

Hull's Crucible.

\$1.50 Per Annum.

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

Price, 5 cents.

Vol. V.

Room 8, 18 Eliot Street, Boston, July 29, 1876.

No. 7.

Olla Podrida.

DID the *Argosy* die in being born; we have not yet seen a second number.

"To Your Tents O, Israel." You will find them at Lake Walden.

MAUD E. LORD is holding nightly seances at 41 Dover St, in this City.

BOSTON has at a great expense of blood and money obtained a "corner" on murders.

ELVIRA WHELOCK will be on hand at our Lake Walden Camp Meeting. She is eloquent and pointed in her remarks.

WE regret to learn that A. J. Davis has been compelled to close his progressive book store in New York. Hard times is the cause.

THE article in this No. of *CRUCIBLE* entitled, "What Will Become of the Children?" will be put up in tract form for sale. Price, 5 cts., or 35 cts. per doz.

DR. GARDINER'S Camp Meeting at Highland Lake Grove, will, we think, prove something of a success. Last Sunday was a damper on it, not so damp, however that William Denton could not pour hot shot into the Orthodox camp.

BURNHAM WARDWELL writes: "Cambridge Jail is governed without the use of gunpowder, swearing, dungeon or whip, the result is, many of the prisoners are turning from the error of their ways."

WE have lately received several readable replies to Tom Ri Jon. What shall we do with them? If we publish them he will think the whole Free Love world has been turned loose upon him, and if we don't he will think he has the field. We have also two other articles from Tom. We can't print them all just now.

WE, Moses and Mattie, will probably start out West as soon as tent season closes. Will attend the State Quarterly Convention of Spiritualists in Camden N. J. then pass the ordeal of "law and order" in Bridgeton N. J., if we are convicted, go to Jail and res-and write; if not, preach the Sundays of October, then westward ho! no body knows how far. Our calls extend to almost every Western State.

WILL exchanges please note the fact that the *CRUCIBLE* has removed "from where it now lives," it will hereafter be found in Room 8, No. 18 ELIOT Street. It now has a better Office than ever before. We trust its home is permanent.

IMPORTED YOUNG AMERICANS of Chelsea taken have the advantage of the dark not only stone us and our tent, but they have actually fired a loaded cat at us: the shot took effect under our left ear. We don't know just how it effected the cat, but as for us, we thought it quite a *catastrophy*. We would not be *categorical*, but if *catechism* is designed to take effect on us, the cats used must be more solid than the one with which we were wounded.

"EVERY body knows we ought to have been on a specie basis ~~years ago~~."—*Banner of Light*.

Why bless you, Bro. Colby, "every body knows" we were "on a specie basis years ago." If the *CRUCIBLE* is every body, every body is glad we are off of it, and every body hopes we will never get back to it again. Does not Bro C., know that when all our money is measured by the little bullion there is in the world, some Wall street gambler will corner that, then where is the *Banner of Light*?

HULL'S *CRUCIBLE* seems not to be aware of the late remarkable conversion to its faith of the venerable editor of *The Investigator*, Horace Seaver, who says that "parties who make a contract should have the liberty to dissolve it whenever they choose, and perhaps the principle applies as well to marriage as to other agreements," which is good Free Love doctrine. We congratulate Free Lovers on the presence in their "communion" of the learned and distinguished head of the Infidel Church.—*The Word*.

A MORE fitting locality for the *CRUCIBLE* office, than our present one could not well be obtained. It is about a stone's throw to the *Pilot* office (Catholic) and the Young Men's Christian Union (Liberal Unitarian) on Boylston street north of us, and it is about half that distance to Tremont street, west of us where the Y. M. C. A. concoct their devilment and about the same distance the other direction, Cannon has his Advent office and meeting rooms. But to the south of us there seems to be nothing of more im-

portance than a Unitarian Church. If we can only get such a locality in "that world of light" we may do the Lord a good turn by keeping these societies from tearing each other to pieces.

WE ARE again notified that we must pay our poll-tax or do worse, what ever that is. The Bondholder who loaned a little money to the Government charging three times its value, and then immediately drew it all out but 10 cents on the dollar, got bonds for all of it drawing five and six per cent interest, secured by a mortgage on us and every reader of this item for the pay of that interest and principle and has thus made us his slave. Now he holds a Governmental pistol to our head and says, "your liberty or your money" If we pay it, it will be on the same principal we would pay a highway-man. If the people of the United States would only do something towards maintaining the principles of Democracy we should not have the consequences of a refusal; but we are a nation of cowards and pimps.

D. W. H.

THE officers of the law in Vineland, N. J., have more work on their hands. There are a few, and the number is rapidly increasing, who cannot be terrified by the bigots of Church or State.

Having had quite an extended acquaintance with the parties whose names are attached below, we feel to say that this is not a fanatical movement on the part of a pair of dupes, but the deliberate action of two much more than ordinarily intelligent persons—persons who have devoted years of their lives to the study of reformatory questions. "The Great Conflict" by John Wilcox, a book which we have for sale, will give his well digested views on the marriage question.

In our heart, we extend to Sada and John our hand, may their lives testify to the divinity of the new movement. The following is their

DECLARATION.

