-love writer ever pen such a sentence as that? A few quotations, with reference to where they might be found, would have been *appropos* just here. Why did you not give them? with all deference to your word, there are a few of your readers who would like just a little proof of the truth of the assertion. The fact is, you told exactly the opposite of truth in the statement under review. It is the institution of marriage—an institution you try to defend—that says "there must be no check in the way of gratification." When a man pays one dollar and a quarter for a woman, woe be to the power that attempts to check his gratification. There is no law in any part of the civilized world to prevent a husband committing a rape on his wife as often as he chooses. In the State of Ohio, a lady sued her husband for rape; the court decided that in giving herself to her husband, she gave to him the use of her body and she therefore had no cause of action. In the State of Iowa a man—a deacon of a church, committed a rape on his wife on the third day after she had been delivered of a child. This killed the poor woman and gave the minister a chance to talk of the "mysterious providences of God." In six months the good deacon had another woman and a marriage certificate allowing him to rape her every time "sexual desire" demanded gratification.

You next relate the circumstance of a lady who "died a victim to her restrained sexual impulses." Yes that is the beauty of the institution you champion, an individual who has not complied with it may die of restraint while those who have got into it may die of being compelled to gratify the lusts of the ones whom the law has appointed guardians of their sexual organs. You coolly respond, when alluding to this poor girl's death;

"The best thing she could do."

And has it come to this, a woman—an enlightened woman of the last quarter of the nineteenth century can openly advocate the sacrificing of the lives of young members of her own sex to the moloch of marriage! If the marriage institution is more sacred to you than the lives of members of your own sex, you are beyond the hope of recovery. Probably we will after this hear no more from you about "hatred of humanity" being "breathed forth in every sentence that free-lovers utter."

You add:

"I think the most of us would prefer to see our daughters buried, than to know that they were languishing for the sexual love of another woman's husband."

That tells the story! you think more of an institution which deeds a man to a woman, than you do of the life of your own daughter. Hereafter, say no more about free-lovers having no regard for their children. How would the "other woman," who owned property in this man, be the looser by his saving the life of this girl? The story, like many others you relate, sounds exceedingly *apocryphal*, but if it is true, it only places one more count in the indictment against marriage.

As I have some very severe rods in pickle for you in reply to your next point, I will now give you opportunity for rest and refreshment. I know that "no chastisement for the present seemeth joyous," but if this yields fruit in enabling you to write a better and truer book than your last, I am content.

Correspondence.

Letter to D. W. Hull.

MY DEAR SIR: Allow me to express my appreciation of your efforts in behalf of a sensible view of the free-love question. Your articles entitled, "Brush Heap Claims," and "Wanted—Names for Fugitive Wives," are worthy of especial mention. These, with Moses Hull's article on "Promiscuous Kissing, Hand-shaking Etc.," are the best, in my estimation, that have appeared in the CRUCIBLE.

Next to marriage, that vilest of all vile things, there is nothing so repulsive as promiscuity. Of course promiscuity can never exist as an actual reality. There are enough men and women with a degree of refinement and self-respect, to prevent the consummation of anything so disgraceful. But for the degrading influence of starvation, and the lack of moral courage to resist the demands of custom, there would be, in my opinion, no desire for promiscuity, even on the part of the coarse and vulgar.

While I believe that everything does good in its way, and that the efforts to patch up marriage constitute no exception, it is my firm belief that justice and sound policy require that all who are not laboring directly for the abolition of marriage should be treated as *outsiders*. At liberty to do their own work in their own way, but never to be regarded as *Free Lovers*.

Fortunately we, as Free Lovers are not pioneer reformers. We have just had experience, as Abolitionists, with a case almost exactly parallel. Chattel slavery and marriage are so near alike as to require the same system of treatment. As visionary and impractical as Garrison and his associates were, in the estimation of the unthinking, they were never charged with being unreasonable, for not regarding as Abolitionists, those who were only in favor of doing away with the evils and abuses of slavery. Imagine a lot of *soft-heads* appearing in a Garrisonian Convention, advocating "true" slavery, and telling what slavery ought to be, and claiming to be *abolitionists*! No less absurd is it to treat as Free Lovers those who only propose to *modify* the marriage system which even Parker Pillsbury, a Radical of Radical Garrisonian Abolitionists, pronounces worse than chattel slavery. Free Lovers are in favor of freedom, and of necessity in favor of the *abolition* of slavery.

But, say they, we are in favor of the abolition of the "present system" of marriage. I know of but one system of marriage. If what they propose is so near like the existing system as to be appropriately described by the same term, then I say it is anything decent, anything fit to be accepted, it is something *infinitely* different from marriage, and to call it by the same name is infinitely absurd and monstrous.

This talk about "true marriage" is to be attributed to ignorance, cowardice, or baseness. Those who do not know that marriage is vile, are ignorant; if knowing this, they dare not speak accordingly, they are cowards; and, if, knowing the true character of marriage they can stoop to describe the most sacred things of their inner lives by terms which have always been associated with vileness, it is because of a want of an inherent delicacy that revolts at what is gross and mean. Why is any term offensive? Simply because it has been associated with vile conceptions and practices. In the minds of the intelligent and virtuous, the term marriage represents more of vileness and meanness than any other in the language, and is the very last they would apply to anything innocent and good.

"But why be so particular?" I am asked, "Why not let people use terms according to their own taste and fancy? You are generally enabled, in some way, to guess at their meaning." I have not the slightest objection. Let them use terms just as they please, even to saying black is white, and that white is black. I go for absolute liberty. Horace Greeley used to say, "This is a free country, and people should not be obliged to use good sense unless they have got it." But while I concede to others the right to tread on my speech, I propose, as you discover, to exercise the same right myself.

These people who persist in confounding terms so *confoundedly* are very excellent people, I will venture, and very useful in their way; but as acknowledged exponents of Free Love, their influence is pernicious, and I propose to do what I can to thwart their influence by showing that they cannot properly be recognized as exponents of Free Love at all. The pious people used to have a saying, that the Devil did not care how near a man came to being a Christian, so as he only missed of it. And there is a good deal of philosophy in the idea. The work before us is to abolish marriage, and in doing it secure freedom to humanity. We cannot abolish marriage unless we can make it appear to be a bad thing. Now who cannot see that the better the people—the more just and noble their conduct, and the more harmonious their relations, the greater the stumbling block they are, provided they are to be taken as illustrations of the marriage system? Our opponents can point to such cases in the spirit of triumph. If all married people were LeGreess, marriage would very soon become odious.

I want each and all to work in their own way; but there are two entirely distinct classes, (at least they should be distinct,) and I like people to be one thing or another. I insist that Free Lovers are in favor of the *abolition* of marriage, and to call those Free Lovers who only wish to reform or improve the system, is the rankest absurdity. There is, probably, not a believer in marriage living but will admit that marriage has its evils, or, at least, imperfections. Not one but is in favor of having these imperfections remedied. Not one but is in favor of "true marriage"!

Respectfully, FRANCIS BARRY.

Press Notices of Lectures.

W. F. Jamieson gave a series of lectures at New Haven, Conn., March 26, April 3 and 10, on the "Conflict between Science and Religion," in Loomis' Temple of Music, one of the most elegant halls in the country. The audiences which greeted him each Sunday were large, and composed of the best thinkers of New Haven's cultured people. They repeatedly interrupted the lecturer's most radical utterances with outbursts of applause. These lectures ought to be delivered in every city and village in the land. Mr. Jamieson succeeds in building up a liberal sentiment in almost every place he visits. All who wish to correspond with him in reference to lectures should address him early.

The following synopsis of one of his addresses was published in the New Haven Daily Union April 3, 1876.

SCIENCE VS. RELIGION.

