

# 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 21, 1877.

No. 3.

## Original Poetry.

### TOLERATION.

BY J. H. COOK.

If you think that this rough rhyme  
Is neither classic nor sublime,  
And out of place and out of time,  
I'll let you.

If you its language misconstrue,  
Missing the object I have in view,  
And think that I am hitting you,  
I'll let you.

Loaded with naught but slang and fun,  
And men of truth and science shun,  
I'll let you.

If you my business want to know,  
And tattle it, running to and fro,  
And rattle your tongue about it so,  
I'll let you.

If you have many lovers won,  
Or if you're satisfied with one,  
At you I will not throw a stone.  
I'll let you.

If you want to be silly, grave or gay;  
Consult the spirits or science or pray,  
Or make a long speech while nothing you say,  
I'll let you.

If you think "what ever is, is right,"  
And at the same time scratch and bite,  
Your attractions love and repulsions fight,  
I'll let you.

And if your feet can "dance it crazy,"  
While your brain is stupid and lazy,  
And all your conceptions foggy and mazy,  
I'll let you.

And if you have a plump, round face,  
A deceitful tongue and a changing grace,  
That yields to every time and place,  
I'll let you.

Or if your face is pale and thin,  
And many lovers cannot win,  
Because you cannot draw them in,  
I'll let you.

And if you think you're very pure,  
And my gross presence can't endure  
And want my visits to be fewer,  
I'll let you.

If you wish to get a divorce,  
And run another marriage course,  
And take somebody by legal force,  
I'll let you.

If you want to play Comstock or Beecher,—  
Persecute and imprison truth's bold teachers,  
And whitewash and shield the lecherous preachers,  
I'll let you.

## Polemics.

Entered, according to Act of Congress, in the year 1863, 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.

### APPENDIX.

(CONTINUED FROM OUR LAST.)

[The following Discussion with the *Tribune*, partly upon the Sovereignty of the Individual and partly upon the Cost Principle, occurred previously to that upon Marriage and Divorce, contained in the preceding pages. I insert it here, as well to preserve it, as a part of the history of the reception of those doctrines, as also, further to elucidate points which are referred to in the preceding Discussion and not

there sufficiently explained. It is my object so far to interest the reader in the whole subject, if possible, that he will pursue it afterward in the larger works devoted to a more formal exposition of the Principles.]

### A REVIEW.

EQUITABLE COMMERCE. A NEW DEVELOPMENT OF PRINCIPLES, PROPOSED AS ELEMENTS OF NEW SOCIETY. BY JOSIAH WARREN. 12mo. pp. 117. Fowlers & Wells.

This is a new and enlarged edition of the original work on Social Science, which has furnished its present editor, Mr. S. P. Andrews, with the basis for the views which he has set forth with so much force of argument and felicity of illustration in his recent publications, entitled "The True Constitution of Government," and "Cost the Limit of Price." Of the profound importance which he attaches to the alleged discoveries of Mr. Warren, no one can doubt after reading the preface to this volume. He announces it as "one of the most remarkable ever printed—a condensed presentation of the most fundamental principles of Social science ever yet discovered. He does not hesitate to affirm that there is more Scientific truth, positively new to the world, and immensely important in its bearings upon the destiny of mankind, contained in it than was ever before consigned to the same number of pages." It is the deep conviction of the truth of their system, which is cherished both by Mr. Warren and Mr. Andrews, we are willing to own, which has awakened our interest in the subject, rather than any sympathy with its methods or any faith in its pretensions. We have an inborn catholicity of taste for every thing which claims to be a scientific improvement, and can never repudiate a theory which challenges our acceptance, on rational grounds, without first endeavoring to look at it in the point of view in which it is presented. Indeed, we hold it the duty of every free mind to exercise a large hospitality to novel systems, in proportion to the scorn and neglect which they are likely to experience at the hands of a timid and unreasoning conservatism. In the present case, we can not better show our appreciation of the ability and genuine devotion to social progress, displayed in this little volume, than by the perfect frankness with which we shall criticise its claims.

One of the two leading principles to which the work is devoted receives our hearty concurrence. This is, the establishment of individual Sovereignty as the object of social organization. A variety of forcible considerations, in support of this position, are brought forward by Mr. Warren, But on this point his views can not pretend to novelty. They have, perhaps, never been more admirably stated than by Mr. Andrews in his treatise on "Government;" but they more or less distinctly pervade the writings of all who have perceived the superiority of man to his accidents. In our opinion the guarantee of individual rights is the paramount object of social reform. Our zeal for the masses is based on a sense of the individual injustice which arises from the usurpations of privilege. The most complete development of humanity, in all its parts all its members, all its fragments, is as much the purpose of a true social order, as the most perfect action of the productive elements of the earth and atmosphere is the aim of a true system of agriculture. It is the inspiration of this idea which has prompted the efforts of every wise social reformer, and most emphatically of Charles Fourier, the most philosophical, the most profound, and the most comprehensive of all teachers of social science in the nineteenth century. We quarrel with the present order of society because it enslaves the manly institutions, subjects the masses (the aggregate of individuality) to oppressive and crushing influences, keeps the noblest elements of humanity in a state of slumber or paralysis, leaves no scope to the various manifestations of genius, reduces the people to a dead level of custom and fashion, and absolutely

deprives myriads of the living, breathing, aspiring, beings who bear the impress of creative Deity on their natures, of the essential conditions of physical health, spiritual culture, interior harmony, and glorious beatitude, which is implied in the Christian verity that man is made in the image of God.