Feeling that a pure and spiritual love has united our souls in a true conjugal union, we hereby announce to the world our companionship as lovers, asking no bonds but the sacredness of our love, which accords to each perfect individual freedom and consecrates our lives anew to the cause of reform and progress.

SADA BAILEY.

JOHN WILCOX.

VINELAND, N. J., July 18th, 1876.

Polemics.

LETTERS TO MRS. E. B. DUFFEY.

BY MOSES HULL.

NO. VII.

DEAR MADAM: I hope you will understand that it is neither out of respect to you as a woman or writer, nor in consequence of any antipathy I hold against you, that I write these letters. You have, in a popular book, published by a popular Publishing House, stated in your own peculiar style, about all the popular objections, insinuations and prejudices against what is commonly called free love. For years I have hoped that some one would give some free lover just such an opportunity to answer the popular fulminations against their views. If every opposer had the courage to undertake to write and preach us down that you have, the world would soon see through their misrepresentations, and would better understand our positions.

The next remark, worthy of my notice, you make, after the last quotation I made from you in my last letter, is as follows:

"What man or what woman could feel the same content with a conjugal partner—the same community of interest, the same unselfish promptings—if he or she knew that their union might be severed at the caprice of the other: that the first oily tongue or attractive face might wile the other away and leave him or her desolate and sorrowing? What woman would dare to pour out the whole of her affections on her husband, feeling certain that she would some day find herself bankrupt; when, having worn her beauty and her youth out in his service, he would probably tire of her, and seek other fields and pastures new? What man would strive with unselfish impulses, to lay all that is desirable in the world at the feet of his wife, if she was only certainly his for a day and any acquaintance might, before another day had elapsed, lure her away from him? How many men would stand by and watch with perfect indifference, the friends making love to their wives before their very faces? And how often would we have a McFarland, a Stokes, or a Fair tragedy?"

"Paint me as I am, wrinkles and all," said Oliver Cromwell. My determination to do you exact justice in all my representations of your ideas, or lack of ideas, induces me to make many lengthy extracts from you when the same thing could be better expressed in less than one-fourth of the space. You know there is nothing like writing a good-sized book. The conundrum you put, in the above quoted paragraph, I think I'll give up, and ask you to give me something easier, or else answer one for me. If I were just now in the conundrum business, I would give you a harder one than any

of yours, and that is: "What bearing has any of your questions on the question of the freedom of the affections?" Here is an abridgement of your wordy questions, with the change of only one or two words: "Who could feel the same content with a conjugal partner . . . knowing their liability to get sick or die?" Try it again: "Who could feel the same content with a conjugal partner, knowing they only held them by the strong arm of the law?" Who would want to live with a companion when the union was based on so slender a thread that a "caprice" or "oily tongue" or "attractive face" would "wile" them away, and it was therefore necessary to have the words of a priest to hold a person to a bad bargain, while the spirit followed the "caprice," the "oily tongue" or the "attractive face?" Would not a home be "desolate" even though it contained the body of a husband or wife, if such husband or wife was only a slave held not by love but by law?

Why should "a woman feel certain that she would some day be bankrupt" if love was free, more than if it was not? If love lasts in marriage, there is no reason why it would not out of marriage. If a woman is certain to be bankrupt in free love, then she may set herself down as a bankrupt now? Does your pen speak from the abundance of your heart? Some pens are naughty; they will tell more than their owners put into words! Of course youth will wear out, whether in marriage or out of it, don't blame free-love because you are getting old; but it is wrong for you to lose your beauty. A well spent youth and the right associations during middle age ripens up old age, so that the person having years of experience is the one sought instead of the one discarded. If you are "wearing out in the service" of your husband, it is because your sexual blending does not impart the vigor and buoyancy of body and mind it should, you had better change them? Those are "unselfish impulses" of which you speak, enabling a husband to "lay all that is desirable in the world at the feet of his wife," to induce her to be certainly his for a period longer than a day. Not any such unselfishness for me, I thank you! These efforts to try to induce a slave of a wife to stay with an unloved husband by laying so much at her feet are so closely related to common prostitution that the difference between the two is not worth mentioning.

As for the tragedies of which you speak, they are parts and parcels of the marriage system, and belong with it. The ownership of property in persons and denial of the right of that property by the persons claimed will frequently lead to tragedies. Freedom seldom leads in that direction. More anon.

WHAT WILL BECOME OF THE CHILDREN?

An Essay read before the Free Love League, Boston, March 26, 1876.

BY D. W. HULL.

(CONCLUDED.)

Now, let us, for a moment, inquire, What does become of the children born under our present legalized system of parentage? According to the Report of the Visiting Agent of Massachusetts, there were not less than "four thousand children dealt with in visiting, in attendance at Courts, upon applications for their release, and in various minor ways," within one year (1873-4). Nineteen hundred and ninety of them were brought before fifty-three magistrates." This includes only such indigent children as have come to the knowledge of the Agency from being overtaken in crimes of some kind, or from vagrancy. There are thousands of suffering, unprovided-for children in Boston, the result of the lustful institution of marriage, who, having escaped detection in crime, or who, having made no appeal for help, are unknown to the Agency.

