

# HULL'S CRUCIBLE.

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

Vol. VII.

18 Eliot Street, Boston, For the Week Ending July 14, 1877.

No. 2.

## Original Poetry.

### QUESTIONS.

BY J. T. HAUGHEY.

The Minister said in his sermon last night.

"We know that the *Father of Lies*  
Is standing behind the Sinners back  
To draw him away from his home in the skies."  
Now I'm glad to know this and hope it is true  
But first here's a question or two,  
Will the Minister answer in plain *yes* or *no*,  
And if *yes* I've a job he can help me to do

Is this "*Father of Lies*" the "*Serpent*" of old  
Who induced our first parents to fall,  
And then with the curses of God on his soul  
Sat down on his belly to wiggle and crawl?

Is this "*Father of Lies*," the "*Satan*" that came  
With the Sons of God" to the Lord. (Job i. 4.)  
And oppressed poor old Job with misfortune so dire  
And who walked up and down says the Word;

Is this *Father of lies* the *Satan* that stood  
And provoked King David to sin (I Chron. xxi i.)  
Or was that the Lord who so angry with man  
Killed seventy thousand for one little sin? (II Sam. xxiii.)

Is this *Father of Lies* one of the seven  
Who so readily obeyed the Son  
And came out of the *Magdalen* all in a pile  
And if so will the preacher tell us which one?  
Is this "*Father of Lies*," the "*Devil*" who talked  
With the Jewish reformer so fair,  
Who promised him gold and riches and thrones  
If he'd only fall down and worship him there. (Matt. iv.)

Is this "*Father of Lies*," the old "*Dragon*" and "*Satan*,"  
The *Devil* seen by John in tarnce, (Rev. xxii.)

Is this the same fellow we've followed so long  
The *Father of Lies*? If so here's our chance—

One Jones, of Chicago, an offer has made  
Seven hundred and fifty in Gold  
That he'll pay for the devil dead or alive,  
This is true so I've lately been told.

And I want the Gold and this preacher may share  
This beautiful prize if he'll help  
To capture the *Devil* and take him to Jones  
And thus we'll get rid of this *Crawling old Whelp*.

## Polemics.

Entered, according to Act of Congress, in the year 1853, by  
STEPHEN PEARL ANDREWS,  
in the Clerk's office of the District Court of the United States for the Southern  
District of New York.

### LOVE, MARRIAGE AND DIVORCE.

—AND—

### THE SOVEREIGNTY OF THE INDIVIDUAL.

A DISCUSSION BY HENRY JAMES, HORACE GREELEY  
AND STEPHEN PEARL ANDREWS: INCLUDING  
THE FINAL REPLIES OF MR. ANDREWS,  
REJECTED BY THE TRIBUNE.

### CHAPTER XII.

(CONTINUED FROM OUR LAST)

### A PARTHIAN ARROW BY MR. GREELEY.

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dearly, and the one who made her such fair promises, should desert her at this time, and heartlessly and cruelly insult her, is too much for her to bear. Her brothers and friends are borne down with sorrow at her condition. What a picture! It needs no comment of ours. Public opinion will hunt down the heartless villain who betrayed her."—Manchester (N. H.) *Mirror*.

The above relation provokes some reflection on "the Sovereignty of the Individual," "the right of every man to do pretty much as he pleases," etc., which the reader will please follow out for himself.

EDITOR OF THE TRIBUNE.

XIII.

### REPLY BY MR. ANDREWS.

The above missile *a tergo* from my valorous antagonist—after his retreat into the safety of a unilateral contest—is suggestive of many things, and might constitute the text for a whole bookful of commentary. It is the usual whine of blear-eyed and inveterate Tyranny, gloating over the fact that some one of his victims has got himself, or herself, into a worse fix by disregarding his behests, and attempting an escape from his infernal grip, than he or she was in before. The slave-hunter, amid the baying of his blood-hounds upon the warm scent of the track of an unhappy fugitive, growls out in the same manner his curses upon the inhumanity of the man who has preached Freedom to the Captive, charging upon him all the horrors of the sickening scene that is about to ensue. Should the friend who has whispered longings after emancipation into the greedy ear of the victim of slavery, afterward, through cowardice, or selfishness, or ing all lengths in uniting his fortunes with those of the slave—either by remaining with him in bondage, or taking his full share in the risks of the flight; and, if this desertion should rankle in the breast of the fugitive as the worst torment of his forlorn state, even when sore pressed by the devouring dogs, the case would be parallel in all ways to the one cited by Mr. Greeley.

Our transcendent Philosopher and Moralist of the *Tribune* can imply the most withering hatred of the "seducer" and "heartless villain," whom "Public opinion" is invoked to "hunt down" for his crime, and whisper no word of rebuke for—nay, aggravate and hound on—that same Public Opinion in its still more reckless vengeance upon the unfortunate girl herself, by efforts to intensify "all the disgrace that attaches to her condition," which, terrible as it is now, she said, poor creature! she had the fortitude "to bear," but for the other element in her misery. That other element, the betrayal of her lover, in addition to the insane odium of the Public, Mr. Greeley charges upon the "seducer." I charge both one and the other cause of the poor girl's torture and insanity, just as boldly, upon Mr. Greeley himself, and the like of him. If the mental phenomena which led to her betrayal by her lover could be investigated, they would be indubitably traced back to the senseless rigors of that same Public Opinion; so that both causes of the wreck and insanity of one party, and of the endless remorse and torment of the other, as we must presume, flow from the same common fountain—a vitiated Public Sentiment, adverse to, and intolerant of, Freedom, or the Sovereignty of the Individual!

How exceedingly probably that, at the very moment this hapless girl's lover cast the repulsive glance that pierced her already wounded heart and overthrew her reason, his own heart was half bursting with the tenderest compassion. Placed in the dire alternative of renouncing affection, or else of abjuring his own Freedom perpetually, the instinct of self-preservation may have overborne, in his case, as it must and will overbear in many cases, the natural sentiments of Manhood and Gallantry, and Paternal Tenderness, all of which, unobstructed by a blundering Legislation and an ignorant Public Prejudice, would have prompted him to re-

main by her side, acknowledge her publicly, and succor and sustain her through all the consequences of their mutual love. Remove from a man the arbitrary demand that he shall make more sacrifice than he feels to be just, and you neutralize, or evidently diminish, the temptation, on his part, to make less. Demand pledges of him, on the contrary, under the penalty of the Penitentiary, against that over which he knows, by all his experience, that he has no more control than he has over his Opinions or his Tastes, namely, that his affections shall remain unchanged for life, that he will never love another woman, or that, if he does, he will crush that love as he would a viper, no matter though his own heart and others bleed to death in the effort—add to this that he shall change his whole methods of life, assume the care and direction of a Family Establishment, for which he may have no taste, but only repugnance, and take upon himself the liability of being required to support many lives, instead of the burdens already incumbent on him, beyond, it may be, already, his consciousness of power to bear up against the difficulties of surrounding competition and antagonism; and you put before him what may be, acting upon some natures, not the worst, as they are deemed, but the best as God made them—an insuperable obstacle to the performance of those acts of Justice which would be otherwise their natural and irrepressible impulse.