The development and sovereignty of the individual is a chimera without the possession of property. The universal instinct, which dreads poverty as the crowning terror of life, is a genuine impulse of nature. If in one sense it is true, that the rich man can not enter the Kingdom of Heaven, it is equally true in another sense, that the Kingdom of Heaven can not enter within the soul of the poor man. He is shut out from the command of himself, which is the essential foundation of celestial felicity. He can not do what he will with his own; for he has neither choice nor ownership. He is under bondage to the external world, to society, to his own physical wants. His very selfhood is eaten out of him by the canker of sharp necessity and inexorable care. He has no guarantee that he can find a place to lay his head, for houses and lands are monopolized. He may be in want of food to eat, for the silver and gold are no longer the Lord's nor the cattle on a thousand hills, but have become the prey of the strong, and the shrewd, and the ungodly. Even the right to gain his bread by the sweat of his brow depends on the convenience of capital, which may be the least in need of his work when he most wants something to eat. Still less has he any chance of attaining the spiritual culture and harmony which are the birthright of man—the golden furitage of affection and hope—the enchantments of poetry—the charms of divine philosophy—the ample revelations of science—and the serene grandeur of thought and feeling inspired by the consciousness of an ever-present God. Alas! he is the first to lose the sentiment of humanity amid the dismal shades of ignorance and the blind terrors of superstition.

Hence, we maintain, that man can not be a man without property. He can not be his own, without an outward ownership. He can not be master of his soul without first being master of external nature. If he would be an individual he must also be a proprietor. In fact, this is involved in the very significance of the terms. If the individual is *divided off* (*individualized*) he must possess something peculiar, *proper to himself* (*proprium, property*), or he might as well be lost in the mass.

Socialism, accordingly, which aims to make all society a body of proprietors—giving each man the ownership of every thing essential to his development—establishes the Sovereignty of the Individual.

The whole course of political progress tends to the same result. He must be stone-blind who does not see that the revolutionary spirit of the age is a struggle for Individual Sovereignty—for the inauguration of man in the power and glory of universal humanity. This tendency is apparent from the progress of history, and its successive gradations may be easily traced to their first principles in human nature.

In a state of society where brute force and cunning are the prominent features, monarchy is the natural, perhaps the inevitable order. The sovereignty of one man usurps the sovereignty of the people. The will of the masses, and, of course, the will of the individuals composing the masses, is lost in the will of the despot. The sentiment of humanity is absorbed in the possession of power. A step in advance is gained by the development of aristocracy. The sovereignty is claimed by a privileged few, to whom the masses are subservient instead of to the monarchy. But here is a step toward the diffusion of privilege. The one-man power has yielded to the power of the magnates. Humanity, however, is far from its goal. The will of "the dear God who loveth all" is not yet accomplished. Dem-

ocracy must be established, proclaiming equality against privilege, the people against the aristocracy, the masses against classes, man against men. But the practical working of democracy effects only the sovereignty of the majority. Taking power from the few, who had seized it from the monarch (the one-man power), it gives it to the many. But with all its pretensions, democracy does not emancipate the masses. The Sovereignty of the Individual has not yet arrived, because the majority, to a great extent, ignores the interests of the minority, and the majority of today may become the minority of to-morrow. Hence, democracy does not guarantee the rights of universal humanity; hence, it is but a stepping-stone to better things to come; and, hence, a new and larger development in the cycle of the ages is as certain as that man has been made partaker of an infinite nature. The last step is the emancipation of humanity by inaugurating the Sovereignty of the Individual. This is the object of Socialism, or at least that form of Socialism which is better known as Association. The Socialist or Associative idea of human society is not monarchy, the sovereignty of one man—nor aristocracy, the sovereignty of a privileged class—nor democracy, the sovereignty of a majority for the time being—but humanity, or the integral Sovereignty of the Individual.

This, as we have stated, is a prominent thesis of the present work. But it is not so original as the author seems to suppose. It underlies, more or less definitely expressed, the great humanitarian movement, the instinct of which gave such a fervent inspiration to Rousseau which found a devoted apostle in Herder, which softened the arid formulas of Kant and Fichte by the promise of a glorious future for the race, which has blended with the highest philosophy and poetry of the present age, which has fired the master-spirits of the world with quenchless fervor, and which, in another form, is now everywhere at work in the hearts of the people, and with "fear of change perplexing monarchs." Among social reformers by profession, St. Simon and Fourier regarded the Sovereignty of the Individual as the ultimate end of a true social order. Differing from each other and from the author of this volume, as to the methods of its attainment, they agree in the supremacy of man over institutions as the true destiny of the race. The same idea has been elaborated, we need not say, with rare force of logic and eloquence, by our friend Henry James; and though less directly and consciously, is the dominant thought in the most valuable writings of Dr. Channing and Theodore Parker. We do not call in question the fact that Mr. Warren has drawn his system from his own mind. In that sense, his claim to originality will stand good. There is no reason to suppose that he owes it to foreign suggestion. But he exaggerates his own share in its promulgation. He is by no means the exclusive herald of an idea, with which the age is fermenting.