W. F. Jamieson yesterday, before the Free Lecture Association, talked on the alleged conflict between science and religion. He said that the religionists evidently feel that if it is proved there is a conflict between religion and science the doom of religion is sealed; hence the earnest efforts of eminent theologians to reconcile the irreconcilable, which I will treat upon in my next Sunday afternoon address, "Is there Harmony between Science and Religion?" Eusebius, one of the early Christian fathers, was among the first who declared war against science, and did all he could to bring it into contempt. The Bible and Christianity were good enough for him! Lactantius considered the study of astronomy "mad and useless." The scientific fact now known to every intelligent school boy, the rotundity of the earth, was hotly denounced by the clergy. It was then considered a "damnable and dangerous" doctrine to teach the idea of the existence of countries and men at the antipodes. St. Basil and St. Ambrose said those who believed such heresy might possibly be saved, but the Fathers generally considered salvation for such blasphemers utterly impossible? In the sixth century the Bible was appealed to, and text after text quoted against scientific fact. It was declared that the universe was made on the plan of the Jewish tabernacle, an oblong box. Heaven had windows through which rain, hail-stones and snow were poured. The angels also used to pull and push the sun and moon around the earth. We can thus see how easy it was for Joshua to command the sun and moon to "stand still." It was maintained for between six and seven hundred years, that there could not be men on opposite sides of the earth, because they would be out of the reach of salvation! Boniface, Pope Zachary, Tostatus and many other great lights of the Christian Church led the war against the impious thing called science. Many of them were good men, conscientious and learned. When Columbus appeared he was overwhelmed with quotations from that arsenal of theological weapons against every new discovery—the Bible. For generations after it was positively demonstrated that the earth is round as an orange, the Christian world kept up its warfare, still doggedly insisting that the earth is a flat affair. For twelve centuries the best brains of the Christian religion did all in their power to deaden scientific thought. When men actually measured the earth, north, south, east, west, and thus made further opposition ridiculous, then religion hung its head for a time. The next battle-field was the earth's position among the heavenly bodies. The old Ptolemaic theory, that the earth is the center of the universe, was sustained by many Bible texts. Protestantism, no less than Catholicism, found much

comfort in those texts; but science was too strong for them. The waters of science kept rising higher and higher until the textual dam gave way and the Christian theology was again engulfed. Would that it had been drowned! Copernicus next appeared as the champion of science. The leaders of the Protestant religion curse him as viciously as the rulers of the Church of Rome. And all this time these earnest religious men were acting in accordance with what Dr. Deems, (in his wild attempt to prove that theology, or the church, is one thing, and religion quite another) says is real religion. The attempt of Dr. Deems to tell us what is genuine religion is as unfortunate as all preceding efforts. The churches, the dogmas and the creeds which he moaningly declares are not religion, were built of efforts like his own, to define religion. It is admitted by leading Christians that the founders of Protestantism were no less zealous against new scientific discoveries than the Roman Catholic church. Campanella seven times suffered torture for his scientific and religious heresies. Descartes was awed into silence by the fate of Galileo. Kepler was abused.

Nearly every advancement in medical art has encountered religious opposition. To cure certain forms of disease was bidding defiance to the will of God. The war against geology was most bitter in Protestant countries. Geologists were called infidel impugnors of the sacred record—enemies of God. Geology was denounced as a dark art, prying into hidden mysteries, not a subject of lawful inquiry, an awful evasion of the testimony of revelation. This warfare is not ended. Science has, so far, won every battle. Judging the future by the past, religion will suffer irretrievable defeat and science be crowned with glorious victory. Science has ever proved herself the friend of the race. She is now engaged in problems of life the solution of which will light up every human face with joy.

Christian Persecution.

Intolerance is still ready and able to persecute.

We have an illustration of this ignoble fact in our "City of Brotherly Love" at the present time.

Let me state it to your readers. A gentleman has published an Essay on "The Sinless Man" that was written by W. W. Broom. The Essay shows that authors of all ages creeds and no-creeds have praised Jesus. Among the quotations from authors Mr. Broom has given two from Hon. J. M. Peebles, and one from Rev. J. Freeman Clarke's learned book. The Essay is a fine one. It is unsectarian and elevating for Mr. Broom is a noble soul working for freedom for every creed, and every race. But because Mr. Broom has been just enough to quote from the writings of an eminent Spiritualist and Unitarian *honourably naming them*, the official bigots of our city are offended, they have prevented the work from being sold by religious booksellers, they have intimidated the publisher, who is a poor man, and caused him to remove it from his counter. The most disgraceful letters have been penned, and circulated in private to crush the little book. Shall we allow the Christian Bigots to succeed? Shall publisher and author be ruined because they have done justice to an able Spiritualist? I say No! I for one, will make public the infernal intolerance and will try to sell the book among the Liberals of our country. Only think, Christians trying to kill a book that praised Jesus because *some of the praise* is by a Spiritualist. In another part of Mr. Broom's book he has placed his splendid essay on Woman-Like-Beguties. I ask all your readers to send me ten cents and I will send them, postage paid, a copy of this persecuted book, for it shall reach the *people*, and I ask liberal booksellers to order it of me and assist the author.

JAMES A. BLISS,

Circle Hall, 403 Vine St., Phila.

Wardwellisms.

"Come unto me and be ye saved" says one who in another place says he "will have mercy and not sacrifice." "Come unto me all ye ends of the earth and be ye saved," said one who means what he says. This call embraces drunkards, drunkard-makers, prisoners, paupers, everybody, anybody. "Come unto me and be hanged, whipped, jailed, or starved" is quite another call, Jesus expending five hundred thousand dollars in building a stone cage for the wicked, would have made a poor show. Jesus mending a rope which had broken in hanging a felon—hurrying up fearing that the man might die without hanging thereby cheat him out of his fees would not look good. Jesus feeding men and women on rotten stinking food would not appear well. Jesus packing a Boston Black Maria with drunken men and women would not appear well. Jesus managing a Boston Police Court would not appear well. Jesus feeding men and women on poison rations would appear badly.

In Jesus plan of salvation no work is left for the hangman. General Neal Dow's rum law is quite another way of saving sinners. O think of the hangman that dares to call himself a good Christian! How insulting.

Father forgive them they know not what they do. Moses if I write you just as I feel dare you give it a place in your little paper. If you will I will write and I will be truthful and personal. The most dreadful crimes committed in our Nation are committed in our Jails, Prisons, Mad and Poor houses.

BURNHAM WARDWELL.

HULL'S CRUCIBLE.

CONDUCTED BY

MOSES HULL & CO.

D. W. HULL, Associate Editor.

730 Washington-St., Boston, Apr. 15, '78.

WHAT SHALL BE DONE?

The CRUCIBLE is confessedly the only paper of its kind in the world. Other papers may be better or worse, be that as it may, there is not another like the CRUCIBLE. We, its editors and proprietors, see its faults; they have occurred from lack of ability to do better. The CRUCIBLE, such as it is, is trying to do its part in making the world better. This it will do, provided it can be supported; but the time has come for us to confess that our load is more than we can carry. We have patiently borne our burden without complaining, and would do so longer, were it not that feeble human nature is not equal to the task.

While we are working day and night to try to get the truth before the people, we and our family, every department of it, suffer for the necessities of life. There is food and raiment enough, and to spare; but honest industry will not provide us with enough to keep us clothed and fed.

The proprietors of the CRUCIBLE, two of them for forty years, and another for more than thirty, have honestly, industriously, and earnestly fought life's battles—have used every fair means in their power to obtain an honest living, and at the same time, hand the world such truths as it needs. In this they have failed. Here we are, Saturday night, April 8th, without ten cents in all the departments of the family—with hardly enough of the plainest kind of food to keep from starving during Sunday, and that after a week of about as hard and steady work as any one ever performed.

Now the questions are: 1st. Shall the CRUCIBLE cease to bless its readers with its visits?

2nd. Shall we bear the burden alone?

3rd. Will our friends help us to fight this battle?