With some men and some women, the instinct for Freedom is a domination too potent to be resisted. An association with angels under constraint would be to them a Hell. The language of their souls is "Give me Liberty, or give me death." Such natures have noble and generous propen-

ties in their nature, and they will not be content with freedom or abjure love, and, along with it, the freedom which whom you have already compromised in the world, and until whom you can foresee the issue of that terrible conflict, passions which must ensue? In the vast majority of cases, notwithstanding all, Generosity and Love conquer, and the man knowingly sacrifices himself and all future thought of happiness, in the privation of Freedom, the consciousness of which no Affection, no amount of the World's Good Opinion, no consideration of any kind, can compensate him for, nor reconcile him to. It would be strange, on the other hand, if the balance of motive never fell upon the other side; and then comes the terrible desertion, the crushing weight of public scorn upon the unprotected head of the wretched woman, and the lasting destruction of the happiness of all concerned, in another of the stereotyped forms of evil.

I do not deny that, among those men, nor, indeed, that the great majority of those men who seduce and betray women, are bad men; that is, that they are undeveloped, hardened, and perverted beings, hardly capable of compassion or remorse. What I do affirm is, that there are, also, among them, men of the most refined, and delicate, and gentle natures, fitted to endure the most intense suffering themselves, while they inflict it—none but their own hearts can tell how unwillingly—on those they most dearly prize in the world; and that Society is in fault to place such men in such a cruel conflict with themselves, in which some proportion of the whole number so tried is sure to fail. I also affirm that, of the former class—the undeveloped, hardened, and perverted—their undevelopment, hardening, and perversion are again chargeable upon our false Social Arrangements, and, more than all else, perhaps, upon that very exclusion from a genial and familiar association with the female sex, now deemed essential, in order to maintain the Marriage Institution in "its Purity." And, finally, I affirm that, while such men exist, the best protection that woman can have against their machinations is more Development on her own part, such as can alone come from more Freedom, more Knowledge of the world, more Familiarity with Men, more ability to judge of character and to read the in-

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tentions of those by whom she is approached, more womanhood, in fine; instead of a namby-pamby, lackadaisical, half-silly interestingness, cultured and procured by a nun-like seclusion from business, from Freedom of locomotion from unrestrained intercommunication of thought and sentiment with the male sex, and, in a word, from almost the whole circle of the rational means of development.

He must be an unobservant man, indeed, who does not perceive the pregnant signs all around him that approximations toward the opinions now uttered by me are everywhere existent, and becoming every day nearer and more frequent.

"When People understand," says Lord Stowell, in the case of *Evens vs. Evans*, 1st Consistory Reports, p. 36, "that they must live together, they learn, by mutual accommodation, to bear that yoke which they know they can not shake off; they become good husbands and wives (!) from the necessity of remaining husbands and wives, for necessity is a powerful master in teaching the duties which it imposes." How antiquated does such a defense of any Institution begin to sound to our ears! It is equally good when applied to Despotism, to Slavery, to the Inquisition, or to any other of the forms in which Force and Necessity are brought to bear upon human beings to the destruction of their Freedom, and the ruin of their highest happiness. Indeed, it is the argument which, time out of mind, has been relied upon to sustain all those ancient abuses which are melting away before the Spirit of this Age. We are rapidly discarding Force, and recognizing the Truth, and Purity, and Potency of Love or Attraction, in Government, in Education, in Social Life, and everywhere.

The restraints of Marriage are becoming daily less. Its oppressions are felt more and more. *There are to-day in our midst ten times as many fugitives from Slavery; and it may well be doubted if the aggregate, or the average, of their sufferings has been less.* There is hardly a country village that has not from one to a dozen such persons. When these unfortunates, flying from the blessings of one of our peculiar and divine institutions, hitherto almost wholly unquestioned, happen to be Women—the weaker sex—they are contemptuously designated "Gross Widows," as "runners" and "niggers" in like manner, applied to the outlaws of an "domestic" arrangement—Freedom in either case becoming, by a horrible social inversion, a badge of reproach. These severed halves of the matrimonial unit are nevertheless, achieving respectability by virtue of numbers as in America, at least, have nearly ceased to suffer any loss of caste by the peculiarity of their social condition. Divorce is more and more freely applied for, and easily obtained. Bastard children are now hardly persecuted at all by that sanctimonious Phariseism which a few generations ago, hunted them to death, for no fault of theirs. The Rights of Women are every day more and more loudly discussed. Marriage has virtually ceased to claim the sanction of Religion, fallen into the hands of the civil magistrate, and come to be regarded as merely a civil contract. While thus recognized as solely a legal Convention, the repugnance for merely Conventional marriages (*Marriages de Convenance*) is yet deepening in the public mind into horror, and taking the place of that heretofore felt against a genuine passion not sanctified by the blessing of the Church. I quote from one of the most Conservative writers of the day when I say, that "it is not mere ring and the orange blossom which constitute the difference between VIRTUE and VICE."

Indeed, it may be stated as the growing Public Sentiment of Christendom already, that the Man and Woman who do not LOVE have no right, before God, to live together as MAN and WIFE, no matter how solemn the marriage service which may have been mumbled over them. This is the NEGATIVE statement of a grand TRUTH, already arrived at and becoming daily louder and more peremptory in its utterance. How long, think you, it will be before the Converse, or POSITIVE, side of the same TRUTH will be affirmed, namely, that the Man and Woman who do LOVE, can live together in PURITY without any mummery at all—that it is LOVE that sanctifies—not the Blessing of the Church?

Such is my doctrine. Such is the heresy of which I am guilty. And such, say what you will, is the eternal, inextinguishable TRUTH of God and Nature. Batter at it till your bones ache, and you can never successfully assail it.

Sooner or later you must come to it, and whether it shall sooner or later is hardly left to your option. The progress of Opinion, the great growth of the world, in this age, is sweeping all men, with the strength of an ocean current to the acceptance of these views of Love and Marriage, to the acceptance of Universal Freedom—Freedom to Feel and Act, as well as Freedom to Think—to the acceptance, in fine, of THE SOVEREIGNTY OF EVERY INDIVIDUAL, TO BE EXERCISED AT HIS OWN COST. If our remaining Institutions are found to be adverse to this Freedom, so that bad results follow from its acceptance, then our remaining Institutions are wrong, and the remedy is to be sought in still father and more radical changes.

Had there existed a Public Opinion already formed, based on freedom, the poor girl in New Hampshire, whose sad history we have read in a paragraph, would probably not have felt that "every eye was turned upon her in scorn, knowing her disgrace," visiting upon her a worse torture than any ever invented by savages, because, forsooth, *she had already been cruelly wronged!* A Christian people, indeed! "Her heart" would not have "sunk within her day by day and week by week." "Paleness would not have come upon her cheek," and "her frame" wasted away until she was almost a living skeleton." She would not have become a raving maniac. "Her brothers and friends" would not have been "borne down with sorrow at her condition." Public opinion would not have been invoked "to hunt down" her betrayer, after first hunting down her; and, finally, her misfortune would not have been paraded and gloted over by a shameless public press, Mr. Greeley in the van, holding up the poor agonized, heart-riven, persecuted victim of the infernalism of our Social Institutions, in warning to others against yielding to the purest, and holiest, and most powerful of the sentiments which God has implanted in the Human Heart—the joint force of the yearning after Freedom and after Love.