We have said that the possession of property is essential to the sovereignty of the individual. In this statement, we find the refutation of Mr. Warren's second principle, that "Cost is the Limit of Price." According to this theory, equal amounts of labor are made to balance each other, without regard to the value of the product. Equitable Commerce, it maintains, is the exchange of the results of equal labor; as virtual equivalents. A commodity which has cost you the labor of an hour is to be exchanged on equal terms for one that has cost me labor to the same amount of time, irrespective of the utility of the product to either party.

Now we utterly fail to perceive the connection of this principle, with that of the sovereignty of the individual. On the contrary, we are persuaded that they are in irreconcilable antagonism. The sovereignty of the individual is secured only by the guarantee of individual property. Universal freedom depends on universal ownership. But the right of property is based on the right of the individual to the products of his labor. If there is an intuitive principle in the science of society, it is this. Just in proportion as this natural right is set aside, the individual loses one of the most important elements of sovereignty. We do not say that an individual, or a society of individuals, may not waive their exercise of this right, for the sake of another order of considerations. For instance, I yield the rigid application of the principle, in behalf of social charity. I assent to the arrangement by which a portion of the products of my labor is assigned to the child, the sick, the infirm, the aged; but this is a voluntary act in obedience to my conviction, that the strong ought to share the burdens of the weak. It is not enforced by the law of natural justice, in the distribution of products, but adopted as the dictate of benevolent sentiment. Or I may belong to an industrial association, consisting of various branches of industry, and organized on the plan of dividing the aggregate product of labor, according to the amount performed, instead of allowing each individual to enjoy the actual, specific product of his labor. But this, again, is a voluntary abdication of a natural right in the interests of social unity. It is prompted by the sentiment of friendship, a desire for an equality surpassing that of nature, or by other motives, no matter

what. No one can pretend that it is the result of a scientific analysis of the methods of industrial repartition. In like manner, I can conceive of a society founded on the principle of "Cost the Limit of Price," as laid down in this volume; and though I should not be sanguine of its success in producing integral harmony, it might be attended with advantages so far superior to the present order, as to justly challenge a fair trial for the experiment. But this admission does not countenance the scientific accuracy of the principle; for which we find no valid reason set forth by the author, and which, in our opinion, is at war with the natural right of the individual to the products of his labor.

[To be Continued.]

## THE BIBLE STORY OF CREATION.

BY W. S. BELL.

[A LECTURE DELIVERED IN INVESTIGATOR HALL.]

[Continued from our last.]

And another mystery of this man-building operation is that the original design, which however was frustrated, was to create man and keep him from knowing good and evil. Why should the gods wish to make such a man, since they themselves knew both good and evil and it was compatible with their greatness and goodness? By knowing both good and evil he became a trifle more the image of his creators. It is true that the original plan was—"Let us make man in our image after our likeness," but a strict copy was not made in the case of Adam, he did not know good and evil, but the gods did. There is no reason assigned why the original plan of making the creature in the exact likeness of the Creator was varied, but so it was, and as impartial readers we must not overlook it. We have still other difficulties which will not down at our bidding. We cannot understand how it was that Adam, having a brain as most men have now-a-days, could avoid thinking; and if he thought at all, then some things were good and others not, hence he must have known good and evil if he knew anything before he came across this apple tree. Still another incident of the story is the fact that he must have known good and evil before he ate the apples, or before he even saw Eve. Before he either ate the forbidden fruit or was introduced to his rib, he was put in the Garden to work all alone. "And the Lord God took the man and put him into the Garden of Eden to dress it and to keep it." Here is work. It matters not when the history of humanity began so far as this fact is concerned; but this is certain that when mankind began to work, began to have gardens and "dress and keep" them, they had a wide knowledge of good and evil. There is no chance to fire the "Fall of Man," at a period when he has become engaged in the cultivation of the soil. At that remote time in the past we date the rise of man out of a lower state of being. Yet the Bible narrative informs us that after he began agriculture, man transgressed the laws of God and fell from primeval innocence. If the record does not explicitly state this, it does so implicitly or else the Christian theology has made a grave mistake, which is hardly probable. In those few words which refer to Adam's farming operations is wrapped up a world of fact, if it be fact, which overthrows all that is subsequently said about eating an apple, and gaining a knowledge of good and evil. He who has begun a life of industry, meets at the very beginning of his labors with disappointment, instructive experience, increased knowledge and mental activity, and passes through the elevation of hope and the depression of discouragement. This constitutes a knowledge of good and evil. Hence if we may believe the account which places man in the garden to work, we must conclude that his experience there gave him knowledge, and if he had any kind of knowledge, it must have comprehended good and evil. It is not possible to conceive of man as knowing anything, as possessed of any knowledge whatever without knowing good and evil. In fact, this is knowledge, and not to know good and evil is to have no knowledge.