Several have said: "Bro. Hull, when you get where you can't go any farther, let me know, and I'll help you." Bro. Hull here informs his friends that he does not do that kind of business. After a plain statement of the case, if the friends do not know their duty, or will not do it, we have done. We will fight while we can retain our weapons. When they are taken, we will, as gracefully as possible, retire from the field.

A letter from Elvira to-day, informs us of her absolute want. If we had one dollar, she should have half of it, but we have not one tenth as much.

Now what will you do? Do you want us to propose? Well, here are a few propositions.

1. Pay your subscriptions on the CRUCIBLE.
2. Get your neighbors to subscribe.
3. If you have business, advertise it in its columns.
4. If you have any job printing, avail yourselves of our cheap prices, and get us to do it for you.
5. You who are able, and appreciate our work, help us in our sacrifices by liberal donations.
6. Who will let us have five hundred dollars to pay off a mortgage on Elvira's home, and take a mortgage on the place as security for their pay? This will greatly relieve a friend who holds a mortgage, but is not able to wait longer for his money.

Now that we have done our duty in making a plain statement, we leave the rest with our readers, pledging ourselves to stand or fall, in trying to live what seems to us, the truth.

P. S. Since the above was in type, the kind angels, who have never yet left us alone in our trouble have sent us a little relief. Parties who appreciated our work and its importance, were sent to us with money enough to set us afloat again. For this we are grateful. Still we are as much as ever determined to press on. Knowing that we are in the right we cannot turn back; nor will we willingly lay down the weapons with which we fight. The CRUCIBLE must as often as possible go to the world, laden with its precious truths.

To those who have been moved to feel and help lift our burdens, and to the angels who directed their attention this way, we are most devoutly grateful.

A DISCUSSION will take place in John A. Andrew Hall on the afternoon and evening of Sunday, May 14. Moses Hull affirms the rights of individuals, gatherings, towns and general governments to use sufficient force to protect themselves against individuals or mobs who would interfere with them; E. H. Heywood denies. Both speakers are well known in Boston, and a large congregation and a good time are expected.

THOUGHTS ON GOVERNMENT.

II.

DELEGATED AUTHORITY.

Our government was organized from a rebellion against another—the British Government. The excise law against which the people rebelled was somewhat similar to that now enforced upon us by our own government. A congress elected from a territory professedly owned by the British Government, and partially occupied by its subjects, resolved itself into authority though every member in it was just as much the subject of King George as we are the subjects of our government, and the Rebellion had no more right to organize and establish an authority over its territory, than a band of Catholics have to organize a new government within our territory at the present time.

The government was organized by representatives from the people it is true, but when it is remembered that it was only that class who opposed the old government that voted at all, that however small the minority may have been which they represented, they only represented the persons who voted for them, it assumes somewhat the same shape as if a Methodist conference should elect certain members of their number to represent them in a general conference, and this general conference had voted itself into a government, and the whole people are exacted to take up arms either for or against them.

Even so late as 1787 at the time of the making of our Constitution it is supposed by both Mr. Adams and Gov. Thomas McKean, that as many as one-third of the citizens were opposed to its adoption. Clearly that one-third had the same right to rebel that the colonies had to rebel against Great Britain. If our memory is correct (we write without the documents we would like), Rhode Island and one or two other states did not accept the Constitution then framed and they have not since accepted it, and they, therefore are under no obligations to be controlled by it. The thirteenth amendment was adopted by two-thirds of the Northern states, after which the Southern states were coerced into obedience to it. The fourteenth amendment was forced upon more than one-third of the states against their will. But this was at a time when all the citizens were not privileged to vote. We cannot carry this thought out in all its details here, without involving a prolixity inconsistent with the limits of newspaper articles. It may be convenient to refer to this matter when we reach another department of the subject.

With reference to the delegation of power out of our hands, one or two illustrations will suffice. Legislatures and Congress have the right to impeach parties for mal-administration or an abuse of the power in their hands. This mal-administration or abuse of power from jealousies or political cause may be entirely imaginary, and there may be no justice in the decision, however honest the judges before whom the case was tried may have been. But whether just or unjust, the court has forever debarred his constituents from returning him in office. This court but for the authority delegated them by the people, would have no power to pass judgment on him and this people, but for the right they have delegated from their hands, could return him to office. Thus the people are not allowed to select their own representatives. Now if a man is dishonest it should be by his constituents who may refuse to confer on him an office of trust.

We do not dispute the right of Continental Congress to rebel against Great Britain, and establish an authority of its own—nor the right of a Methodist conference, Presbyterian Synod or Catholic Arch Bishop to establish a government of their own upon the same territory, but we dispute the right for either our rebel Government, the Methodist conference, the Presbyterian Synod or a Catholic Arch Bishop to exercise authority over any other than willing subjects.

The right to rebel which exists in a body of men (for women are not taken into the court) must be tested in each individual of that body; else how can that power be transferred? If the right to rebel or disobey a government exists in the individual, then the right to delegate authority or withhold it, also exists within himself. He can transfer no authority that he does not possess; therefore no body of men can have a right to rebel or form a government, unless that right first existed in their constituents. It is then clear that each individual has the right to establish a government of his own upon the territory of another government, to dissolve all allegiance to that government, refuse to pay the taxes it exacts from him, or obey any other

than international laws, and should any respectable or even disrespectable body of men, as a matter of choice, select the government established by the individual instead of the one around them, they clearly have a right to the choice of masters, and our Government has no right to coerce them from that choice. To deny this, is to deny the authority of our Government, which was established exactly upon these principles.

During the late war, and until the present time, our Government has been under the control of the Republican party, who have legislated in the interests of that party and the people belonging to it. Meantime the Democrats have sought to get control of Government, so that they might secure an equal share of its benefits. This affords us an illustration of the province of Government. It is a perquisite, and belongs to the party or individuals who can secure the greatest number of votes, just as the spoils of war belong to the victorious army.

But these men, members of this party holding control of the Government, receive their authority delegation; that is to say, out of forty millions of people, about eight millions are invested with authority over the forty millions of men, women and children, or over sixteen millions of adults. No one pretends to tell how eight millions have a right to represent sixteen millions, but it is so nevertheless. These two parties meet at the polls at stated intervals, to select as delegates, certain of their numbers, who shall be invested with authority to act as their representatives, and in their stead. The choice lies between two parties, and the candidate belonging to the party getting the greatest number of votes, if he is a legislator, is invested with power to represent the whole people, by making such laws as the party which elected him may wish. The defeated party may be the most intelligent, and the laws may be, to a certain extent, unjust and oppressive; yet it is conceded that the representative has a right to make them, or help make them, because they express the wishes of those who elected him, who are a majority of the voters in his district or precinct.

As an illustration of this, we might refer to the history of our United States for the past 26 years. During the first twelve years of this period, the Government was under the control of the Democratic party, who, in every sense of the word, used it as if the minority had no rights. Every effort was made to enforce Slavery upon the soil of Kansas against the wishes of the most intelligent, and at the same time the most righteous and humane portion of the citizens of the United States. This it could not have done, but for the control it had over an ignorant foreign element, entirely incapable of governing themselves, to say nothing of a capacity for governing others. In 1861, however, the Republican party succeeded in getting control of Government. This, through no fault of that party, resulted in a war with the South, and the enfranchisement of the slave. Since that time, especially since 1869, our Government has been considered the plunder which legitimately belongs to that party, and all possible legislation has been obtained against the Democrats, and in their own favor. They also have held their authority, by means of the control they have had over the colored voters and other illiterate persons. Thus it is that the most intelligent voters are entirely deprived of the benefits of Government. They in reality have no government, for they are never represented. The element sustaining representatives of either party, being of a class who know nothing of human rights, demand a certain kind of legislation for the benefit—not of the people, but—of the party.

But these individuals can have no right to exercise authority until they know the nature of that authority. Having no idea of how they should deport themselves, how are they to dictate the deportment of others?—how are they to delegate an authority to legislate upon the deportment of others to representatives, when they cannot tell the limits or latitude of authority?