Of one thousand nine hundred and eighty-four children brought before several courts, one thousand six hundred and twelve were under sixteen years of age. Of these, twelve were only six years old; nineteen were seven; fifty-two were eight; eighty-seven were nine; one hundred were ten; one hundred and eighty-six were eleven; two hundred and thirty-seven were twelve; two hundred and fifty were thirteen, and three hundred and fifty were fifteen.

All of these four thousand children, born in wedlock, or under its shadow, are provided for by the State. So far as they are concerned the question, "What will become of the children?" is answered. If the State will take care of all these children, forced upon it by our present system of legalized prostitution, would it be asking too much to require it to take care of a few natural born children? But we have not yet done with our present inharmonious system of marriage, and its results. The seven hundred convicts at Charlestown Prison, all, of whom with, perhaps, one or two exceptions, were born in wedlock, are supported by the State. The courts that sentence them—the officers who look after them all—all are supported by our Government, it is safe to say, that a majority of these men were made criminals by the conditions surrounding our present social system, a state of things that would not occur in a condition of absolute freedom to the individual.

But, it is claimed, with no law to bind the husband to the wife, she will have no means of compelling the husband to maintain the children. To this, I reply that many women would find it less difficult to support a family

with the husband absent, than if he was to remain with the family. It is true, that there are persons who are possessed of but little honor, and who would not care to leave any provisions for a family during their abandonment. But it should be remembered that—

1. There is no law at present that can compel a husband to support his family, and it would be quite difficult to make a law that could or would be enforced. A good illustration of the truth of this, is found in the following news item, dated "Des Moines, April 1, 1874":

"A young man named Byers seduced a young girl in this County under promise of marriage, and fled. Officers followed him through Illinois and Indiana, and finally arrested him in Story County, in this State. He consented to marry the girl, and did, when he got on his horse and left, and has not been seen since."

This was all that was necessary to make the child "respectable." But if they had not caught the young man, what a terrible affair it would have been. This is one of the beauties of our present social system. The alternative was to marry his victim and desert her. He would then be out of reach of law and satisfy society. For, although the law compels the wife to live with and support her husband, if he is too indolent to support himself, it never can compel a husband to care for either his wife or family.

Every girl is liable to be seduced, and bear all the consequences of her seduction. Should she force her seducer to assume the responsibility of father, he may get out of it by marrying her. Nor has she any other redress. If such manifestations of treachery should destroy her confidence in him, she has no alternative but to accept him as her husband, or live in disgrace and support her child. Behind every species of villainy stands our monster marriage law. It is the apologist of hypocrisy and deception; it compels prostitution and blasts everything it touches.

And yet the girl was better off without this man than with him. Our marriage law would have tied her to this worthless rake, and compelled her to live with him, pay his liquor bills, and support his children, while its votaries were turning up their noses at Free Lovers, and scornfully asking "What would you do with the children?" Every person has a right, according to the laws of all our States, to desert his wife and family eleven months out of every twelve, and if the wife has accumulated money enough during his absence to buy a cow to furnish milk for her babes, he has a right to pawn that cow for his whiskey bill, or sell her and with her price buy him a suit of clothes, or a revolver, pack of cards and lowie knife and leave his wife to take care of the family another eleven months. The law is satisfied

if he will only curse his family with his presence one month in a year, provided he does not inflict personal cruelty upon his wife.

2. That class of persons who have no other sense of honor than the performance of legalized duties, are not likely to do more than they are compelled to do. The law, therefore, only succeeds in binding those together who are a detriment to each other; or binding an honorable party to a dishonorable party, and forcing the honorable party to the inconvenience of all the embarrassments resulting from such a union. It will not release the woman from supporting the very party it professes to obligate to support her.

3. It is well known that there is more legal controversy about the possession of children, than to enforce their maintainance. In many of our divorce suits the question is not, who shall the courts compel to maintain the children, but who shall be deprived of the privilege?—who shall have possession of them?—who shall be granted the luxury? There is litigation, about the division of property, to be sure, but who ever knew of a husband or wife upon the application for divorce to pray the courts to thrust their offspring upon the other party?

We have thus far looked at our social system as it is, and we find that many of our children are provided for out of the public charities, and that this obligation is enforced upon us on account of enforced maternity, for which our marriage system is alone responsible—that in a state of perfect freedom such a condition of things could not be, and thus I feel that the question "What will become of our children?" has been answered.

Now if we take away the legal authority of ownership, it is evident that enforced maternity and consequent abortions, infanticides and criminal children would cease to exist. What man would dare to enforce himself upon an unprotected female when he knew that the cowardly act would be liable to be made public. No man is so much of a gentleman as when put upon his honor; and when in addition to the jeopardy of his reputation he knows that by one mean act he will imperil his place in the affections of the woman he loves, he will not, he dare not venture to thrust himself upon her. He feels a certain pride in the hold he has upon her affections—especially, if those affections are voluntary on her part—as there is no law compelling her to assume the appearance. Each day he is a candidate for the continuance of that hold upon her affections which his manliness has gained for him. How natural it is for such a person, always upon their good behavior, to act with greatest deference to the feelings of the woman he loves. Would he be likely to force himself upon her then? Nay; he would, instead, be her protector and shield her from any insult offered by others. With no law to tie his lover to him, would it be likely that he would neglect her

of evenings for the saloons or the game table, or desert her for weary months? And if he should spend his nights in such scenes as was described above would not his sense of honor, instead of thrusting himself upon her, be likely to send a boy with a note to her, informing her that his unfortunate condition prohibited him from wounding her feelings with his presence, until he should become purified.