"And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, have given every green herb for meat, and it was so." But many animals do not eat grass, or green herbs for meat. The lion, tiger, wolf and many other animals are carnivorous and would starve to death on grass. But whether they wanted meat or not, grass was all

they could get. Then to remove any doubt on this point, the writer adds—"and it was so" (Gen. 1: 30.) Another class: birds, such as hawks, crows, eagles and carrions do not eat grass, but prefer carcass. Yet there was as yet no death in the world, as Adam had not eaten the apple, therefore they had to go to grass, or starve—"and it was so" (Gen. 1: 30.)

We encounter further difficulties in trying to understand the peculiarities of the animals. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them to Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." But how could all the cattle, birds and beasts of the field from all remote parts of the earth, be brought to Adam in Paradise? How could the Polar bear from the frozen regions of the North, and the humming bird of the Tropics get their? How was it possible for them to live out of their native climate? How did they get back to their natural habitat? How did the fish come up out of the water to get their names?

We no sooner begin solving these enigmas than we are beset with still further contradictions. In the second chapter of Genesis Man is created before the beasts of the field and the fowls of the air, for we have just seen that the Lord God formed them out of the ground and brought them to Adam for him to name. But according to the first chapter of Genesis the birds of the air and beasts of the field were created first and Adam afterwards. Now both of these accounts cannot be correct, which then is the true and which is the false? Or are both accounts false?

"And God saw everything that he had made, and behold it was very good." We must take this as we have the rest—*cum grano salis*. Let us suppose a case. Suppose a man should build a threshing machine, and when it was first put into practical use, it broke down and fatally hurt everybody standing around; and besides if it was found that no one was able to reconstruct the machine and perfect it, would any one call such a piece of human workmanship very good? On the contrary every one would call it a very bad machine; and yet the Creator, when he had created the human machine, and also foresaw that it would break down upon its first trial, and that it would not only, as the threshing machine did, fatally injure those in the immediate vicinity, but was to send sin, sorrow, death and damnation throughout all the nations of the earth, and entail eternal torments on the greater part of the entire human family, in a world to come. What think you, would you call such a work, *very good*? I should rather incline to the charitable belief that "some of Nature's journeymen had made men, and not made them well."

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." But the most natural question arises here—how could the Almighty grow tired? Are we to infer from this that if he had not become exhausted, he would have kept on and made worlds? Or may we conclude that if the Almighty had not found it necessary to rest that he would have re-made the world and improved it; that is to say, reformed it? It certainly has needed reforming ever since it was made. We are told that the Almighty "rested and was refreshed" (Ex. xxxi: 17) on the seventh day. Then again, the same inspired book says that the Lord never was tired: "Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?"

"And God blessed the seventh day and sanctified it." This is the authority for the Sabbath: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it" (Ex. xx: 11.) This clearly shows that all the early writers meant by the word "day" just what we mean by it. What then becomes of the "indefinitely long period," which some have supposed the six days of creation to be? Then again, the writer speaks of two great lights, the greater to rule over the day, and the lesser to rule over the night. This included a diurnal revolution of the earth in the time of twenty-four hours. These two declarations, one that the sun ruled over the day, and the other that the Lord sanctified the seventh day and made it a rest-day or Sabbath because he himself rested on that day, settles the question as to the meaning of the word "day" in Genesis.

[To be Continued.]

## Universology.

BY FRANKLIN SMITH.

When we take an analytical view of the universe, everything seems to resolve into two primary factors, and we can conceive nothing that is not made up of them. These two constituents are things or entities, and movements or actions. They are also expressed by the terms, entity and relation. No relation could exist except between two things, and reciprocal action between them. All entities are thought in the mind as ones, and all properties and qualities as adjuncts of a unite or unity in which they adhere. Thus we can perceive that entities relate, in a certain sense, to the number One, and relations to the number Two.

But again, while all things resolve into entities and actions, these are pervaded by certain principles which govern them, and these resolve into number and term; but as all forms are only so many numbers sustaining certain numerical relations to each other, the governing and determining principles resolve into number, which may be termed the eternal principle of all things, whose external expression is form.

Considering the world in its stative aspect, we have substance and form, and as a third principle or factor, combining and completing the whole into the concrete world of things, as they really and actually exist, we have motion. Thus substance, form and motion, as prime factors, constitute the concrete world, which correspond to and echo the three primal numbers, one, two, three.