It therefore appears that Government only represents a mob, that Government changes as often as the mob changes its sentiments, that it has no more authority than any other mob. Should a mob be organized on the territory of our Government strong enough to overpower it, that mob would become the Government, and we would be punished, fined, imprisoned, executed, by this mob-Government, as by our present one, and that this mob-Government would become respectable in proportion to its success in controlling its subjects, or in maintaining itself in the presence of rival Governments.

D. W. H.

WAY-SIDE PENCILLINGS.

The readers of the CRUCIBLE will recollect according to my report that we were "snow bound" in Maine. We were enabled to reach home in season to attend the Free Love Convention, called under the auspices of the N. E. Free Love League, per order of H. E. Heywood of the *Word*. The meeting was largely attended; the character of the speeches did not differ materially from those uttered in the convention held by the Sexual Science Association. A few more defenders of the marriage institution took part in the discussion than at any previous meetings, among whom was the notorious Mr. Devlin, the anti-Catholic. I did not have the pleasure of listening to many of the opponents to this movement, therefore cannot give a synopsis of what was said. I heard Mr. Devlin's remarks, but being fastidious for the reputation of the CRUCIBLE, I cannot report his words in its columns. His speech was "too obscene to publish." He challenged a debate for the following Sunday with Moses Hull on the subject of Free Love. Moses' debate in Portland convinced him that he could spend his time more profitably than talking with lunatics, and as he was not accustomed to participate in meetings where "Ladies were not admitted" and a large force of blue coats and brass buttons required to preside, he declined.

The last session was seriously interfered with by "boys" who had evidently come for "fun." Mr. Heywood persisted in his non-resistant method and no speaker was enabled to proceed without repeated disturbances.

Mr. Heywood claimed that we interfered and asserted authority that did not belong to us, because we requested in behalf of the audience that the house be compelled to conduct itself with order; in consequence of this, another title has been added to the "Rev. Dr." Moses Hull, (Mr. Heywood confers ed these appendages) that of the *fighting parson*. Now Bro. Heywood, I would just as soon be denominated a *fighting parson* as a *Reverend*, but how has he gained the former title? With whom has he fought, when and where? You say you would prefer his "tongue" to his "fists"—undoubtedly, but with all of my experience with him as a co-lecturer, I never knew him to use the fist to compel order in an audience. We preached in our "Cotton Church" from July until September; it would be strange if in all that time, there were not some rough specimens of humanity under the canvas—persons whom it was hard to control. Sometimes the tent was surrounded by hundreds of persons who only came out to disturb the meeting, and in no instance did this *fighting parson* lay violent hands on man or boy—yet order was maintained because we would not allow our rights as conductors of a meeting to be infringed upon. I agree with Bro. Heywood in the idea that we must meet the rabble, that it must be educated etc.; but how are we to educate? I would as soon think of putting Virgil or Homer into the hands of the ignorant Hottentots, and expect them to translate to me, as to present a reformatory idea or free love argument to a screaming mob and expect them to comprehend it. Dear Bro. Heywood, we will "agree to disagree" until the debate comes off between you and the *fighting parson*; if then I am convinced your method is best, I will modestly surrender.

On the 9th inst., we held a meeting in Lurline Hall. We were greeted by a fine audience; a liberal collection convinced us that "the heaven" was working. The 13th inst., Moses lectured afternoon and evening in Rochester, N. H. On Sunday the 16th, we hold forth in Providence. Possibly will make further arrangements for meetings there.

We are undecided as to where we will hold the first tent meeting. We have received invitations from a number of towns not far remote from Boston, but wherever we go, we must negotiate with parties to furnish the ground on which to pitch the tent, and furnish the lumber for seats. We are independent of all societies and consequently depend entirely upon contributions from our audiences to pay the expenses of the meetings. We are preparing new lectures on the topics of Social Science, Politics, Finance and Spiritualism. The Prison and Labor Reform will frequently be presented. The lectures will be interspersed with original poems, songs etc., upon subjects presented by the audience; we are in earnest, and with the valuable lessons gathered by last summer's experience, we feel we are in every way more competent to make our meetings a success.

MATTIE.

A. T. STEWART.

During the past week the Boston papers have recorded the death of two individuals,—A. T. Stewart and—well no matter, he was a convict in Charlestown Prison and deserves no name. One died in a magnificent palace—the other in prison. One went to heaven to dwell with respectable thieves and became an angel, and now is flopping his wings and roosting around in heaven, singing psalms, soft soaping the Almighty, crowing over hell-scorching sinners, thanking God that he did not send him there in place of them. The other is frying, groaning, sobbing, praying, cursing in hell. One was a respectable thief who regulated his stealing as the law directs, in a cowardly, sneaking manner—the other was perhaps an illegal thief, who asked no questions of the law, but proceeded to secure his plunder in the most direct possible manner. One stole millions—the other stole scores, not amounting to a mill on the dollar of what the popular thief stole. One stole of broken down merchants—the other stole of some wealthy thief to the amount of a few paltry dollars.

No convict in Charlestown has been the cause of as much misery as A. T. Stewart. Within the past fifty-three years it is estimated that he has accumulated not less than seventy or eighty millions of dollars. This, be it known, has been accumulated extra from the amount it has taken to support him and his family. Allowing that there have been forty million of laborers since 1823, it then follows that each of these laborers have been compelled to contribute two dollars to this immense wealth. He accumulated above all expenses at the rate of *one million, three hundred and twenty thousand, seven hundred and fifty-four dollars every year, or over four thousand dollars per day.* At two dollars each per day it would take two thousand laboring men at work constantly to fill up his bottomless hopper as it run out into his treasuries. Supposing a laboring man to make each year five hundred dollars clear of all expenses, it would take the net earnings of eight laboring men a year to furnish what the workers of this country have had to contribute to the wealth of A. T. Stewart in one day.

This has been A. T. Stewart. The ancients threw their children alive into the red hot interior of the God Moloch—whose insatiable appetite for human victims continually cried for more sacrifices. We threw our substance, the bread from our children's mouths, the clothes from their backs, the shoes from their feet, the roofs from over their heads into the treasuries of this monster, and saw them pine and die for want of the very fulness he had taken from them, and yet he wanted more. The wild beasts of the wood will eat human flesh until they are satiated and lie down; and the anaconda will swallow one victim and wait six weeks for the next; but A. T. Stewart, worse than any wild beast or loathsome serpent, never was satisfied. He fed and fattened upon the toil, the sweat and the blood of the needle women, of the washerwomen, of the poor war widows whom he promised should never want if their husbands fell on the battle field.

But A. T. Stewart has gone to heaven and as our destination is antipodal to this locality, we are glad of it. We wish God wanted a few more just such, or rather, we wish God would keep his rogues away and not send them here to impose upon us. The poor devils of thieves in Charlestown—why, we can manage them; but these big rogues all wound up in red tape,—these leeches that suck our blood, these cancers that eat our very heart strings—heaven help us to get rid of them. We don't envy them heaven, hell, or any other place. We are willing they shall go anywhere, provided we shall be protected from them hereafter.

D. W. H.

COMSTOCK AND HIS VICTIMS.

We clip the following paragraphs concerning Comstock from an exchange:

“Anthony Comstock is one of the moral heroes of the age. As secretary and actuary of the society for the suppression of vicious literature his energy and success has been rewarded with numerous assaults and prosecutions, even to the door of assassination. He has faithfully pushed this reform until the mails are everywhere guarded and scores of infamous publications destroyed by the whole edition. A meeting of the society was held last week in New York and a fund of 5,000 asked for the next year's work. One of the speakers, Gov. Woodford, remarked, “It is not in the purlieus of vice, nor in the corner groggery, nor on the street that the harm is done, but it is in the tenderest and dearest spot in our homes. You may think this is exaggeration, but if you could have followed Mr. Comstock for the last year, you

would have seen more than one instance where the Sunday-school has been the means of disseminating obscene literature.” If temptation is so broad no effort can be too great to wholly uproot and destroy it. A bill is now before Congress to increase the penalties for sending obscene literature through the mails.”