Children, then, will be born because they are wanted. We men love to have children when borne by the women we love. And no hard duty is so readily performed by woman as bearing children for the man she loves. Such children come into the world with a happy birthright, and live and grow up the pride of the father and the joy of the mother.

Will these children be deserted? But children will not likely be wanted until there is first a provision for them, and with no law to enforce maternity against the wish of the female, children will not be likely to come into the world depending on public charity, or should a system of state support obtain a foothold we shall have no fears of rearing a set of Beechers, Tweeds, Grants, Belknaps, Blaines, Robesons, or criminals of smaller caliber.

Correspondence.

LETTER FROM CHICAGO.

DEAR FRIENDS:—A card in the *Banner of Light* to the purport that D. W. Hull and Mrs. Eaton would answer calls to lecture and expected to go West, and learning that Moses and Mattie were traveling with their tent, led me to suppose that the stringency of the times had induced a suspension of the CRUCIBLE, as we had done with our *Kingdom of Heaven* a year ago. But No. 22 of volume 4, the June No. for 1876, startled me from my Rip Van Winkle reverie; and now on my return from a lecture engagement in Iowa I find still another issue, and in it several items largely productive of thought. The first to which I will call attention is a remark like this: "It is strange that none of our correspondents send any subscribers." Now I take this to myself, especially since you send me the paper and constantly demand that I should labor to help sustain it. The excuse I have to offer is the old thread bare one. "It isn't my fault." There are few who are ready to eat of such strong Spiritual food as the CRUCIBLE is now proposing to weekly serve up to its patrons.

By far the largest number of professed Spiritualists and Reformers would rather pay to keep papers of such like radical tendencies as the CRUCIBLE away from their friends, "I know how it is myself," for "I've been there," and hence you have my earnest sympathy, which, I am well aware, does not

set type, buy paper and pay rent. I wanted to club with you and help you, as you will remember I spoke to you about doing, after I was forced to suspend the *Kingdom of Heaven*; but after the camp meeting we moved to the West, leaving Boston on the 26th of September last; since which time I have devoted my whole attention to lecturing, and have traveled between three and four thousand miles. Having lost the remaining few hundred dollars of my worldly wealth by publishing the *Kingdom of Heaven*, except some fifty dollars which served me as a traveling fund, I embarked upon the ocean of reform as a public lecturer, the result is that now after some six months continuous labor I find I have made, "over the left," just thirty dollars having now a fund of twenty dollars instead of the fifty I started out with.

Now this is a sufficient answer to your query why I don't send you subscribers. But I am not the least disheartened, but intend to fight it out on this line if it takes a life time and as you say, if we can not receive help we will fight it out alone. There is no such word as fail. Progress and reform are on, on, onward and upward; and to man and women whose nobleness of soul and purpose lifts their souls above the sordid things of mere physical life, the "still small voice" is "fally to the front." We shall continue preaching away and if we can secure you any material aid shall do so. I expect to be able to do better this fall when I go over the same ground again.

Another and still more important matter for thoughtful consideration is thrown up through the columns of the last CRUCIBLE, which is the arrest of Moses for adultery an expected event by you, that had gone by so long that I confess it gave me no little surprise. Now the cause of Moses is the cause of all who love freedom, justice and the right. I have often thought I might be the one who would have to suffer arrest and contend for my rights as an American citizen before the courts of the country; the genius of which guarantees the rights and liberty of conscience, whether there be one husband or wife or twenty involved in the case. This country was made as much for the Mussulman or Mormon as for the Christian, Jew or Infidel, and now that Moses is called upon to represent liberty of thought and the inalienable right of man and woman to pursue happiness, I trust he may be sufficiently advised as to make the proper issue. I desire to appeal to every Liberalist and Free-thinker, and every lover of the rights of man and woman, to remember that this issue is between tyranny and liberty, between the inalienable rights of man and the power of corporate monopolies. Kings formerly governed by divine right and disposed of their subjects in life as well as in matrimony; but to-day we know that the tiger's claim to eat his human victim is equally well formed.

That meddlesome interference of beings in this country, has descended upon the body politic, and is as great a tyranny and fallacy in them as it was when assumed by kings. The courts must construe our great magna charta the Declaration of American Independence and the Constitution of the United States, framed in the same spirit, according to their liberality or plunge this country into one of the most bloody revolutions that has ever marked any age. If they continue to give their decisions to maintain religious bigotry and intolerance, instead of to fasten and maintain the inalienable rights of man, a religious despotism will be the inevitable result, and who can foretell the end thereof.

THOMAS COOK,

328 W. Lake St Chicago.

POOR LO!!