It is becoming more and more palpable, as new discoveries have been made in the so-called imponderable agents and motive forces, how universally numbers regulate all phenomena and determine their character. The nature of the annexation between mind and matter will be comprehended, and the chasm that separates them, in the minds of scientific philosophers, will only be spanned by an investigation of the mode in which external objects make their impressions upon our minds through the senses. In this inquiry the great fact that must force itself upon our minds, is the important part that number performs, in determining the nature and character of these impressions. So far as their modes have been discovered, all these impressions are the result of vibrations striking the nerves of sensation, and each different impression owes its peculiar character to the number of vibrations which impinge upon our sentient organism in a certain time. The number of these vibrations is embraced within certain limits for each special sense, and every special sensation of each of our senses has its definite number of vibrations.

In the art of music, the influence of sound vibrations, in their effects upon our sentient being, the character of each note and the effects of their combinations and variations, and all the exalted pleasure we derive from them appears to be wholly the result of numerical and mathematical laws.

In the light of these facts it is plain that there must be in our consciousness, at the reception of every impression from the world without, something which exactly corresponds and answers to this particular number of vibrations, which amounts to a positive proof that mind is governed in its actions by mathematical laws. By demonstrating the

fact that the mind is subject to these laws equally with matter, we demonstrate their unity, and thus Universology proves, for the first time in the mental history of the race, that inasmuch as they are governed and pervaded by the same mathematical laws, they form one universe, and that there must be perfect correspondence and echo between them.

The same principles that govern and regulate music, pervade and regulate all the different domains and departments of existence, and the whole operations of the universe are what music is in the sphere of sound vibrations—mathematics in action. Thus we see that all science reduces in its last analysis to mathematics, and this constitutes the grand central, regulating and governing factor of all formation and movement, and with the two factors of substance and motion, or entity and movement, which (mathematics furnishing the Duism) and complete every domain of being, we have the universal formula of distribution in all spheres.

Dedham, Mass.

Sexual Self-Government :  
Leo Miller's Theoretical Denial  
of it.

EDITORS CRUCIBLE: I do not like to tax the hospitality of your columns with further discussion of the issue between Mr. Miller and myself, and would not ask more space did not the question involve acceptance, or rejection, not only of the free love idea, but also of the natural basis of association itself. Since the noblest expressions of life are spontaneous, people are true and strong in proportion as, one with the Source of Being, they are superior to conventional invasion of the natural right of all to selfhood in Truth. Strangely enough, after practically treading marriage under foot, and making before the Minnesota court a conclusively irrefutable defense of his course, Mr. Miller, unconsciously, takes ground in favor of conventional intrusion, arraying himself. In the CRUCIBLE of Mar., 31st last, after saying that he and Mattie Strickland have an inalienable right to sleep together and "will allow no regulation of their love by the outside world," he declares that "decent respect for the opinions of mankind makes public declarations of love necessary in the present condition of society;" and "until the battle is fought and the victory won" we must "show our colors" by some such deference to Mrs. Grundy. This concedes, in principle, all that marriageists demand; for if public declarations of love are necessary, if lovers are accountable to any outside authority it makes little difference whether it is a conspiracy of priests and barristers, in the livery of law, or a mob of "free lovers" shouting under our windows "show your colors!" He says that if he had not "plead guilty" of lascivious conduct he "should have lied" and "not a word in defense of his rights could he have made;" that unless he had confessed guilt to the court when he was not guilty, the jury would certainly have convicted him on circumstantial evidence of guilt where there was no guilt! I am so amazed at the conflict between Mr. Miller's letters and his masterly "defense" that I find it difficult to believe that one person was the author of both.

Free love as it relates to sexual intercourse, like every other intelligent formative enterprise, asks only for room to grow; aims to discover and assert Essential Truth. It does not ask what is accepted in courts, churches or elsewhere, but WHAT IS RIGHT? Whether a given sexual relation is virtuous or otherwise, is to be determined on its own merits, not by outside parties or customs; the parties to this relation *lovers themselves are the court of final appeal*. That is, I claim for sexual love, what is accepted in religion and politics, *the right of private judgment*. To assert that appeal or declarational tribunal whatever is "necessary" is not only to surrender liberty, theoretically, but also an attempt to enslave others after emancipating ourselves. If public declarations of love are "necessary" then exposes of those who do not thus "show their colors," are in order, and "free-love" is simply the old ostracism under a new name. If souls are loved they will steer clear of any slough of absurdity in which the more a strong man like Mr. Miller struggles, the deeper he sinks. I do not advise lovers "to live in such a way that the enemy can obtain no evidence of their intimacy" or countenance evasion in any way whatever; I simply say that such intimacies should be held innocent until proved guilty. Indeed it is evasion as well as invasion which I condemn; the evasion in this case is so subtle that Mr. Miller himself not seeing it, was dishonest in endeavoring to be honest. He says he would have "lied" to the court if he had not "plead guilty;" I think he, unconsciously "lied" to himself and Truth, in pleading guilty of lascivious conduct when he was not lascivious. He may say that the case turned on proving the fact of cohabitation which he knew to be virtuous, but which the court thought "lascivious" because without the sanction of law. I reply that in criminating himself, by testifying against himself, he not only did what no statute law requires accused persons to do, but also, volunteered to help the court do a mean and wicked thing, viz., drag private bed chambers into public gaze, on the sacreligious supposition that two adult persons of opposite sex, unmarried, cannot sleep together without sin. The fact that courts, in such cases, sometimes convict on mere guesses, in the absence of positive evidence, only emphasizes the duty of free-lovers to refuse to sanction the scandalous custom. Mr. Miller says he would not have been allowed to make his defense unless he plead "guilty"; but who ever heard of a court denying the accused a chance to speak when he plead "not guilty"? The very fact that he claims to be innocent compels the court to grant him a trial, and listen to his defense.