MR. GREELEY, the wrong that infests our social arrangements is deeper and more central than you have believed. It is not a mere social apparatus and conservative nostrums. The Science of Social Relations must be known and applied. *you do not know it.* You refuse to study it. You do not believe that there is any such Science either known or possible. You persist in scratching over the surface, instead of putting the plow down deep into the subsoil of Social Reform. Very well, then, the world can't wait! You must drop behind, and the Army of progress must even consent to proceed without your Leadership. I have been already a dozen times congratulated that I am helping to render you entirely "proper" and "orthodox." If you were quite sincere and more logical than you are, I could drive you clean back to the Papacy upon all subjects, where you have already confessedly gone upon the subject of Divorce—except that you relax a little in your rigor out of personal detestation to Christ.

The truth will ere long be apparent that there is no middle ground upon which a man of sense can permanently stand, between *Absolutism, Blind Faith, and Implicit Obedience to authority, on the one hand, and on the other, The Sovereignty of the Individual.*

STEPHEN PEARL ANDREWS.

[I can not, perhaps, better close this controversy than by the insertion of the following Communication suggested by it, and which will show how differently the Doctrine of "The Sovereignty of the Individual" lies in some people's minds from what it appears to do in the minds of Mr. Greeley, and Mr. James—S. P. A.]

XIV.

STRICTURES ON AN ARTICLE FROM HENRY JAMES.

IN THE NEW YORK TRIBUNE OF FEB. 12, 1853.

My DEAR ANDREWS:

I HAVE read James' stuff in response to your article, and have no doubt that you will appreciate it. I saw as I anticipated and mentioned to you, that your article required intelligence and candor in the reader, equal to those of the writer, to do it justice.

Mr. James appears to possess neither, to the degree required for controversy so important as this is in the

present crisis. He has, however, been driven, by your clear and definite statement of a great principle, to dabble with it, and so to open the way for its introduction. His very perversion of your formula demands correction, and calls for a discrimination that he seems not to comprehend.

He misquotes your formula as saying that one "may do as he pleases, provided he will accept the consequences of so doing." He says he finds it thus propounded. This is a misrepresentation. He does not find it "thus propounded," but has perverted it, either through carelessness, or ignorance, or a less excusable design, to misrepresent; but this matters not—it is his practical applications that interest us. Having furnished his own formula, he then goes on to show how ridiculous it is; but at the same time shows that the plane of his morality (although a teacher of the public) is even below that of the humble and unpretending. He seems to see no other consequences of stealing than what he finds in the penitentiary! no other consequences of lying than the violation of one of the commands of the Decalogue! no other consequences of "prostituting your neighbor's daughter" "but the scorn of every honest nature?" Had he read your formula intelligently and candidly, I think he could not have failed to see that the "exercise of my Sovereignty at my own Cost," while it would give me supreme control over my own property *within my own sphere*, equally prohibits any use of it to the injury of another. The same formula would regulate the acquisition of property. I may acquire as much as I please *at my own Cost*, but if I steal another's I acquire it at his "Cost," which is a violation of his Sovereignty and of the formula. Again, had society been formed under the influence of such a regulating principle, Mr. James and his readers might have been spared his course allusion to seduction. No one whose habits had been formed upon this simple but sublime principle, would ever think of involving "a neighbor's daughter," nor any other person, in suffering by the pursuit of his happiness. This would be acting at their "cost" instead of his own; it would be a violation of their Sovereignty and of the formula. When a strict and sacred regard to the "Sovereignty of every Individual" shall begin to regulate the acts of Mankind, innocence and confiding love will begin to be safe, and find protectors in all who surround them. Thus, the readers of Mr. James (if not Mr. James himself) will see that this simple formula, which he says "is as old as the foundation of the world," opens to view a plane of morality as much higher than the vision of Mr. James as it is new and necessary to the world.

[To be Continued.]

## THE BIBLE STORY OF CREATION.

BY W. S. BELL.

[A LECTURE DELIVERED IN INVESTIGATOR HALL.]

[Continued from our last.]

Jehovah like Jove was seated in this lofty abode surrounded by subordinate deities. "God standeth in the congregation of the mighty! he judgeth among the gods" (*Ps. lxxxii. 1.*) "I will ascend into heaven, will exalt my throne above the stars of God: I will sit also upon the mount of the congregation."—(*Isa. xiv. 13.*)

The Hebrew word *rakia*, translated *firmament* is thus defined in Smith's Dictionary: "It is represented as a solid floor, on which the throne of the Most High is placed. Further the office of *rakia* in the economy of the world demanded strength and substance. It was to serve as a division between the waters above and the waters below. In keeping with this view the *rakia* was provided with windows (*Gen. vii. 11. Mal. iii. 10*) and doors (*Ps. lxxviii. 23*) through which the rain and the snow might descend. A second purpose which the *rakia* served was to support the heavenly bodies, sun, moon and stars (*Gen. i. 14*) in which they were fixed as nails, and from which consequently they might be said to drop." (*Isa. xiv. 12. xxxiv. 14. Matt. xxiii. 29.*) If we found such a statement as this in any other book than the Bible it would be undeniable evidence of paganish ignorance; but being found in the scriptures it must necessarily be true though it contradict both common sense and science. Such a conception of the firmament being as Mr. Grey, says, "a statement indicating a conception of the nature of the Universe, which it is difficult for us, with our clearer knowledge, even to imagine." "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." But Geology says "It was not so." Before grass there were marine organisms as mollusca, and polyparia; these were followed by fishes, next reptiles, then birds and mammals." This order of evolution is conferred by all geologists. The lowest fossiliferous rocks give us these lower

organisms first, and above them come in succession the higher order of fishes, reptiles, birds and mammals. Hugh Miller, an eminent geologist, and a devout christian, attempted to reconcile Genesis with Geology, but the reconciliation was impossible, and he in consequence of long study and agitation and failure, committed suicide. "And the earth brought forth grass, and herb yielding seed after its kind, and the trees yielding fruit, whose seed was in itself, after his kind; and the evening and the morning were the third day." It is not in accordance with human experience that grass should spring forth in *one day*, nor that herbs spring up, bloom and go to seed, in one day; it is not common for fruit trees to spring up from the soil and bring forth fruit *in one day*. These, we are told, were very long, indefinitely long periods of time. We shall see presently whether this sort of explanation will meet the case.

"And God said, 'Let there be lights in the firmament of heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years; and let them be for lights in the firmament of heaven, to give light upon the earth, and it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night.'

This day and night can mean nothing different from what we mean by the same expression, a day and night, consisting of twenty-four hours. But this ruins the claim assuming indefinitely long period as the meaning of the word day.

There is no evidence of any different sense being attached to the word in any of these passages, and as we are forced to accept the ordinary signification of the term in one instance, and there being no evidence to show that it was used with any other signification, we must therefore understand by the word day, a period of 24 hours. But geology has opened up the leaves of her stone book, and there we read of evolution (not creation) going on more than a hundred thousand, or a million years ago. And hence the necessity of stretching the 6000 years a trifle in order if possible to preserve a harmony between Genesis and Geology. Reader don't try to do it. Remember the fate of Hugh Miller. Another reason for stretching these days into "indefinitely long periods" arose from the evidence of geology that the epochs or days in earth-history, were countless thousands of years long. Great changes were going on in this earth long before man came into existence. The age of the little planet on which we dwell is so exceedingly great that no adequate conception can be formed of it.

But it is not so old as the sun, yet the earth we read, was created before the Sun, Moon and Stars. Geology and Astronomy however, teach that the Sun is a parent of this little earth,—and that instead of being created 6000 years ago, there are stars whose light has reached us, though travelling for more than a hundred thousand years to do so.