I am glad to see that the CRUCIBLE has a friendly word for the apparently almost friendless American Indians, who, now that they have given up most of their lands to the white man, are threatened by him with utter extermination, because they dare to defend their lives in their own homes, upon the little that is left of the land bequeathed to them by their forefathers. Is not such conduct in the white man worse than barbarism? I hope the noble letter of Wendell Phillips to General Sherman will reach the public heart in time to save this Nation from a worse infamy than the world's history has ever recorded. Let the American people rise in their might and cast off the heartless thierocracy that is now ruling the camp to its ruin.

ROBERT SINNICKSON.

Hull's Crucible.

CONDUCTED BY

MOSES HULL & CO.

D. W. HULL, Associate Editor.

Boston, Saturday, July 29, 1876

OUR CAMP MEETING.

Prospects are good for the best Camp Meeting, at Lake Walden, ever held by the Spiritualists. We visited the camp ground last week and found it fitted up as never before, and as no other grounds are in New England; also, the Fitchburg R. R. have kindly given us better terms on fares than ever before. The round trip to the camp ground and back, from Boston, is only 85 cents. Our tents are much cheaper than on any other camp ground; in fact, everything is done that can be to afford the people the most comfort, recreation, health, and spiritual and intellectual entertainment at the lowest possible price. The 1st Regiment Band will be on the ground from the first to the last day of the meeting. A Theatrical Company will be there to give us, at least, four plays; the Dance Hall is in good order, besides that, a smooth floor has been laid in the Pavilion, where there is room for a hundred couples to dance at once if they so choose. Lake Walden is as pure

and clear water as can be found; the bath-houses, teaters, swings, etc., are all in *apaple* order.

People can bring their own tents and pitch them by paying from 50 cents to \$2, according to location, for the privilege. Regular board will be furnished at \$5.50 per week; dinners, to transient customers, at 60 cents, breakfast or supper at 30 cents, each.

Many good speakers have positively promised to be on the ground a part of the time, a few all of the time. The first Sunday and Monday of the meeting, Aug. 6th and 7th, will be devoted to the Sexual Science Association. During this time, the social question, in all its phases, will be up for debate. One day, and perhaps more, will be devoted to political issues. In short, we are determined that the Lake Walden Camp Meeting shall in some way pay every one who goes on to the ground.

Persons wishing more than ordinary baggage taken to the ground, will have it conveyed free of charge by delivering it at the Fitchburg Freight Depot, in Charlestown, as early as five o'clock P. M., Tuesday, Aug. 1st. Lumber will be furnished on the ground, for floors, tables and shelves, at two cents per foot. All the latest Spiritual and Reformatory publications will be furnished at publishers prices.

"THE CONTAGION OF CRIME."

Two terrible murders in Boston, within two days of each other, have aroused the *Herald* from its lethargy enough to set its editors to writing on the "Contagion of Crime." If the Boston papers had thought of that ten years ago and spent the last half score of years in trying to abolish crime in high places, the *Herald* would not now need to be writing on the "Contagion of Crime." Blood! blood!! blood!!! has been the cry of all the city daily papers. The majesty of law must be maintained, and in order to terrify others from crime, the eye for an eye and tooth for a tooth doctrine must be strictly carried out. The result is, there are more legal and illegal murders in Boston than in any other city in the union. The last case, that of Patrick Ford, the wife murderer, has cheated the law, as did the Carver street wife murder not many weeks ago. The poor Italian who murdered his traveling companion a week ago, will be murdered by the State, as was Piper, and thus a new example will be set for murderers, and a new impetus given them.

When Massachusetts gets in earnest to cure crime, instead of spreading the contagion, we have a few lessons for it. At present it is enough to say, a blow struck at the criminal, instead of at the cause that made him such, is only picking a single leaf from the tree of crime; the tree itself is, as we can prove, protected and cultivated by law,

WAYSIDE PENCILINGS.

Within one week, we, the firm of the CRUCIBLE have "met with a change," nothing serious, or of very much importance to our readers, yet feeling they are interested in what pertains to our wo or weal, I chronicle from time to time, many of the incidents connected with our every day life. The change is simply a change of quarters. We have a more pleasant office and cheaper rent. By the way, our home has gone down—down two flights; we are in suite number four, in the same house where we have lived since last November. We are settled again; the visitor who drops in at the office would not have the slightest idea that the CRUCIBLE was a "late arrival," so much at home is it and its belongings at 18 Eliot Street. The paper, like ourselves will conquer obstacles, make any change that is necessary and live as long as needed.

Our meetings continue in Chelsea: We have very large audiences. Every night we are reminded that the people have unbounded faith in a "Free Gospel," so meagre are the collections and so anxious are they for us to remain. In our whole experience with tent meetings we have never found so difficult a place for labor as Chelsea. The rowdy element—girls and boys—was so prominent in and around the tent at the commencement of the meetings, that a few of the citizens became indignant; one man called on the city marshal and made a "bargain" that we pay a policeman to keep order in our meetings. A working woman, one who supports herself with the needle, made the only contribution toward defraying this extra expense. On learning that we were to spend a part of each day in the tent the present week, she brought around her kerosene stove, some tea, sugar and condensed milk for our comfort. Like many other true souls whom I love and bless to day, she makes no loud professions, but accomplishes works that many hope to do by their prayers. We have no lack of friends—friends who wish us every good thing under the sun, we like all of this, but it will not pay car fare repay damages on the tent or buy our clothing. Last Sunday the heavens were opened and the Lord rained, nevertheless we held three good meetings. In the morning, Daniel, Moses and myself addressed the audience on subjects pertaining to Labor and Finance. In the afternoon the God-in-the-Constitution question was ventilated, our hearers many of them were forced to sit under umbrellas; the water fell in torrents flooding the ground about the tent and making things moist generally. At 7 P. M. it poured; we left word with the man in charge of the tent that we would not have a meeting; half an hour later, the clouds showed their "Silver linings," bright streaks of sky were visible in the west; we set out for home, but proposed to walk in the direc-