No skilful general allows the enemy to choose his battle ground. One becomes a reformer by the avowal of truth, and its acceptance as a rule of faith and practice; he ceases to be a reformer when he looks at life through the eyes of the multitude gathered for evil rather than through his own sense of right. When Mr. Miller said in his "stipulation" that he and Mattie Strickland cohabited "under and by virtue of a contract" he indicated an external rather than internal consciousness of virtue. The grandeur of the free-love idea appears, especially, in that it associates people on the plane of impulse and generosity, discarding

coercive intrusion. The power to coerce is self-defeating and abortive; the more one undertakes to force another's consent, the less he or she has it; but the power of truth to attract and win is irresistible as sunlight. In all ages, civilization has followed the banner of Individual Conscience, revolting against collective imposition. Free love is the latest phase of this old, yet ever new and renovating force. In love, man proposes but woman disposes. You may overcome majorities and armies, but woman's "No" has yet to be conquered. Where there is union in liberty, where truth is between two souls loyal to it, society begins and civilization prevails. I do not question Mr. Miller's personal right to be saved or damned by "declarations" and by "contracts" of love as he deems best; but when he so far imposes his social creed on others as to declare such declarations and contracts necessary in the present condition of society, he stands as another Moloch priest behind the old smoking altar

speech before the Minnesota court that, in irrefutable logic, massive statement and fervid appeal, it recalls the best efforts of Erskine and Webster; but when by pleading guilty he permitted that court to drag the noblest act of his own life through the mire of its usurped authority as lascivious, he unconsciously struck a subtler blow at liberty than marriage itself can inflict.

E. H. HEYWOOD.

Word Office, Princeton, Mass., July 9, '77.

## Money Currency, Debt.

EDITORS CRUCIBLE: I find in your paper for the week ending June 23rd, an article from the *True Republic*, in which it is said that all money must be based upon labor, and it is asserted further, that our legal tender notes have such a basis, and are therefore good money.

If the writer had said that all paper used as currency in our commercial transactions, should be founded upon, actually represent, and act as the title to, the immediately convertible products of labor, he would have told us a truth which cannot be contradicted or set aside. All such paper, whether in the form of an order on the country store for merchandise, or the bill of exchange on London, for millions of dollars is currency alike. But none of this, or any other paper is entitled to be called money, or to be made a legal tender for any existing obligation.

Least of all, can we safely use notes which, like our greenbacks, are a simple overdue debt, not drawing interest, or founded upon any existing wealth. Their value as measured by the true money standard, has not been the same for any two days, if it has for any two hours consecutively, for fifteen years, and our employment of them as money, has made it impossible to know what would be the result of any undertaking, and consequently, those who would borrow capital, purchase materials, and employ labor, hesitate to do so, and will continue to hesitate and delay, until the country is ready to return to the standard which has a well known, and considerable uniform relation to labor, by which its own cost is, and always must be determined.

During sixty years, England has adhered wisely to gold alone, as the money standard, and we may be certain that sooner or later, all nations will find it expedient to adopt the same course, using silver if at all, only for small sums, for which it might be less expensive than paper.

There is no possible excuse except ignor-

ance, a gross selfishness, for the use of gold and silver coins in our transactions, when it can be shown conclusively, that we can have paper, in all the various forms required, which will purchase, and pay upon the same terms. That is all we need.

Let us remember, in treating this question, that in England, where the exchanges are larger than in any other country, all paper when mature, is payable in gold. But, gold is not used in so much as three per cent of the whole sum. All the rest is paper. But, this paper, whether for small sums, or large, always does and always should, give the holder as much as he could purchase with the gold. With that he is content, because, if he accepts coin, he must incur risk, and expense, before he can obtain what he desires, and could have with the right kind of currency.

Our object should be to find the most proper material for our money, a standard of value, and then adopt some mode by which not only the comparatively small amount of bank notes needed, but all other forms of up to that standard, and purchase upon the same terms.

Gold, for certain well known reasons, is the best material for our money, and gold, as has already been said, it will certainly be, all over the world. And we shall have international coinage, so that our five dollar, the English pound sterling, and the French twenty-five francs shall be of the same value, and consequently useful in each country, and all over the world alike.

In a future article I shall endeavor to make it clear, that we can create a currency, which shall have the same international character, and enable all people to dispense with the precious metals as currency altogether.

DAVID WILDER.