"On the fourth day, he made the sun, moon and stars"—but we should not forget that on the first day he created light, which is an *effect*, but the *cause* of light, the sun, was not created until the fourth day. Here we have an effect existing before the cause exists.

Then there were the first, second and third days and yet no sun, moon or stars were created.

On the third day, "the earth brought forth grass and herbs yielding seed, and the fruit tree yielding fruit after its kind"—all this was not only a wonderful growth for one day but it is all the more astounding because there was as yet no sun; it was created the next day. Vain scientist would say, grass never grew without sunlight. But then, they were not there.

The writer of Genesis says that the great lights were to "give light upon the earth," but the moon gives no light, it only reflects the light of the sun. Before the sun was created, the writer speaks of letting the dry land appear, but how could it appear if there was no sun? and still worse, how could it appear if there was as yet no eye created?

Another singular statement is the mention that is made of creating the universe, excepting the sun, moon and earth, in these words—"he made the stars also." This insignificant statement shows that the work of creating "the stars also," was an insignificant product compared with the creation of this planet on which we live. It required the Creator to take five days to create the earth, while for the making of the sun and the planets and all the starry hosts, he took only one day. On the sixth day were created creeping things, beasts, cattle, and man, but geology reveals the fact that the lower and higher animals were not created on the same day, but at intervals of time so widely separated that we can form no definite conception of time the by the terms years or centuries.

"And God said, Let us makeman in our own image, after our own likeness." "Let us" implies that there were more gods than one. There are many passages which imply that, in the mind of the writer or writers, there were many gods. "And the Lord God said, Behold the man has come as one of us." (Gen. 3: 22). "Terah, the father Abraham and the father of Nachor; and they served

other gods (Joshua 24: 2.) Jacob stole Abraham's gods (Gen. 31; 30.) Jacob makes a condition on which he will select Jehovah to his god, and will give him a tithe of his possessions (Gen. 28: 20.) All that Moses claims for Jehovah is, not that he is the only god, but that he is superior to all others (Ex. 15: 11.) "Thou shalt have no other gods before me" implies the existence of other gods, on common grounds with Jehovah.

"So God created man in his own image, in the image of God created he him; male and female created he them." If we may believe this statement, man and woman were created at the same time, but when we turn to the second chapter of Genesis, we find a different account; man was made first and woman afterwards; man was made out of dust, but woman was made out of man's rib; man was made in the image of a masculine god, but woman was made after her own image.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto Adam."

This idea of making a woman out of a man's rib is somewhat fantastic. There was undoubtedly plenty of dust left after creating Adam, and equity would lead us to suppose that both would have been made out of the same material; but history shows us that equality between man and woman has never been recognized. It may be that the Greenlanders saw this woeful fact and were therefore inclined to believe a legend, current among them, that woman was created out of man's thumb. Of two things we are pretty certain, namely, that among the Greenlanders there is an ancient myth that woman was created out of man's thumb, and the other is that she has been pretty well under man's thumb ever since Adam met Eve in the Garden of Eden. But times are changing, and according to the progress of the Ages it is quite natural and proper to hear one, now and then exclaim—

"Unthumb me, gentlemen,  
By Heaven I'll make a ghost of him that lets me."

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." As man has lungs similar to those of other animals and breathes the same air, it is natural to suppose his breathing apparatus was gotten up in a way similar to that in which theirs was, but according to this account, the process was different, for we are told nothing about the Lord God breathing into the nostrils of horses, cattle, hogs, sheep, dogs, cats, toads, snakes and all other animals. Notwithstanding this, they began to breathe, and to-day they breathe as naturally as man, although he had such advantages in the beginning.

"And God said, Behold I have given you every herb bearing seed which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat."

Now let us see what was given to Adam and Eve: "Every tree, to you it shall be for meet." Then he had the privilege of eating of every tree; but in the second chapter of Genesis this is plainly contradicted: "Of every tree in the Garden thou mayest freely eat, but of the tree of good and evil, thou shalt not eat thereof; for in the day thou eatest thereof thou shalt surely die." But subsequent events show that after he ate of that tree he did not on the same day die. We do not seem to be able to comprehend this sort of history by any exercise of common sense; for when we read that of "every tree, to you it shall be for meet," it does not mean *every* tree, but only some of the trees, and when the threat has been made that, "in the day thou eatest thereof thou shalt surely die," it does not mean that particular day, but that *some* other day "thou shalt surely die"

[To be Continued.]

### THAT OLD LIE REFUTED.

BY S. H. PRESTON.

The Christian religion has changed the state of those nations which have embraced it, and introduced a degree of knowledge, of morality, of civilization and domestic happiness, of which there was no experience before its appearance.—*Dick's Theology, Vol. I. p 97.*

History declares differently. Christianity was made the religion of Rome in 328. It had become the faith of a great portion of the people, and a majority of the soldiers were Christians. Under Theodosius, the last emperor of the whole empire, paganism was exterminated in Rome and all the provinces, and the religion of Jesus Christ assumed absolute sway over the civil power. The bishops and fathers of the Church marched at the head of numerous bands of their new proselytes, destroying the idols and levelling the temples of paganism with the ground. Theodosius died in 395, and twenty-eight years afterwards there was not a vestige of the ancient religion discernible in the empire.

Christianity thus become established all over the great Roman world as the religion of the state, with nothing to hinder its exerting its legitimate influence.

And what was that "degree of knowledge, of morality," etc., which, according to Dick, should have followed its introduction? Why every reader of history knows that in exact ratio as it gained ground the power of Rome declined, and the lights of learning and science became obscured. At last it overspread the whole empire like a cloud of ignorance, the last faint glimmer of classic art and intellect was extinguished, and all the nations of the West were wrapt in the long midnight of the Dark Ages. Was this brought about by the irruption of the northern barbarians? Read history!

The great empire of the Huns came to an end in 453, upon the death of Attila. The Alani, Suevi, and other tribes which had passed the Pyrenean mountains and ravaged Spain in 397, divided the kingdom with the Romans, and became known under the general denomination of Vandals. "They were no sooner settled in their new possessions than by a wonderful reverse of character, they became a mild, humane and industrious people."—*Tytler, Vol. II. p. 16.*

In 553, Belisarius destroyed the Vandal kingdom in Africa, and the race of Genseric become extinct. The Goths had adopted the Christian religion before their settlement in the Roman provinces. At the time they obtained a footing in the empire, they had, according to the best historical authorities, become a cultivated and enlightened people. Various authors give the most honorable testimony as to their morality. Salvianus, bishop of Marseilles, who lived about the middle of the fifth century, has drawn the following parallel between the manners of the Romans and the so-called barbarous nations; "The barbarians entertain for each other the most kindly feelings of regard. The Romans as universally persecute each other; so much so, that many of them, and these are of no low degree, fly for protection to the enemy; exposed to barbarian cruelty among the Romans, they seek Roman hospitality among the barbarians."

In 493, Theodoric the Great founded the Gothic monarchy in Italy. It is not possible to produce a more beautiful picture of an excellent administration than that under this truly great and illustrious monarch. He belonged to the Arian sect of Christians, and it is generally acknowledged that at no period did the Church enjoy greater prosperity than under him.