Appropos to this paragraph we have had the following awaiting publication several weeks, which will do to hitch on. We should state that we give the information as we received it. We wrote a letter to Mrs. Simpson, but it was returned by the P. M. with the side partially torn open. We leave our readers to infer. The above paragraph furnishes us all the hint we need. A person who has control of the mails as he has is the very fellow we should suspect when a letter to a prison widow with our imprint on the envelope has been opened.

ANOTHER VICTIM.

We have just heard of another victim of Anthony Comstock. While our daily papers are writing up the diabolical murders of the country, they fail to notice the doings of this incarnate devil of the Protestant inquisition, who is clothed with legal authority to arrest and imprison those to whom he takes a dislike. The case we now refer to is this:

Mr. William Simpson of Center St., New York, was a News dealer in a small way; purchasing and sending such books in connection with his trade as customers might want. One day he received an order from a country town for a publication the nature of which he had no knowledge. As he did not have the work he hunted it up and mailed it to the order of his correspondent—not suspecting that he was violating a law that Comstock had got made to assist him in persecuting and black-mailing heretics. In a little while this scheming villain had him arrested and sentenced to the State Prison for ten years. During his confinement previous to his conviction, parties approached his wife, supposing she was wealthy, offering to secure his release if she would give them *five thousand dollars*, a sum which she had no means of obtaining.

Mrs. Simpson is a poor woman, doing a small business in the line of news at 23 Centre St. N. Y., while her husband is serving out a ten years sentence in Albany for a crime which he would never have committed had he not been decoyed into it, ignorant of what it was, by that legally authorized villain, Anthony Comstock. We had rather be hung for shooting this fiend than for the removal of any other nuisance we know of.

Who of us are safe with this fiendish devil on our tracks? Any of us who deal in literature are liable to be arrested and imprisoned in the same way. There have been several letters to this office professing to come from girls, and people in domestic trouble, which we have scented to some agent of this villain.

Why do our daily papers which have so much to say about the atrocities committed over the country, make no mention of the dark, hellish deeds of this malignant devil, who causes more misery than the worst cut throat in the country?

For a number of years past, we, with a number of our co-laborers in the field, have been telling that this Young Men's Christian Association were a band of Jesuits, and would develop into a persecuting power and in consequence of this warning we have been the subjects of jeers by the incredulous. Would to God our prophecy had been false! but alas! it is too true. The pious devils have sprung the net upon us just as was feared by our inspired lecturers and every day brings fresh evidence of the perfecting of the inquisitorial maneuvers of these pious man-haters. We fear the worst has not come.

Our President has been written to concerning these and the persecutions of Lant, but thus far he has not even had the courtesy to notice them. What cares he that two innocent men are suffering extraordinary imprisonment for put up jobs? Especially when he and his vile associates have such close work in buying off justice to save themselves from imprisonment!

D. W. H.

RINGS.

We wish that a mighty ring, the more intriguing and unscrupulous the better, could see a chance to rake in a few million dollars by bringing the country to specie payments. Then the magician would wave his hand. The wheels would begin to revolve, and whirl faster and faster. The yellow heaps would gather. The surplus paper would flutter into the fire. And greenbacks would be as good as gold before the close of this centennial year.

Sunday Herald.

We have just such a ring—one of the most damnable the world ever saw. All the bankers, all

the Administration officers and half the Editors are either connected with or lick spittles of it. They promise all the above paragraph does and the wheels do “revolve ever faster and faster,” and at each rapid revolution some poor laborer disappears in the vortex, the victim of the greed of this infernal ring, and the “yellow heaps” are gathering in the vaults of the banker while the poor man is taxed to support him, and greenbacks are not yet “as good as gold,” and the Lord only knows when they will be and he won't tell; and if he would, the ring men claim him as one of their co-conspirators in the infernal business and we could not believe him.

Our only prayer is that the Devil, General Butler or some one else, might deliver us from the power of these traitors to American liberty.

D. W. H.

Thought Exchange Club.

[The Thought Exchange Club has been holding meetings every Friday night all winter. At one of its recent meetings, a committee was appointed to draft and present to the Club, a statement which could be signed as a kind of Constitution. Prof. Toohy, its chairman, presented the following, which was adopted. The Club has already enjoyed the reading of some important papers, a few of which may yet appear in the CRUCIBLE. EDs.]

Articles of Agreement.

PREAMBLE.

Profoundly convinced that Nature is her own authority and the best interpreter of the Life that is real and the bliss that is lasting; and realizing that her thought promptings are foregleams of that harmonization that is to reveal the Science of Health; the Beauty of Art; the Delights of Love and the actualization of Happiness: and fully believing with Goethe, that the life of Nature is in her children, accept her as the Artist Mother, whose lessons of experience ever tend to unite the ideal and the actual, that her sons and daughters may enjoy ever returning visions of the beautiful and the blessed; and in the further belief, these and kindred experiences are better educators and more reliable interpreters of those ideas than the dogmas of the churches or the prudential moralism of the society.

We, the undersigned agree to accept the following as a basis of co-operation, our motto being, Freedom and Science, Progress and Fraternity,—the equality of the sexes being a foregone conclusion.

1st. We desire to be known, and hereby name ourselves—the **THOUGHT EXCHANGE CLUB**; inviting all thoughtfully inclined men and women, to take part in its deliberations.

2nd. **PREJUDICE** against individuals, because of Race, Color, Nationality, Religion or Politics will not be recognized nor tolerated by the members of the Club.

3d. The officers of the Club will be a President and Secretary, who will perform the duties usual to those officers, and be elected by popular vote quarterly—or every three months.

4th. That the objects of the club will be the education of its members, by the collection of statistics, the reporting of experiences, and the reading of essays, upon any and all phases of Nature, the better to understand the Science of Life and perfect the philosophy of Being.

5th. That the Club meet every Friday or such other evening of each week as may be agreed upon, at the home of some member or friend of the Club: and that the essayist or lecturer be appointed one or two weeks before the time for said essay or lecture to be read or delivered. Also, that each member of the club deliver one or more lectures or read one or more essays to the club during the year.

6th. That the members and officers unite in calling one or two Conventions during the year; for the purpose of making public the more carefully prepared essays and efforts of the Club, the same to be subject to analysis and discussion, and in support of Radical reform.

8th. That all efforts requiring a money expenditure, be met by a self-imposed tax, the same to be collected and used for said purpose, by a properly appointed committee.

8th. These articles of agreement may be altered or amended at any regular meeting by a majority vote.

SICKNESS in Prof. Toohy's family prevented his continuing his paper “The Mystery Solved,” in this number of the CRUCIBLE. He will probably be ready to continue in the next.

Humboldt on Marriage.

[The Social anti-Marriage question is by no means a new one. There have been from time to time for several centuries in the past, persons of no mean repute who have openly avowed themselves as enemies to ecclesiastical and legal marriage. Not least among these is Baron Von Humboldt. The following extract is taken from one of his posthumous works entitled *Sphere and Duties of Government.* EDs.]