#### CO-OPERATION.

Many persons write us, that while they recognize our plan for the reconstruction of society as the best one extant, yet, in their opinion, it contemplates too large a movement, is likely to gather together too many incongruous elements. In this respect our friends err, in the fact of forming their opinions from experiments in Communism. Such a basis of reasoning is not at all applicable to our movement. In the first place, we keep individual interests so completely separated that there can be no opportunity for disagreement arising from the industrial, financial or living arrangements, while we secure the innumerable blessings which arise from a well regulated system of co operative industry and living. This alone is enough to kill the isolated home system, and drive the wealthy classes into pauperism, as soon as the laboring classes can see a practical example of the vast advantages resulting from our system. But this is not one half of the advantage which is to arise from our efforts. Grand Palatial Homes can be procured for the laboring classes, combining all the real advantages and blessing of life, by less personal effort than is now expended in securing the inferior tenement hovels that are provided for the labor slaves of the world. The inestimable blessings that will arise from a social standpoint by the union of numbers in congenial groups—the lessening of the burdens of life by the union of effort in every department of home and industry can alone be secured by the union of numbers, while a few persons are subjected to all the chilling influences of isolated life—while they can secure little or none of the blessings of co-operation—shut out and ostracised by the prejudices of a cold world. They fall to pieces, in time, for the lack of that adhesive power that can alone be se-

cured by the union of numbers. Woman's enfranchisement from the thralldom of social, industrial and political serfdom—the complete basis for the rearing and training of children, in fact everything worthy of being classed among the necessary reforms of our times, rests upon this basis, while none of them will ever be secured permanently until through co-operative industry and unitary living, the millions that constitute the industrial classes are secured in the complete enjoyment of its blessings.

Having fortified our basis at every assailable point in which disaster can possibly come—and with the sustaining power of a number of the most practical reformers in this country—aided and protected by a powerful band of the most active reformers of the ages in spirit life—we are going to inaugurate the era of salvation to the toiling-enfranchised millions of our

JOHN WILLCOX.  
Vineland, July 4th, 1877.

#### Not Mercenary.

EDS. CRUCIBLE Oh, don't tell your readers that the reason Mattie Strickland and I don't attend the Shawsheen River Grove Campmeeting is because we can do better elsewhere. Tell them we would cheerfully give our time to the Campmeeting, without money and without price, but that that we are not able to defray traveling expenses also. We are not avaricious, looking to the right and to the left to see where we can be the best paid. Tell them we are ready to respond to all calls where expenses can be met, trusting to the God of the lillies for raiment wherewithal to be clothed. LEO MILLER.

Adamsville, Mich. June 29, 1877.

[REMARKS. Since the above was written there have been some changes in the programme rendering it highly probable that Mr. Miller will attend our campmeeting and perhaps with Mrs. Strickland, spend several months in New England. Ed.]

A TURKISH SPIRITUALIST.—Teofik Pasha, the Turkish General who is now in this country superintending the manufacture of arms for the Turkish Government, writes to the Providence Journal to say that he has seen spiritual manifestations in which Mr. Charles H. Foster was the medium, and in the course of his observations the following facts occurred: "As is well known, my native language is Turkish or Osmanli, the alphabet of which is largely borrowed from the Arabic. I am an utter stranger to Mr. Foster, never having seen or even heard of him till this morning, and I know he can not have known me or about my antecedents. In my own language I proposed to this gentleman certain questions, with names on slips of paper, which were carefully rolled up so as not to be seen or read by him, even were he able to read Turkish, and in an incredibly short space of time I had not only answers to my questions, but these were written in Turkish! And facts were given me, and revelations made, which I am free to confess completely changed my opinion on this subject. The Turkish characters are exceedingly strange to Western ideas and forms of thought: still with a slight discrepancy, no more than would be anticipated from a person who, for the first time, attempts to form them. I readily read what was communicated. Mr. Foster observed that with a little practice he was confident he could readily write all that was required in my language. I own that I was completely surprised, both at the personal information conveyed and the manner in which it was given me, viz., in my native language."—The Truth Seeker.

## Hull's Crucible.

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

Boston, Saturday, July 21, 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.

#### Apology.

This week has not allowed us a spare moment to jot down either of the several editorials our brain had cooked while our

The readers of the CRUCIBLE may find themselves the gainers in this as the space usually occupied by our thoughts will be filled by those of others. It is now a question when we shall get time to write an editorial. As Mattie is not able to work at the case in consequence of the poison arising from the type, and as D. W. H. is where he has time to use his pen, we shall depend mainly on them to say our say. M. H.

#### HOME PENCILLINGS.

To-day is what the ministers call "Blue Monday." Happily for them that they can lounge in easy chairs, "keep cool" and all their comforts be attended to and better than all of this, their sairy go on. I don't envy them their condition for they have to suffer enough Heaven knows in the relations they sustain to to the people as Pastor, in the many duties they are called to perform, from the christening of crying babies to the "round of calls" and the "small talk" they are compelled to endure.