tion of the tent and ascertain if every thing was quiet; we found several had assembled, more came, and still they came, we opened a meeting under difficulties, before 9 o'clock the tent was nearly full. A greater portion of the audience were compelled to stand on the seats, the ground was so wet, but all seemed to be interested and contented. On Monday evening, Prof. Toohey gave his views of the Temperance question. An effort is being made to enforce the prohibitory law in Chelsea, the Prof. was opposed to it from principle. He contended that the people had no more right to legislate against drinking than eating—that drinking was a vice not a crime—and the state should only enact laws against crime. He explained many causes of intemperance, among them were temperament, climate, nervous and physical exhaustion, want of recreation etc. He suggested the building of theatres and operas at the expense of the government for the toiling masses; that something must be done to recreate and divert the minds of the poor laborers. If good acting and delightful music could do that, there would be less demand for alcoholic stimulants. He argued that it was of little use to close lager beer saloons and license grocers, druggists, city authorities etc., to become venders of poisonous liquors. Mrs. Hickok a Temperance Lecturer, made a few remarks in which she advocated "the total abstinence" theory; Moses followed, favoring the Professor's position, proved by the reading of a few statistics that the prohibitory law had been a failure.

The attendance on this occasion was very large and orderly. On our way to the Ferry, we were congratulating ourselves on the improved appearance of the audience, when something was thrown with violent force against the side of Moses head. It came with such rapidity that we were unable to tell what it was; Moses exclaimed, "What's that?" as it fell from his head to the ground some of us thought it was an old boot, but, imagine our surprise when it gathered itself up and ran off as fast as four cat feet ever carried a bunch of fur. It is demoralizing enough to hurl bricks and stones, but what of the poor coward who will stand on a street corner, watch his opportunity and throw an innocent cat into the face of a man who walks the street attending to his own business. I am afraid I will yet be converted to Hammond's doctrine of *total depravity*; i. e., if we remain in Chelsea a few days longer.

But a few days and we will be in camp—how I long for it; the grand old woods—the lake—the restful quiet that will come in a three weeks' vacation from our present hard work. Ample preparations are being made for the accommodation and pleasure of visitors.

We shall probably hold one more tent

meeting after we break camp at Lake Walden. We cannot surrender paper or tent while we have the strength to work.

We only ask the hearty co-operation of those who are interested in these reforms. Our cause is daily getting a more firm hold on the minds of thinkers; our cause is onward—"the gates of hell cannot prevail against it! The fires of inspiration are lighting new truth in the souls of women and men, warming their hearts, until to-day, they are ready for any propositions and to go into an earnest investigation of the same.

MATTIE.

TO THE WORKING WOMEN.

Working women, I appeal to you: the Labor Question is to be ventilated one or more days at the Lake Walden Camp Meeting; you are rank and file in this vast army, and should be largely represented. There is no hope for us in the party known as the Woman Suffragists—a party that would make property the ground of the elective franchise for woman. The law strikes us right and left with wickedness; we are debarred from making our contracts for labor. We are denied the rights that belong to accountable beings. We can work for a better condition of things. Working men organize; why not we? We can inform and educate ourselves for this work. We will not wait for the ballot; *voting* covers a small part of the issue. We demand work, and pay for it—the right to make our own contracts. We must light the candle at both ends; while we would expose the degradation of the lower hells, where women are compelled to live, we must not forget the injustice meted out to the working girls and women in the proud homes of the aristocratic mistress. Women, where are your eyes that you do not see? your ears that you do not hear? Arise, in your power; prove yourselves worthy of trust and responsibility.

MATTIE

THOUGHTS ON GOVERNMENT.

VI.

Government an Impossibility.

(CONCLUDED.)

It is utterly impossible by any law to make a moral man out of an immoral one. Whatever crimes are prohibited by the fear of punishment are only prohibited in deed. The feeling to commit the crime is pent up and out of fear of the law, hidden from every person. The law has not only hidden the criminal from those who may reach and reform him, but has encouraged his hypocrisy; he says within himself, if I commit this act and escape the technicalities of the law, I am in a measure innocent of the crime; for to him the law makes and un-makes criminals. He does not end here: He feels and we may say the feeling is gen-

eral in the community that whatsoever is not made a crime by law is no crime at all. There is no searching within himself or through the great book of nature to find out what is right and what is wrong. This self-reliance—this moral vigor is all removed; he ever goes to the statute to find out what is wrong; and controls his actions with what is therein contained or with reference to the technicalities that will provide for his escape from the consequences of a violating of its enactments. It is therefore a conceded point that there may be legally honest and morally iniquitous persons.