The Gothic prince succeeding Theodoric made good his promise upon obtaining the throne of Italy—"that the only regret of the people would be not to have come at an earlier period under the sway of the Goths." The spirit of their laws was superior to the sanguinary statutes of Christian Rome. While the Emperors Arcadeus and Honorius were enacting laws which declared that the children of those convicted of treason shall be perpetually infamous, incapable of all inheritance, and that they shall languish in want and misery, *so that life shall be a burden and death a comfort.* The barbarous Goths were enforcing such decrees as this: "Let all crimes be visited on the perpetrator alone. Let the crime die with him who has committed it, and let not the heir dread any danger from his predecessor"—*2 Tytler, p 44.*

The laws of the Goths and their system of government, as well as the testimony of the most critical historians, afford the fullest proof that they were even further advanced in civilization and refinement than any contemporary people in the west of Europe.

The conversion of the Franks to Christianity soon followed the baptism of Clovis at Rheims in 496. Even as early as the third century, a great part of Gaul, Germany and Britain had received the "light of the gospel," and Christianity had made the most rapid progress.

So much for the irruption of the barbarians. Some of the tribes had adopted the new religion before their settlement in the empire, and all had either been Christianized or exterminated. Many of their monarchs might be compared with the great men of antiquity. Impartial history declares that the Romans always gained by their change of masters.

Christianity had the absolute sway over all the West

and "held the world by the throat." Did that "degree of knowledge, of morality, of civilization," succeed, as *pr* Dick? Nay, darkness and degradation overspread the whole face of Christendom. Learning languished and died, the Latin language was lost, imperial Rome tottered to her fall, and for eight black, long centuries, "science and art and civilization lay prostrate at the feet of the Church.

Ignorance and idleness and vice have always kept pace with the progress of the Christian Church. The history of Christianity affords gloomy proof that it has been the prolific parent and propagator of a thousand superstitions, which like foul animals of night, have only prowled to prey upon individual progress and national greatness.

The Church has been the most formidable foe of knowledge and free inquiry. All the progress that has ever been made in scientific pursuits has been in spite of its deadly agencies. Liberty and learning have been particular objects of its implacable persecution, and through the dim long ages fled, it fiendishly thrust into the flames every thinker who would not abjure on his bended knees the laws of Nature. Its heritage mankind has been crime and cruel, slavery and persecution. For a thousand years the best blood and genius and chivalry of Europe, were sacrificed to the superstition of the cross. Why christianity is a synonym for ignorance. Its system was founded by fishermen and illiterate vagabonds. It has always waged the most wicked warfare upon letters. Says Hallam: "From the primitive ages a dislike of pagan learning was pretty general among Christians." "The fourth council of Carthage in 398 prohibited the reading of secular books by bishops." "All physical science especially was held in vowed contempt, as inconsistent with revealed truths." It stifled at the stake some of the most splendid intellects that ever enlightened humanity. It imprisoned philosophy, denounced science as infamous, and filled the world with war and night and chaos. Its influence has been like the shade of the deadly upas; beneath it the mind of man has withered, and the human heart has turned to stone.

Everything great and good has been outside of the Church, and in spite of it. But while Christianity depreciated knowledge, pronounced history profane, and arraigned Nature at the bar of bigotry, it desolated and drenched with gore the fairest lands of the East to possess the empty sepulchre of Christ, soaked the soil of Europe with the blood of the brave and the wise, lit the fierce flames of fanaticism in every town, and tortured to death three millions of human beings with the fiendish instruments of the Inquisition. Such has been the terrible effects of Christianity on society when it had paramount power. Its history can be summed up in four words—Bloodshed and Bigotry, Ignorance and Infamy.

### ERRATA.

EDITOR CRUCIBLE: I regret to say that on reading the short article in your issue of the 23d ult., which I sent for insertion, touching the matter of free love, that I found it had been so changed by omission and interpolation that the idea intended to be conveyed was neutralized and the article made inconsistent in itself. This will be more fully observed in the first line of the last para-

graph as you insert the word free in this manner, "so with free love, it is independent of freedom or constraint etc., by this insertion your type makes it appear that I acknowledge the fact of free love as usually rendered, and then call it a nonentity, consequently the insertion did not help the matter much only to mistify your readers.

My purpose is to throw light upon this subject and get at the truth and if possible, to show that this horrid thing called free love and which is so much talked about is a nonentity, and only exists in the imagination, and there is a better and truer way to understand this whole matter. I trust you will insert this correction. E. B. HILL.

## Hull's Crucible.

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

Boston, Saturday, July 1, 1877.

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

### DID GOD DO IT?

In last week's *CRUCIBLE* we published a letter from O. S. Lont, M. D., in which strong insinuations were made that we have made an attempt to deceive the world with regard to our social relations. So far as the letter has been answered, no more need be said; yet there are, according to our digest of his positions, four more to answer. The one we numbered 3, reads as follows:

"3. We have not told the facts in the case"

His words are—"Why not tell the fact, Moses." Again: "Tell the facts, Moses, and don't lay it to God, He has enough to bear."

Probably our brother has lived so long in this world of deception, and seen so much of it that he expects folks to lie, and therefore, in this covert and gentlemanly manner, accuses us of prevaricating. In reply to all of this, we will only say that we are so conscious of having told "the truth, the whole truth, and nothing but the truth," that we challenge Bro. Lont to bring on any facts he may have concerning our domestic relations. Our columns are open for them. Can our opposers say as much?

"4. Why was it that God did not find out that great mistake about your wife and yourself before he did?"

How easy it is to ask questions. Why did not God send Copernicus, Galilio and Luther into the world a thousand years before he did? Why did he not send His Fultens and Morses to build steamboats and telegraphs before He did? Do you know there never was a discovery made but that people wondered why it was not made before?

Now if you will carefully read Elvira's discourse delivered at Lake Massabesic, she will tell you that the mistake was discovered within twenty-four hours of the time man joined us together; that we talked about it, more or less, during the whole period we lived together. At first we were young, we did not know the cause of our trouble; we did know but that life generally was a failure

Until we began to investigate we did not know there was anything better any where. When the discovery was made, it took years to get confidence enough in ourselves to discover that it was the institution—our relations to each other—and not ourselves that were at fault. After learning that, we knew, should we make such a move, we would have the whole world to fight. The task was a great one. With the Grundies pouncing upon us, ministers preaching against us, with editors determined to put us down; with fines and imprisonment ahead of us, it took sometime to get up courage enough to say, "we are not careful to answer thee, O king, in this matter." Such is the case with many people to day. We have met, we believe, ten thousand people, within the last five years, who have told us they wished they were able to sever their domestic relations; but the burden was more than they could bear. We have met thousands of others who before the world are all right, but who secretly live our life, while openly they profess to live another.

5. We are next asked how it was, if our relations were so very inharmonious, that our children happened to be such fine specimens of the *genus homo*.

There we are touched in a tender spot. Never a crow but that supposed its children were the blackest. Our children are, in our estimation, superior, we acknowledge it. But our brother was greatly mistaken in inferring that there was so much inharmonious in our domestic relations. We never fought we never quarreled, we seldom disputed. We had sense enough to know that our tastes were not alike, and each allowed the other (generally) to enjoy their own thoughts, feelings and tastes. This was our source of harmony. Our children came because they were wanted—not one of them unwelcome. We knew that pre-natal conditions were everything in the development of a child, therefore we each did our best that every condition should be favorable. There is no whiskey, tobacco, tea, coffee, or pork in their physical organisms. No blows, quarrels, or drunkenness marked their pre-natal state. It would be a wonder if they were not good.