The manifest inference we would divine, however, from these considerations on the institutions of Matrimony is this: that the effects which it produces are as various as the characters of the persons concerned, and that, as a union so closely allied with the very nature of the respective individuals, it must be attended with the most hurtful consequences when the State attempts to regulate it by law, or through the force of its institutions to make it repose on anything save simple inclination. When we remember moreover, that the State can only contemplate the final results in such regulations—as, for instance, Population, Early Training, etc., we shall be still more ready to admit the justice of this conclusion. It may reasonably be argued that a solicitude for such objects conduces to the same results as the highest solicitude for the most beautiful development of the inner man. For, after careful observation, it has found the uninterrupted union of one man with one woman is most conducive to population; and it is likewise undeniable that no other union springs from true, natural, harmonious love. And further, it may be observed that such love leads to no other or different results than those very relations which law and custom tend to establish, such as the procreation of children, family training, community of living, participation in the common good, the management of external affairs by the husband and the care of domestic arrangement by the wife. But the radical error of such policy appears to be, that the law commands whereas such a relation cannot mould itself according to external arrangements, but depends wholly on inclination, and wherever coercion or guidance comes into collision with inclination, they divert it still further from the proper path. Wherefore it appears to me that the State should not only loosen the bonds in this instance, and leave ampler freedom to the citizen, but if I may apply the principles above stated (now that I am not speaking of one of the many injurious consequences arising from restrictive state institutions, which are in this one especially noticeable), that it should entirely withdraw its active solicitude from the institution of matrimony, and both generally and in its particular modifications should rather leave it wholly to the free choice of the individuals, and the various contracts they may enter into with respect to it. I should not be deterred from the adoption of this principle by the fear that all family relations might be disturbed, or their manifestation in general impeded; for altho' such an apprehension might be justified by considerations of particular circumstances and localities, it could not be fairly entertained in an inquiry into the nature of men and states in general. For experience frequently convinces us that just where law has imposed no fetters, morality most surely binds; the idea of external coercion is one entirely foreign to an institution which, like matrimony reposes only on inclination and an inward sense of duty; and the results of such coercive institutions do not at all correspond to the designs in which they originate.

Divorce.

The following inscription is written in large characters over the principle gate of the city of Agra in Hindostan: “In the first year of the reign of King Julief, two thousand married couple were separated by the magistrate, with their own consent. The Emperor was so indignant on learning these particulars, that he abolished the privilege of divorce. In the course of the following year, the number of marriages in Agra was less than before by three thousand; the number of adulteries was greater by seven thousand; three hundred women were burned alive for poisoning their husbands; seventy-five men were burned for the murder of their wives; and the quantity of furniture broken and destroyed in the interior of private families amounted to the value of three million of rupees.”

The Emperor re-established the privilege of divorce.

HAVE you read our books? Such as the Question Settled; The Contrast between Evangelicalism and Spiritualism; Which, Spiritualism or Christianity; That Terrible Question; or the General Judgment? If not, had you not better invest.

FARM WANTED IN EXCHANGE FOR A Business now Paying Well. IN ANOTHER STATE.

GOOD FOR MASS., N. H., OR MAINE. Address Editor of CRUCIBLE or DR. CLARK, 32 Russell Street, Charlestown, Mass.

BOOKS FOR SALE AT THIS OFFICE.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

Table listing various books for sale with prices. Includes titles like 'Astrological Origin of Jehovah-God', 'A Treatise on the Physical Conformation of the Earth', 'The World's Agitator and Reconciler', 'The United States Government to be overthrown', 'D. W. HULL'S BOOKS', 'PROGRESSIVE SONGSTER', 'THE HEATHENS OF THE HEATH', 'THE GREATEST BOOK OF THE TIMES', 'D. W. HULL'S BOOKS', 'PROGRESSIVE SONGSTER', 'THE HEATHENS OF THE HEATH', 'THE GREATEST BOOK OF THE TIMES'.

Table listing various books for sale with prices. Includes titles like 'King David and his Times', 'The World's Agitator and Reconciler', 'The United States Government to be overthrown', 'D. W. HULL'S BOOKS', 'PROGRESSIVE SONGSTER', 'THE HEATHENS OF THE HEATH', 'THE GREATEST BOOK OF THE TIMES', 'D. W. HULL'S BOOKS', 'PROGRESSIVE SONGSTER', 'THE HEATHENS OF THE HEATH', 'THE GREATEST BOOK OF THE TIMES'.

THE HOLLOW GLOBE

The World's Agitator and Reconciler.

A treatise on the PHYSICAL CONFORMATION OF THE EARTH, given through the organism of M. L. SHERMAN, M. D., And written by PROF. WM. F. LYON

CONTENTS: Chap. 1st, Scraps of History. 2d, The Open Polar Sea. 3d, The Ignis Theory. 4th, Volcanoes. 5th, Earthquakes. 6th, Material and Spiritual Forces. 7th, Gravitation. 8th, The Sun and its influence. 9th, Inherent Powers. 10th, Who are the World Builders. 11th, The Moon. 12th, Dissolution and Reconstruction. 13th, The Vision.

The above, with the contents of the different chapters, and an introduction by Wm. F. Lyon, forms one of the most interesting books of the age. This book was given through the mediumship of Dr. Sherman, but other parties are beginning to study this subject from a scientific standpoint, and are coming to the same conclusion, to wit: That the world is hollow, as the following, taken from an exchange, will show: "Did you know anything about Symmes or his theory when your attention was first attracted to this matter?" And the reply: "I had a vague idea of some such man, out about the winter of 1870-1 the thought of the globe being hollow began to press itself upon my mind, and I find that another man out west began to dwell upon the same subject in that year. The result in his case was an interesting book called "The Hollow Globe." This volume came into my hands in June, 1863. He claims that the first thoughts he had on the subject came from a "trance medium." My views were not the result of any such inspiration. 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. The man "out west" is Prof. Lyon. The "Trance Medium" is Dr. Sherman. The gentleman of whom the question is asked, is Mr. Brewster, a Spiritualist of New York City. The Hollow Globe was published the year that Mr. Brewster says his attention was first turned to the subject, but written the year before. We have this remarkable book for sale, 447 pages, good paper and well bound. Price \$2.00, sent postpaid on receipt of the price. MOSES HULL & CO., BOSTON.

APPROACHING CONFLICT.

BY JOHN WILCOX.

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 issues.

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 announced the approaching downfall of African Slavery.

The most startling prelude to the destiny of a Nation, ever issued from the Press. A complete elucidation of the relations of capital and labor, written especially for the Patrons of Husbandry. A secret chapter, or a brief history of Omro, Wis., behind the scenes. A book of 255 pages. Price reduced to \$1 15, postage included. For sale by MOSES HULL & CO.

MOSES HULL'S BOOKS

FOR SALE WHOLESALE AND RETAIL BY HULL BROTHERS.

Table listing various books for sale with prices. Includes titles like 'The Question Settled: A Careful Comparison of Biblical and Modern Spiritualism', 'The Contrast: Evangelicalism and Spiritualism Compared', 'Which? Spiritualism or Christianity?', 'Lithographic Likeness of Moses Hull'.

WOULD YOU READ

Table listing various books for sale with prices. Includes titles like 'Able, Absorbing Appeal', 'Bold, Blithesome Book', 'Curious, Convincing Chapters', 'Delightfully Drawn Descriptions', 'Elegant, Electric Epistles', 'Fearless, Faultless Fiction', 'Grand, Graphic Galaxy', 'Hopeful, Healthful History', 'Intrepid, Instructive Iconoclast', 'Just, Judicious Judgment', 'Kindly, Knowing Keepsake', 'Lovely, Liberal Lessons', 'Masterly, Magnetic Manual'.

THE HEATHENS OF THE HEATH

The Greatest Book of the Times, which

Every Body should Read. By WILLIAM McDONELL, Esq., Author of "EXETER HALL," etc., etc. A 12mo. of 60 pages, on tinted paper. Price: Paper covers, \$1.00. "Cloth," (neatly bound) 1.50 For sale by MOSES HULL & CO. Boston Mass.

D. W. HULL'S BOOKS.

FOR SALE WHOLESALE AND RETAIL BY HULL BROTHERS.

Table listing various books for sale with prices. Includes titles like 'The Hereafter: A Scientific, Phenomenal and Biblical Demonstration of a Future Life', 'Christianity: Its Origin, Nature, and Tendency; considered in the Light of Astro-Theory', 'Astrological Origin of the Jehovah-God, of the Old and New Testaments', 'Spiritualism a Test of Christianity'.