It is impossible to create morals; they either exist before legislation or they never exist at all. Legislation so far as morals are concerned are wholly unnecessary. Since the State cannot make a moral act, and since legislation upon the subject causes the people to look to the laws for rules of action, government is a hindrance to moral development. This reasoning is clear. Governments coming directly from the people, can never conceive of better morals than are found amongst the people. As the people do not need to be legislated into the possession of what they already have, all such legislation is unnecessary. If the time were only thrown away it would be well. But there are those who stand in advance of the people who are continually crowded back by this legislation. It is enough that there is no law enforcing their ethical views and possibly they may exercise their ideas of right in opposition to law. These persons are continually restrained and held back from exerting a y influence they may possess in behalf of moral actions. These laws are in the way of bringing the very people up out of their low condition it designs to assist. Humboldt has said so many good things on this particular point that we wish our limits would permit more copious extracts from him. In the work before referred to he says:

"The State must wholly refrain from every attempt to operate directly or indirectly on the morals and character of the nation, otherwise than as such a policy may become inevitable as a natural consequence of its other absolutely necessary measures; and that every thing calculated to promote such a design, and particularly all special supervision of education, religion, sumptuary laws, etc., lies wholly outside the limits of its legitimate activity."—*Sphere and Duties of Government*. p. 113

The law that punishes for crime does not make the criminal better; it deters him from crime it is true, but would it not be much better to stimulate the moral faculties by music, poetry, flowers, the fine arts etc. All laws must be uniform. Measures cannot be made applicable to each individual class. If they could, we might have laws made adapted to all conditions of society. To illustrate, the people of Indiana require an easy divorce law, and they have it; but

in South Carolina they have no divorce law at all. Were these states to be united in one or were there a sudden emigration from one of these states to the other (as there is from South Carolina to Indiana of those wishing to avail themselves of its liberal laws) it is clear that a compromise of some kind or other granting neither all that they desired would have to be effected, or else the one party must be legislated down and the other up—for a law granting each individual such rights as he or she might desire is no law at all. Now this is precisely the condition of every state in the Union and of the whole United States. All the people living in South Carolina requiring such laws as they have in Indiana are deprived of their rights while all who live in Indiana requiring the South Carolina anti-Divorce laws are deprived of their wishes. In such states we have a conglomerate mass of individuals, and whatever laws are made for them must be made with reference to their wishes. Happily we are not the first to discover this difficulty. Humboldt says:

"This solicitude of a state for the positive welfare of its citizens, must further be hurtful, in that it has to operate upon a promiscuous mass of individualities, and therefore does harm to these, by measures which cannot meet individual cases." *Sphere and Duties of Government*. p 35.

Since it is impossible to legislate for a State and by legislation meet its requirements all legislation is a failure. Since legislation never is in time to do any good, all legislation is useless, and since legislation prohibits the future development of the race all legislation is an absolute nuisance and the sooner it is abolished the better. D. W. H.

Our Lyceum.

Conducted by Mattie Sawyer.

EDITORIAL NOTES,

How long will Boston continue to be the butcher shop of the United States? As long as murder is legalized in the State. "We must kill the murderer to prevent crime," says the law. We have more hanging and more blood spilling in this State than any other in the union. A large fund was raised for the retention of the Old South Church. The fossils in Christianity could not endure the thought that Boston should disgrace herself by annihilating that structure—the relic of superstition and American barbarism. It would have been a shameful history to hand down to future generations. Alas! that consistency should be so wanting in the hearts intellects of the people. A thousand Pipers may hang in the air, as many Pome-roys be convicted of murder, as many more mothers continue to send up a petitions to the State House and we still talk of the honor of the city and State. Gener-

ations unborn will read the history of the past few years, as connected with our criminal courts and punishments, with blanched cheeks, and be ashamed to acknowledge their ancestors ever had a voice in the advocacy of such wicked laws. What bloody stains on Boston's history this centennial year.

It has become quite the fashion to circulate religious tracts in railway coaches and on steamboats. Some of them are addressed to, "The Chief of Sinners;" others, "To Prodigal Sons;" some, "To Travellers on the Dangerous Road." Judging from these circulars, we are often in bad company, liable to accidents, &c. We are not the chief of sinners or prodigal sons; we are in no fear of danger; these circulars don't belong to us, we never read them.

CHILDLESS.

My neighbor's house is not so high
Nor half so nice as mine;
I often see the blinds ajar,
And though the curtain's fine,
Its only muslin, and the steps
Are not of stone at all—
And yet I long for her small home
To give mine all in all.

Her lawn is never left to grow—
The children tread it down,
And when the father comes at night,
I hear them clatter down
The gravel walk; and such a noise
Comes to my quiet ears,
As my sad heart's been waiting for
So many silent years.

Sometimes I peep to see them seize
His coat and hand and knees—
All three so anxious to be first;
And hear her call: "Don't tease
Papa"—the baby springs—
And then the low brown door
Shuts out their happiness, and I
Sit wishing as before.

That my neighbor's little cottage
And the jewels of her crown
Had been my own; my mansion
With its front of granite brown,
Its damask, and its Honiton—
Its lawn of green and bright—
How gladly would I give them
For her motherhood to-night.