6. The only remaining point in the letter referred to is—"I take your paper and like it, but do not endorse all you do or say."

We are glad our paper is liked, and hope to make it more worthy of being liked in the future. We do not ourselves endorse all we do, but wish we were able to live and do only that which we endorse. Like others, we say many foolish things, and have preached a great many poor sermons, and written many editorials which were only worthy the waste-basket. We shall try to do better in the future, but always expect to pity the one who endorses us.

M. H.

### OUR PROGRAMME.

The definite programme for the Universal Reform Camp-meeting is as yet only partly made. The decision is to have a dedicatory picnic on the ground on Friday, Aug 3d, this will be the real opening of the meeting. The services on that day will be varied. First there will be an original song, sung by the audience. The song is composed for the occasion, through the mediumship of Mattie Sawyer. This will be followed by a recitation, then a dedicatory dis-

course by Moses Hull, then music and song by the choir; after that, short speeches from volunteer speakers.

This part of the entertainment will be for such as like it; those preferring something else will find Professor Master's Band at the Dance Hall, discoursing as sweet music as ever was brought out of stringed instruments.

Every Saturday and Monday, at least will be rest days. Every Tuesday and Friday will be picnic days.

On Sunday Aug. 5th, Conference, from 9:30 to 10:30 A. M. At 10:30 A. M., discourse by Mattie Sawyer. At 1:30 P. M., discourse, either Aggie Davis Hall or W. S. Bell, at 3, discourse by Moses Hull.

On the second Sunday of the Camp-meeting, the popular Mrs. Juliett Severance, and other speakers will address the audience.

We are not yet far enough along to announce definitely our programme for each day, besides, the Committee reserve the right to change any part of the announced programme at any time.

M. H.

### VICARIOUS ATONEMENT: Three Lectures by Joseph Cook, Reviewed.

BY D. W. HULL.

#### Lecture III.

REVIEW OF COOK CONTINUED.

Mr. Cook, with other theologians takes for granted a proposition which all observation demonstrates to be false—that evil grew out of good, or came after good. He has not said so in so many words, but if it should be admitted in his theology that all creatures fit their primary condition, compared with their present were bad, or that the creation has grown better constantly as it has grown older, the fault of sin is laid at the door of the Creator, and an atonement must be of such a nature as to reconcile this mistake with righteousness, or it entirely fails in its operations.

If good is a primary condition of mankind, either bad is a growth from good or the two opposite qualities have eternally co-existed. If they have ever existed as opposite qualities there can be no reconciliation between them for they are antagonistical and one must exterminate the other. If they can be reconciled, there must be a boundary line between reconciliation and non-reconciliation a point in which there is neither reconciliation nor non-reconciliation, a Van Diemens Land in which the subjects belong neither to God or the Devil. If there is a reconciliation either sin must be removed or God is reconciled with sin. But since Mr. Cook admits that the record of sin cannot be blotted out, it cannot be removed, and it therefore must be changed to good, unless there are technical conditions upon which God will accept sin as righteousness, and here again we must pass with sin to a certain stage before we come to the boundary line.

Observation teaches us that sin or more correctly, iniquity is a primary condition of mankind. All iniquity grows out of the desire to benefit one's self, and all righteousness is based upon the principle that the ego must act with reference to other parties so as to render happiness to the ego; if at another time the ego should change relations with the other parties. In other words the golden rule grew from the same selfish propensities, which primarily are iniquitous, and

society itself is but a collective ego, furnishing those individuals belonging to it, who are too narrow in their intellect to study the happiness of the collective ego. And when Mr. Cook shall philosophize upon this subject he may possibly see that he is a sinner, when he so far forgets the rights of his Catholic neighbors as to demand the exclusion of the priests from the Chaplain's desk in Massachusetts States Prison. He will then learn that a book definition of sin may be wrong. Vice is an error against one's self. Crime is an error against society. Each have their origin in ignorance of natural laws—one of those pertaining to the society. The relations between good and evil are somewhat similar to the relations between learning and ignorance.

We receive our intellectual growth through our mistakes, since an atonement cannot cover up our ignorance, or blot it out—or convert it into intelligence, neither can there be an atonement that can cover up or blot out our sins, or convert them into righteous deeds. Children are not only ignorant but selfish and sinful, and we find no fault with them for either; for nothing else can be expected of them. Sinful men are over-grown children. Since there is no necessity for an atonement for the sins of the children—they having learned no better there can be none for those over-grown children who have learned no better. When Mr. Cook, therefore talks about the "origin of evil" as he does in the discourses under review, he assumes an error. When there "was darkness upon the face of the deep," and "the earth was without form and void," before "the morning stars sang together," the universe was evil. Through the untold ages, in which God is represented as brooding in the dense fog of impenetrable night the unfathomed depths of space constantly rolled up before the face of God immeasurable evil. God himself was buried in it (buried in iniquity). He had no other companion. But when the fiat went forth—"Let there be light," and the darkness and light blended into twilight then good and evil were united, or the evil was good and the good was evil. The atonement that fails to recompense for the sin of the universe of the past cannot make reconciliation for our sins; for we remotely had our origin in that evil, where first we find God in existence.

In the speech under review Mr. Cook, states his creed in the two following propositions.

"1. God will do what he can for us.

"2. What god cannot do for us, he has given us power to do for ourselves."

So between God and ourselves there is infinite power. Without us God would not be God and we could not get along without him. In almost the next breath, however, he tells us:

"1. God will do what he can for us.

"What he can do for us is measured in part by our susceptibility."

These four propositions taken together mean that God's strength is measured by our weakness. Find a person who is in no way susceptible to holy influences and God's power can reach and save him, while those who are not susceptible must either save themselves or be lost. But Mr. Cook shall develop his own argument:

"3. God's creation of our free susceptibility is a promise from him that he will fill it, if he can do so without destroying our freedom.

"4. Man has a susceptibility of oneness with God in conscience.

"5 He is, therefore, susceptible of sinlessness.

"6. Unless man's free susceptibility of sinlessness is somewhere filled in the history of the race, God's ideal as to man as a type fails of realization.

"7. But God's ideal and promise never fail.

"8. Therefore, the most perfect possible type of man will be brought into existence, that is, somewhere in history a sinless character will appear.

"9. Christ, a sinless character, has appeared in history."

This should be considered especially with reference to his first lecture on this subject. In that we find him admitting that the conscience never can be reconciled to a wicked act even after the sin has been atoned for. There we find him asserting that the conscience is at one with God. If the conscience is at one with God—there must be a harmony with past actions and our consciences, as there is between God and our past actions. We had occasion to observe that conscience could never be induced to forgive the offender, even though the condition of the atonement had been accepted by the sinner, and if God and the conscience are one (or at one with each other) the atonement cannot make reconciliation for past sins.