PROGRESSIVE SONGSTER,

By WM. H. WESCOTT,

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

Table listing various songs for sale with prices. Includes titles like 'SWEET BY-AND-BY', 'BEAUTIFUL RIVER', 'MOTHER KISSED ME IN MY DREAM', 'REST FOR THE WEARY', 'HOME ABOVE', 'HOME OF THE ANGELS', 'LOVE AT HOME', 'HOME SWEET HOME', 'SOMETHING SWEET TO THINK OF', 'WAITING BY THE RIVER', 'NEARER MY GOD TO THEE', 'ERROR'S TEACUPS SHALL MOULDER IN THE GRAVE', 'SWEET SISTER SPIRIT', 'DO THE SPIRITS OF THE LOVED ONES', 'ROUND US', 'MESSENGER'S ANGELS', 'I HEAR THE ANGELS SINGING', 'Bound in Cloth & Board Covers, Wholesale \$4.00 per doz. Sent by Mail, Postage paid, on receipt of Price. Address, MOSES HULL & CO. Boston.

Our Literary Record.

Thoughts on Affectional Freedom, Love, Charity, and Forgiveness. Nine essays. By Chas. W. Bennett. Published by the Independent Tract Society, Worcester and Clinton Mass. 1876.

This is the title of a pamphlet of 32 pages, which we had rather put into the hands of investigators than any other pamphlet of the same size we can think of. The subjects treated, are handled without any waste of words, and are so well expressed as to attract the reader to the subject under discussion. The Social Question is treated in its various phases, under the headings of "Charity," "Forgiveness," "Sexual Love," "Purity of Sexual Love," "Free Love," "Free Lovers," "The Responsive Heart," "Love among the Young" and "A Pleasant View of Self Love."

It claims that "love is the most desirable and innocent of all things, and the nearest allied to heaven; and that there can be no reason for drawing lines for its manifestations." The argument is well made in the following paragraph.

"If it is pure and beautiful to love, fondle and caress a child, wherein is it less pure or less beautiful to allow one's love to rest upon a mature person who is loved with yet more tenderness, even though the person be of the sex opposite to one's self? It cannot be wrong to really, truly love the person; how then can it be wrong to manifest a feeling which it is right to indulge? If it be said that it would be wrong because the outward expression of affection might lead to sexual intercourse, and then all the evil would be placed in the one act of intercourse. But if it is pure and beautiful for those who mutually love to throw their arms about each other, if it is innocent and natural to press one's bosom close to the heaving breast of a loved and loving person—and who that has any true love in his heart can say it is not—then, I pray, wherein lies the impurity of that fuller contact of loving life with loving life whereby the sublimest affections pass and repass from one to the other with a thrill of joy intense?"

It is a reflection upon the Creator to say that he has formed organs which are unclean and vulgar. If it is wrong to speak of them or use them for the purpose for which they were created, it is because their existence in the human body is an absolute nuisance, and the Creator made a mistake in placing them there. And yet nothing is capable of giving us such exquisite pleasure as these same organs.

He tries to clear Free Lovers from the charge of libertinism. They are the only people who believe that love should be at the foundation of intercourse between the sexes. Any money considerations, or any other consideration, is evidence that love is in a measure absent. This cannot be free love; for if there is any kind of love, it is such as has been purchased for some kind of consideration. The word, *free-love*, means all that the definition of these two words combined implies—"the liberation of the love of sex from servitude to all enslaving and selfish motives and qualities." "The man whose love is free seeks only to confer blessings upon others, and therefore possesses that heroic manhood which is conscious of no self-denial, in setting aside one's own desires when they conflict with the good and happiness of others. Least of all does he seek under cover of his views to give freedom of action to his affectional nature in a sly, underhand manner."

The work is comprehensive. No one can read it without being wiser for it. For sale by the Independent Tract Society, Worcester, Mass.

Spirit Invocations: or Prayers and Praises publicly offered at the *Banner of Light* Circle Room Free Meetings by more than one hundred different spirits of various nationalities and religions, through the vocal organs of the late Mrs. J. H. Conant. Compiled by Allen Putnam, A. M., Author of "Bible Marvel Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," etc. Boston; Colby & Rich Publishers, 9 Montgomery Place. 1876.

This is a volume of 256 pages, on tinted paper, in the usual style of the books issued from the press of Colby & Rich. It is filled with exactly what is indicated in its title: "Spirit Invocations or Prayers and Praises."

These opening exercises of the circles held in the *Banner of Light* circle room, came or purported to come from over a hundred different individuals in spirit life; the result is, about as many individual peculiarities in the prayers and praises. The sentiments embrace almost every thing from the prayers of Arch Bishop Hughes, embracing the Catholic idea of the trinity, to those of the worshippers of Buddha and Allah. Even Thomas Paine and Henry C. Wright, the last ones who would ever be expected to do such a thing, contribute to the invocations in this book.

These invocations were all spoken through the lips of the late lamented Mrs. J. H. Conant. In

his "prefatory remarks," Allen Putnam says:

"The education of this medium was quite limited, and her natural abilities were not above the average; yet through her lips, week after week, year after year, for over eighteen years, there came forth, in the hearing of many witnesses, continuous streams of lofty thoughts and broad catholicity of sentiment, dressed in smooth, correct, varied, and powerful diction"

The editor further says:

"The spirit and style pertaining to some well known clergymen while they were active teachers in our city, may perhaps be discerned by some elderly readers when they shall peruse the invocations now ascribed to them. The compiler often heard the voice and read the writings of Channing, a calm, deep lover of truth, justice and peace; of Parker, a righteously pugnacious biter of error, oppression and wrong; of Pierpont, the poetical, earnest, deuntless advocate of truth, right and independence; of Henry Ware Jun., firm, gentle, wise efficient, saintly,—and he fails to convince himself that the distinguishing characteristics of those men, severally, are altogether wanting in the productions ascribed to them as spirits."

Aside from the spirit of thoughtful supplication and praise permeating this entire volume, there are in it many gems of thought worthy the attention of the philosopher. As an instance we would cite a kind of apostrophe to sorrow found on page 215. purporting to come from the spirit of Rev. John Pierpont:

"Our experience has taught us that perpetual joy is not fitted for our soul. It could not rise under the pressure of perpetual joy. It has need of the shadows and the rain drops; it has need of sorrow; it has need to go down into the dark valleys, to drink the bitter waters, that it may understand what joy means. It has need to wander through the darkness of hell, that it may understand how to appreciate the brightness of heaven. Our souls thou hast fashioned so that they have need of variety, and so, in thy wisdom, thy blessings come in various forms, sometimes clothed in darkness, and sometimes in light, yet we know they are all from thee, and therefore they are for our highest good."

The Gospel of the Kingdom According to the Holy men of Old. By the author of "Samson, a Myth Story of the Sun." Vol. II. Newport, R. I. James Atkinson Printer.

This is a volume of exactly the size and shape of Vol. I. of the same, noticed in the *CRUCIBLE*.

It takes up the books of Revelation, Matthew and Luke, and in very fair rhymes gives an astrological interpretation of their contents. The Arayan, the Biblical and the Norse Mythologies are shown to be the same in their essential aspects. In the Book of Revelation, the *Dragon* is the same as *Draco* in astrology. In fact every one of the beasts and all the other symbols are found to have had their representatives in the older Mythologies. So with the Books of Mathew and Luke; *Virgo* and the *Virgin* are represented to be the same and from that through the entire books everything has its representative in astrology and astronomy, even down to the death and resurrection of Jesus.

The curious will find a store of strange "correspondence" in the Bible and mythology, by reading these volumes.

The old Blue Laws of Connecticut. Westfield, N. Y., S. G. McEwen Printer.

Those wishing to see what fools law makers as far back as 1643, were capable of making of themselves, should read this. Persons thoroughly studying this, will, we think, be convinced that a majority of the law-makers of to-day are the legitimate descendents of their worthy puritan prototypes.

Added to this are some of the court records of that early day. This little book, bound in blue and containing the orthography and syntax of two hundred years since, is interesting to the antiquarian if to no one else. This pamphlet driven as a stake two hundred years ago serves to show us how far we have traveled in two centuries.