ODDS AND ENDS.

—An Englishman, was boasting to a Yankee that they had a book in the British museum, which was once owned by Cicero. "O that ain't nothin'," retorted the Yankee, "in the museum in Boston they've got the lead-pencil that Noah used to check off the animals that went into the ark."

—A young lady of Danbury, whose company is much prized by an enterprising merchant, took charge of a class of little girls the other Sunday. After the lesson she told the children that if they wished to ask her any questions she would answer them. "Will you answer true?" asked a bright-eyed cherub. "Certainly," said the teacher. "Well, then, said the little one, hesitatingly, do you love Mr. B.?" The teacher collapsed.

—Our tent is wanted in Portsmouth N. H.

—“What do they always put D. C. after Washington for?” asked Mrs. Quilp of Mr. Q. “Why my dear, don't you know that Washington was the Daddy of his Country?” said Quilp, with a snicker.

Our Literary Record.

DEATH in the light of the Harmonial Philosophy. By Mary F. Davis. “High lies that better country, the land of morning and perpetual Spring.” New York: A. J. Davis & Co., Progressive Publishing House, No. 24 East Fourth Street 1876.

The authoress of this pamphlet has lately been called to pass through the deep waters. A daughter—a very promising young lady indeed, has been called to pass from this land of strangers to “the land of morning and perpetual spring.”—This with Mrs. D. was a pretty thorough trial of the Harmonial Philosophy. We hardly need say it stood the test. In the dark hour of adversity she found a sure retreat in the Philosophy by which she has been sustained so long.

The divinest truths concerning death are here stated in the most beautiful words one often reads. As an instance note the following taken from page 23, 24.

“What is Death? What, but a mere circumstance in an endless existence, less deplorable than banishment to a far country, less than an unworthy deed, less than the rupture of friendship's ties, less than the hour of physical distress, which you, my friend, have often experienced! Like falling asleep on a bed of sand to awake in a garden of roses, would be the natural departure of the spirit from earth. Could we truly live till childhood had ripened into youth, and youth into manhood, and manhood into old age, so that the spirit could have the full benefit of a life on earth, then would the body fall off like a worn-out and useless garment; and the soul, in the fresh-born vigor of immortal youth, would sail joyously into the atmosphere of its higher and better home.

Only thus can Death be truly a messenger of joy. Nature shrinks from violence and pain; and disease occasioned by evil practices, or the departure of childhood and youth for the far land of souls, or the severing of body and spirit by disease or accident, are events always to be shunned and lamented. Little Children are happy in the Summer Land. Loving spirits shelter them under their protecting parental care, and they constantly progress in knowledge and wisdom; but it is of great importance that the spirit should accompany the body into the vale of years, in order that it may gather to itself those experiences and memories which will doubtless be of vast advantage in that sphere of existence which succeeds the present.”

When the above is contrasted with the orthodox “Hark from the tombs a doleful sound.” The difference between the *Harmonial* and *Harm-only-al* Philosophy is discovered. Again Mrs. Davis says:

“The more we seek the deep, interior life of the soul, the more we come into communion with the disembodied, who have entered

the shining gateway of eternal peace. This is true Spiritualism. In such blessed intercourse we find that Death is no longer the “King of Terrors,” but a kind and gentle friend who opens the door to the upper and better mansions of our Father. The dark portals of the grave become illuminated with celestial radiance, and the mists of the “valley and shadow” melt into the roseate hues of a golden morning, on whose atmosphere float angelic forms waiting to bear us in their loving arms to the land of the blest.

But the best result of that self-culture which yields so rich a harvest of spiritual intercourse, is that it *gives us to ourselves*. The effort to attain the summit of that sacred mountain, brings into exercise the dormant energies of our spiritual natures, so that at last we are truly “born again” into this beautiful fullness of spiritual life. Then we appreciate our riches; then we realize our strength. “We shall mount up with wings as eagles; we shall walk and not faint.” What was once dark and mysterious in the operations of Nature now becomes luminous and beautiful; and the soul rests in an unwavering faith on the eternal supremacy of Good.”

On the whole we decide that it is hard to spend an hour more pleasantly or profitably than in reading “Death in the Light of the Harmonial Philosophy.”

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for August has reached us, filled with its usual variety of interesting matter. It opens with a very fair likeness of Rutherford B. Hayes, Republican Candidate for President, and gives a sketch of his life and reading some of the prominent traits of his character. The article that follows entitled Conscience in animals will interest all students of Nature. In the sketch of overland Indians several engravings of the principle modern warriors are found. Another article is found several pages after this on “Centennial Matters,” which is amply illustrated by engravings of the principle buildings and objects of interest on the Exhibition grounds. An article on “Women in the Temperance Work” appears a little deeper in the magazine with portraits of Annie Wittenmeyer and Frances E. Willard. The poem of the “Ancient Mariner” is continued in this No. The articles in the “Science of Health Department” are not only interesting but useful. Every body ought to know what is taught in these pages. Price 30 cts, or 3.00 per annum. S. R. WELLS & CO. PUBLISHERS, 737 Broadway New York.

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