But let us reach the sequel which he fully develops in the 9th proposition. It amounts to this:

1. Man's susceptibility of oneness with God in conscience is evidence of his susceptibility to a state of sinlessness, and a prophecy of such an ideal type. Therefore:

2. There has been such a character developed in the history of our race.

3. As Christ was a sinless character the ideal type has been fulfilled in him.

It will be seen at once that these propositions, so awkwardly worded by Mr. Cook, destroy the Incarnation doctrine and overthrow all that he said in the preceding lectures on the subject of the trinity. If God has created man with a susceptibility to sinfulness, it needs not that God should be incarnated to fill this ideal type. If a god does fill that type and afterwards the prophecy written in our consciences should be again fulfilled, the atonement of Christ in this individual's case would be work of supererogation. If the conscience is evidence of a possibility of a state of sinlessness, how are we to know that there have not been many such, and that there will not be many more, or whether any accident will bring such person into existence. It is assumed that Jesus (called Christ by Mr. Cook) was such, and probably with his conception of sinlessness, he was; but taken in the conception of other persons, or even of himself, he may not have been. It is not for me here to sit in judgment upon his record. I could wish all were as free from sin as he was; yet we find that even he disclaims any good for himself (see Matt. xix. 17.) Mr. Cook continues:

"If our Lord was a sinless character, he was the first perfect man. He was what every man should have been from the beginning. He was the first creature exhibiting the full susceptibility of the human kind. God will do what he can for us? Yes; but if he does that, he will bring into existence somewhere a sinless character. That is to be expected. Such is in the susceptibility of man as a race, and such therefore is within the power of God without destroying our free will."

Mr. Cook seems to lose sight of the fact that if God interposed to bring out a perfect type of humanity, he so far interfered with his free will as to environ him with an organization that compelled his living out this perfect character, and thus takes away the moral freedom of man and all responsibility for his actions; for if "God brought into existence a sinless character," as Mr. Cook says he has, he showed that he had power to make sinless characters of all of us instead of which he made us all sinful characters. Christ is not to be praised for his sinlessness, nor are we to be blamed for our sinfulness. If God could have made us all sinless as he made Christ, but instead created us with a propensity to sin, and then afterwards created a sinless character to redeem us from the consequences of our sins, He has been a great trifler. Why should He inaugurate so much misery in this world just for the sake of saving the world from its direful consequences, when He could as well have created the world so sinless as to not need a Savior.

[Concluded next week.]

## UNIVERSOLOGY.

BY FRANKLIN SMITH.

The human consciousness finds itself placed in a world of objects, impenetrable alike to its senses and to its physical organism. In the earlier stages of mental development, unable to solve the mystery of the external world, the mind turned its attention within itself and attempted to solve the problems of its own inner consciousness, and metaphysical philosophy became the theme of study for a large majority of the thinkers and scholars, reaching its greatest altitude in the galaxy of minds that have rendered Germany famous in metaphysical thought.

But the brilliant and important discoveries made in the physical sciences by a few minds, turned the tide of mental inquiry from metaphysics to the objective world, and such successes followed that the metaphysical method fell into comparative disrepute.

While both of these departments are equally legitimate subjects of investigation, and both necessary in the historical development of mind, it was natural that the science of the subjective mind should first be studied. But the barrenness of the results in this field of inquiry have pushed the culture so far in the opposite direction, that all metaphysical inquiry is ignored and scouted at by many representative thinkers of the external and objective method. They go so far as to say that there is an impassable gulf or hiatus between matter and mind, so that in thought we never can go from one to the other, and hence we should confine our investigation to the objective method, and relegate the conscious portion of our being to the region of faith, which is virtually throwing us back upon the dogmas of theology, for it is essentially unknowable, and no knowable correspondence exists between mind and matter.

But at this juncture in the controversy, Universology comes in and demonstrates that there are principles that underlie equally mind and matter, and rule and pervade one as much as the other, and hence that there is perfect correspondence and analogy between them. What Universology shows is also the verdict of our every day life and experience. Take an inventory of

your own conscious life experience for the past twenty-four hours, and you find there a transcript of all the objects and scenes with which you have come in contact, that have transferred themselves into your mind and become a part of it by impression. The dictum of the external philosophers, when you think of this plain common fact, looks ludicrous indeed.

But while the verdict of every-day experience and common sense upsets the theories of these profound men of science, this common experience does not show the how of the connection and relation between these apparently so diverse and opposite domains of existence. For this light we must have recourse to Universology.

Matter, Form and Movement are the three great primary divisions or Factors in all material phenomena. The inner conscious world of the mind also divides into three prime Factors, which we name Feeling, Knowing and Willing. These correspond to and echo the three grand divisions of the external domain. This may not appear so plain at first view, but the more it is investigated the more palpable it becomes. Feeling is the material, the stuff, out of which all our conscious life is wrought. Without Feeling we could not think nor will, and it bears the same relation to thought and conscious action, that the substance or matter of the material world bears to all the structures and phenomena of external nature. They are the same relations that the vowel sounds sustain to Language—these furnishing the substance out of which the structure of all Language is evolved, and corresponds with the elements and substances that go to make up all physical objects on the earth. The consonants, like the forming or structural element or factor in Nature, and like the knowing and shaping and guiding element in the realm of mind,—give form to the vowels, which are simply a continuous flow of sound until they are cut off and given definite shape by the consonants.

Thus we see that the three domains, of the material World, Man and Language echo each other. That each has its Substance element, and each its Form element and we shall also find, on investigation, that every domain in the universe has these same elements as components. That this holds true in the domain of mind as well as matter, and forces the conviction upon us that in essential nature they are one. Matter is made up of subtle elements, and if we could analyze it far enough, we should come at last upon points and centres of force, and these, when properly co-ordinated, constitute mind; while matter is the conglomeration of these points and centres into the stuff of which the world is made.

As in the science of Geometry, lines are made up of points, surfaces of lines and solids of surfaces, so in the concrete world, all forms and bodies are made up of points and centres of force, and the aggregation of these is substance. Mind is constituted in the same manner, for it could not construct mathematics and geometry without these principles were the spontaneous and inherent activities of its own constitution. There is not a single property in the external world but what its analogue exists in the mind. There is Substance, Form and Motion in the mind, and the relations which these principles sustain to each other in the external world are repeated in the mental domain. Feeling is the substance, the mother principle, out of which is born all intelligence, all thought, all wisdom—the informing, the male principle—and the two beget all spiritual, mental and physical products and results.

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Spiritualism, a Test of Christianity: or The True Believer and his Work. Price, ..... 10 cts.

In this pamphlet the author shows that so-called Christians do not do the works that were promised, and therefore they are not Believers; and that Spiritualists are the only people in the world who have the manifestations promised to Believers, therefore they are the only Christians in the world.

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In this work the author shows by numerous texts of Scripture that Jehovah of the Bible was a departed human spirit who had been translated to the Sun and became the presiding genius of that body. Numerous passages are cited to show that the Sun was a Hebrew deity, and therefore when modern Christianity attempts to force its God into our United States Constitution, it is driving us back into Sabeanism, or Sun worship.

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Heathens of the Heath. By Wm. McDonell, Esq., Author of Exeter Hall. Price, in cloth, \$1.50; paper covers, \$1.00.

This is a radical romance of religious history of past times, showing how the Church has persecuted advanced thinkers. At the end of the book is an appendix for the historical characters of the book. 400 pp.

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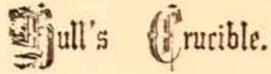
CHAP. VII.—The National Banking System.—Secretary Chase Recommends a National Banking Law; National Bank Bill Reported in the Senate; The National Banking Law; Of the Organization of National Banks; The Profits of National Banks; The Panic of 1873; The Cost of Bank Currency; Failures in the Country since 1863; Extravagance, over Production; An Act to Resume Specie Payment and Make Barking Free to Bondholders; The Little Tariff Bill, an Act to Enable the National Banks to Monopolize the Currency.