Rules for Forming and Regulating Spiritual Circles. Westfield N. Y., S. G. McEwen, Printer.

After a few brief words to "the bereaved," this pamphlet gives rules for forming and regulating circles. Beside the publisher's own remarks, which are as sensible as anything in the book, there are lengthy extracts from such experienced Spiritualists as Emma Hardinge Britten, G. Fracken and others. Novices in Spiritualism may find valuable assistance in reading this pamphlet. Address the publisher.

Olla-Podrida.

MATTIE SAWYER and MOSES HULL speak in Lester's Hall in Providence three times on Sunday, April 22nd. They may continue their meetings for several evenings.

We have five or six *Spiritual Revelators* for sale yet. Price 50 cents each. Who will have one?

OUR Letters to Mrs. Duffey will be continued in a few numbers of the *CRUCIBLE* and then, probably put into a pamphlet. Mrs. Duffey shall have the reading of the *CRUCIBLE* free, gratis, for nothing while the letters are being published.

E. H. HEYWOOD and Mrs. Angela T. Heywood will lecture in Boston Sunday afternoon and evening, May 21st, on "The Moral and Physiological Aspect of Free-Love." For particulars see daily papers.

THE Sixth Annual Convention of the American Labor Reform League will be held in Liberal Hall, 141 Eighth Street, New York City, Sunday and Monday, May 7th and 8th, day and evening. All friends of Industrial and Social Reform are invited.

A SPIRITUALIST CAMP MEETING commencing, June 2, and lasting five days, will be held under the auspices of the Northern Ill. Association of Spiritualists at Rockford Ill. Some of the best talent in the United States is engaged for the occasion.

B. R. TUCKER is becoming insane through reading the typographical blunders in the *CRUCIBLE*. That is a great pity; but then his head was just a little turned before he began to read the *CRUCIBLE*. We recommend to Bro. Tucker, as a remedy, more reading of the *CRUCIBLE*. Remember, *Similia similibus curantur*.

PROF. GEO. VAUGHN writes:

"I hope after this year to organize a community, having already some good material in the shape of a few friends who are not afraid, like some of the sentimental free-lovers, of being forestalled by the superior attractions of others. Very few free-lovers have outgrown the fear, but "perfect love casteth out fear."

It is seldom that we find a D. D. who dare step in advance of the last century, and when such an event does occur, we note it as an evident sign of progress. Rev. Wm. F. Warren, D. D. of the M. E. Church, furnishes us an evidence where a minister may be better than his religion. He recently read an essay before the Methodist ministers in Boston on "Tax Exemption and Tax Abolition," in which he proposed to supply voluntary contributions for enforced taxation. It is but one step from this to anti-Government, and then he will be as dangerous a devil as the rest of us.

WE have received a letter from Samuel Watson correcting an assertion which we made concerning him in our last number. In that note we referred to his indorsement of Mrs. Woodhull, and stated, "we read her interview in the *Memphis Appeal* and we do not see but that she announces her views on the Social Question, just the same as she has ever done, and they do not seem to differ materially from the views advocated in the *CRUCIBLE*." The compositor made us say, "We read his interview," which occasions all the misunderstanding with Bro. Watson. In our next we shall publish his letter with remarks.

VICTORIA C. WOODHULL has again been denied the use of Music Hall and Tremont Temple, in which to lecture. Is it possible that Boston, the Athens of America, steps behind every other city on this continent? Music Hall even admits the Rev's Beecher and Murray to its platform without a question in regard to their moral characters, and then refuse Victoria C. Woodhull! "Consistency, thou art a jewel!" The refusal of Tremont Temple is a greater outrage than even that of Music Hall, as one of its chief officers was not long since taken by a legal suasion, out of a house of ill repute in this city.

JOHN F. MILL, whose death has been recorded, and whose praises have been celebrated the past week, was a man who accumulated his fortune by hiring servant-girls in his hotel at low wages, making them work unusual hours, pay for dishes that got nicked or broken, and kept them on poor rations. The world is worse off because he lived in it; how it will be in heaven we can't tell. He will be missed here. The poor girls who were wont to quail before his brutal abuse will miss him if no one else does. But if heaven sends misfortunes, would to God it would send us more just such as the exit of John F. Mill. Mr. Mill was a very pious member of the church and supported the gospel which compensated for all the evil he ever did.

D. W. H.

Business and Medical Directory

MRS. AMIE EATON, Healing and Test Medium. 189 Harrison Ave., Boston.

MRS. H. DEAN CHAPMAN.

PSYCHOPATHIC PHYSICIAN and Business Medium. Specialty Nervous Complaints of Women and Children. Patients treated at a distance. 28 Winter Street, Boston. Room 39.

MRS. H. AUGUSTA WHITE, late Superintendent of the Dawn Valcour Community, having been developed as a superior Clairvoyant, by a band of advanced spirits, will now give readings at the Co-operative, Home, 308, Third Avenue New York. Advice given on business and social affairs. Hours, from 10 A. M. to 5 P. M.

DR. HENRY SLADE, the world-renowned Medical Clairvoyant, and Eminent Test and Physical Medium can always be addressed or found at his rooms. No. 18, West Twenty-first Street, New York.

DR. N. H. DILLINGHAM, No. 21, Indiana Place, will attend to all branches of the Medical Profession. Hours 10 A. M. to 6 P. M. 9-8t

FOR Spirit magnetised medicines; Clairvoyant Magnetic practice, address Dr. B. Franklin Clark, 32 Russell St. Charlestown, Mass.

MRS. MARY M. HARDY.

TRANCE MEDIUM, No. 4 Concord Square Boston. Office hours from 9 to 1 and 2 to 3. Seance for materialization in the light every Friday evening. Tickets \$1.00.

A DISCUSSION

ABOUT JESUS AND RELIGION

BETWEEN PROF. S. B. BRITTON

All who have read Prof. Britton's "Democracy, Christianity" should peruse this analytical reply. Paper, 56 pages, 25 cents; flexible cloth covers 50 cents. For sale by

MOSES HULL & CO.

730 Washington St., Boston

WHAT IS PROPERTY?

OR

AN INQUIRY INTO THE PRINCIPLE OF

RIGHT AND OF GOVERNMENT.

By P. J. PROUDHON,

Prefaced by a Sketch of Proudhon's Life

and Works,

By J. A. LANGLOIS,

And Containing as a

FRONTISPIECE,

A FINE STEEL ENGRAVING

OF THE

AUTHOR.

Translated from the French

BY BENJ. R. TUCKER.

This work is Vol. I. of the complete works of the famous French Radical and Socialist, Pierre Joseph Proudhon. The remaining volumes to the number of 60 and over, will appear hereafter, should the demand justify their translation and publication.

The present volume is a large octavo of 500 pages handsomely printed in large new type on heavy toned paper. Sent, post paid, to any part of the United States Canada, Great Britain, or Ireland, on receipt of the price of the number of volumes required.

No discount to the trade. Dealers and Canvassers may add the cost of their services to the Publisher's price.

Price, in Cloth, Beveled Edges, \$3.50.

" Full Calf, Blue, Gilt Edge. 6.50.

Remittances may be made by P. O. Money Order payable at Worcester, Mass., by Draft on New York, or by Registered Letter.

All orders should be addressed to the Publisher, BENJ. R. TUCKER, Princeton, Mass.

Would you be Immortal?

THEN READ

The "Mystery" Solved,

By MOSES HULL,

Which is nothing more nor less than a 42 page pamphlet in review of the

New Departure of Victoria C. Woodhull.

In this pamphlet Mr. Hull REVEALS THE GREAT SECRET.

which Mrs. Woodhull has been talking about for nearly a year. Send in your orders.

We will send the pamphlet, post-paid, to any address for 10 cts.; or twelve copies for \$1.00

Address MOSES HULL & CO. 730 Washington St., Boston