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**Editorial Brevities.**

ANDREW JACKSON DAVIS is making a protracted sojourn in Boston.

THIS week the Onset Bay Grove Campmeeting commences. Next week they commence at Highland Lake Grove, the next at Shawsheen River Grove, and the next at Lake Pleasant.

By an oversight the date of our last CRUCIBLE was not changed from June 30, to July 7. We are having so much to do that no one branch of our business gets the attention it deserves.

THE force in the CRUCIBLE office has suddenly and unexpectedly been greatly reduced. We don't know when the CRUCIBLE will be issued on time again, we fear not before September.

D. W. HULL has just made a flying visit to Boston, we have not for years, seen him looking so well. He reports that he is building up quite a medical practice in Portland. He disappointed a Dr. in Boston by saving the life of one of his victims

DR. N. H. DILLINGHAM, has partially recovered from his sickness and is again ready to re-sume his medical practice. A long conversation with him inclines us strongly that the prosecution pleading against him is a persecution which will be kept up as long as the promoters see an opportunity to make money out of it

OUR Daughter Cynthia E. Hull, is no more, i. e., no more Hull, she has changed Cynthia E. for Mr. Asa, and Hull for Bullock. We hope that she and her leige lord will be as happy in legal marriage as her sister M. Florence and her companion are out of it. May the young couple ever find their married life as happy as it has begun.

OUR good friend Dr. P. S. Replogle, with whom for several years we have been on terms of intimate friendship, and who has for the last six months worked on the CRUCIBLE, leaves us this week for his field of medical practice in Ill. The Dr. formed many new acquaintances here who will miss his genial smiles. Success attend him.

PEOPLE passing between Boston and Portland will find it to their advantage to go by the Portland and Boston Steamers, and thus give themselves a chance to obtain a nights rest on the passage, losing no time in the transit, saving nearly \$2, and arriving at their destination perfectly clean from dust and smoke. The boats that ply this route are first-class in every respect, and are well provided with attentive and kind servants. The price is only \$1, by this route and a good bed in the cabin beside; or \$2, including State Room.

Six hundred dogs were drowned in New York last week. The Canines were guilty of three offences. The first was that they were dogs. This in itself was a great offence. However much bypeds may act

like dogs, no dog has any right to be a dog. The second was that they appeared to have no masters with them. Dogs and women are always expected to have a "lord of creation" conveniently near. The third was, the worst of all, they had no collars on. When a dog takes the liberty of outraging all decency, he deserves to die. Dog moral: *Memento mori.*

**Our Literary Record.**

OUR FINANCIERS: Their Ignorance, Usurpations, and Frauds. By Lysander Spooner. Reprinted from the Radical Review, Boston: Sold by A. Williams & Co., 283 Washington St., 1877.

Lysander Spooner seldom speaks unless he has something to say, in this pamphlet, however, we fear he has let his pet scheme of free banking run away with his better judgment. The pamphlet is a strike at the greenback theory, which he regards as worse than our present money system, in as much as:

"Instead of furnishing a permanent currency in place of that we now have, it would have deprived us of the one we now have, without furnishing us any substitute at all."

Mr. Spooner's theory is that, the money would only circulate until it got into the hands of bond-holders, it would then be converted into bonds and thus taken out of circulation. His words are:

"The destiny, therefore, of all such convertible paper, that is in circulation as money, is finally to be converted into bonds, and thus taken out of circulation."

Now we understand just the opposite of this; converting the money into bonds will be the very thing that will put it into circulation. The money will be paid into the treasury for bonds, and then paid out by the government, as salaries to its sailors, soldiers, ship builders, clerks, congressmen, cabinet officers and president, and thus get a new start.

Had we more space, we would examine the pamphlet extensively, especially that portion which advocates Free Banking. We fear for the result when free banking is established. True as Mr. Spooner argues, every one takes his friends money at his own risk. We might risk to take friend Spooner's money and go to California, but when we got there find ourself dead broke because no one would take the money off our hands. In so important a matter as money, there should be some regulation by which, when a person gets it, he could know that it would pay for his breakfast- M. H.

THE HERALD OF HEALTH. Devoted to the Culture of the Body and Mind. Wood & Holbrook, Publishers, 13 & 15 Laight St. New York, 1877.

Contents for July: Care of the Organs of Understanding; The relation of Conduct to Character and Destiny; What shall we eat? Our Desert Table; Topics of the Month; Editors studies in Hygiene.

**Some Interesting Dates.**

- Muskets in use, 1370.
- Pistols in use, 1544.
- Spectacles invented, 1280.
- Paper made of linen, in 1300.
- Printing invented at Metz by Gutterourg, 1450.
- Printing introduced into England, 1471.
- Tobacco introduced into France by Micot, 1450.
- Linen first made in England, 1235.
- Clocks first made in England, 1608.
- Potatoes first introduced into Ireland, in 1589'

The art of weaving introduced into England, 1330.

Musical notes, used, invented, 1380.

Cannon first used at the siege of Algeziras, 1342.

Plays were first acted at Rome, 239 B. C.

The first public library was founded at Rome, 167 B. C.

The first public library was founded at Alexandria, 84 A. D.

Paper was invented in China, 170 B. C.

The calendar was reformed by Julius Caesar, 44 B. C.

Insurance on ships and merchandise first made A. D. 43.

Saddles came into use in the fourth century.

Horse shoes of iron were first made, A. D. 43.

Stirrups were not made until a century later.

Manufacture of silk brought from India into Europe, 551 A. D.

Pens first made of quills, A. D. 635.

Pleading in courts of judicature introduced A. D. 788.

Stone buildings and glass introduced into England, 674 A. D.

The first regular bank was established at Venice in 1157.

Astronomy and geometry brought into England, 1230.

The degree of doctor first conferred in Europe at Bologna, in 1130; in England, 1208.

The figures of arithmetic brought into Europe by the Saracens, A. D. 991.

Paper of cotton rags invented toward the close of the tenth century.

Comedy and tragedy were first exhibited at Athens 247 years B. C.

Postoffice established in France, 1464; in England, 1581; in Germany, 1641.

Turkeys and chocolate introduced into England from America, 1529.

**Special Notices.**

**ILLUMINATED MOTTO.**

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For further information address, John Kingsborough, Cleveland, Ohio.

**EXTRACTS FROM LETTERS.**

Executive Mansion, Washington Apr., 9, 1877.  
JOHN KINGSBOROUGH: Cleveland Ohio.

"I thank you for the Motto and Likeness, it is very beautifully done \* \* \* Sincerely,  
R. B. HAYES"

Senator Schurz writes: "I thank you sincerely for the beautiful Motto, you sent me. It is very pleasing."

A GROVE MEETING will be held by the Universalist, Unitarians, Spiritualists and Liberalists at Greenwood school house in Kirkin Township, Clinton Co., Indiana commencing on the 3rd Sunday in July. Good speakers will be present.

Universal Reform Campmeeting. The Universal Reform Association will hold a Campmeeting in Shawsheen River Grove. Commencing on Wednesday, Aug. 1, and holding over three Sundays.

Arrangements have been made to carry passengers to and from the campmeeting over the Boston and Main R. R. at greatly reduced rates. Good speakers, both radical and conservative are being engaged and arrangements perfected for the most profitable meeting, to the participants, ever held in New England.

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