There is something so refreshing in independence, that one can well afford to suffer a few inconveniences for the privilege of saying what he thinks, of wearing his hat when other men doff theirs, in short, in being just as one chooses, as long as he does not intend to intrude on any one else. Salaries are nice commodities now-a-days, but I have observed as a general thing that the recipients of of the same are rather dependent on "conditions," so for one, I prefer to take my chances in the world and work independent of ring, clique or party and aim to see how much good I can do, in and of myself. Now do not misunderstand me. I am not so egotistical as to suppose I can do much if any thing entirely alone, for I recognize the subtle relations we hold to each other and I might say to every thing in the Universe but I want to be large enough to stand alone and whatever comes to me let it be because I have earned it.

We are just home from Laurel Grove. Andover, Mass., where we held meetings all day yesterday. The weather was charming, audiences good and the sermons—well, perhaps the listeners thought there were enough of them for the quality, as Moses delivered four discourses and the writer two; of course they were not very lengthy; we have learned from experience that in out-of-door meetings it is better to deliver two discourses of thirty minutes, than to talk one hour or longer giving the audience no opportunity to rest or change position.

Our churches do not always provide the most comfortable seats in the world, besides there is always a class of persons who attend grove meetings that would not go into a hall to listen to Spiritualism, they are not only weak in the back but spiritually dyspeptic and it is no use to give them too large a dose at a time. Experience has convinced us that it is better to give them good, strong food in small quantities that it may be thoroughly digested. It is as unwise to stuff the brain as the stomach.

But reader, I took my pencil with a design to say something about Laurel grove. Were you ever there? It is a delightful spot on the shore of the Merrimac. It is one of those places where "The twilight shadows linger all through the summer day." To appreciate the whole beauty of the place, one needs to remain through the hours of the declining day. The sunsets are glori-

ous, and trees, likens it to the dreamy imagination as a fairy land. As I rambled through the woods between services, I thought how enjoyable a whole day would be in such a Temple all alone. So seldom do some of us have an opportunity to get to ourselves, that we are hardly acquainted with our own natures. The most difficult problem we ever attempt to solve is the problem of self. How can it be otherwise? Surrounded as we are by conventionalities and forms, that we scarcely know whether we ever have opinions of our own, much less original ideas. If we cannot understand ourselves, how vain the attempt to fathom others and how foolish to sit in judgment upon them. If the time ever comes, when in our study we can consider the universe, its atoms parts, relations, its whole, we will find that all the talk about morality and immorality will evaporate into thin air. We will have learned that by balancing one thing against another and thus weighing all things together, that the law of debt and credit rules everywhere—that there is no such thing as monopoly in the domain of nature. For this reason I prefer out-of-door meetings in the summer season. We get nearer to the soul of things when we go into the vast cathedral builded by the Divine Architect. Every flower and tree becomes a preacher, the gentlest breeze a music tide upon which the soul is borne on mysterious wings into an atmosphere of sweeter truer worship than one can possibly experience in the four walls of a church. We become imbued with a spirit of freedom; the deep in our own being calls to the deep in the great Universe, until the soul seems like a prisoner and yearns for more light, more air; it beats against the narrow walls that surround it and longs to be free.

The days work was concluded at 9-30, then we boarded the little steamer, City of Lawrence, and revelled in the glories of a moonlight sail down the Merrimac River. Our destination safely reached, then we took up the line of march for Bro., Webster's, where we rested over until this A. M. We came home on the early train and at nine o'clock were ready for duty in the office. Don't ask if we are tired, after a Sunday's work of this kind, we would not be human if we were not and we would not drop our humanity for any thing; but we are anticipating a fine rest when we set up house-keeping in Shawsheen Grove. Readers how many of you will we meet there?

MATTIE.

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

BY D. W. HULL.

**Lecture IV.**

REVIEW OF COOK CONTINUED.

But there is another thought here. Mr. Cook, labored just a few weeks previous to show that Jesus his father and the Holy Ghost united were God, and that neither were God without the other. If such is the case Jesus was not a creature. It then seems that the possibilities of bringing a "sinless man" into the world were never realized. Keep in mind the propositions which ran as follows:

I. "God's creation of our free susceptibility is a promise from him that he will fill it."

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

3. "He is therefore susceptible of sinlessness."

sinlessness is somewhere filled in the history of the race God's ideal as to man as a type fails of realization.

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

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

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

As Christ is one-third of God he cannot be fulfillment of that promise, unless all are equally a part of God. It has been asserted hitherto that he was at once very man and very God. As very God he could not sin, as very man he suffered. And Mr. Cook, has hitherto made him Theanthropos in which capacity he could not in all respects represent man in all his feelings, for while as God he could have no disposition to sin it being in opposition to the God in his nature, man as Mr. Cook, shows, is poised between sin and happiness—his conscience forever at war with his simple nature. It seems that sin is one of the necessities of the flesh, for which conscience continually upbraides us. Christ, however, has the advantage of being one-third of the God, and constantly in correspondence with the other two-thirds. If man contains within him the possibility of sinlessness the introduction of no other element from a sinless breed is necessary to seduce that sinlessness. If the propagation of sinless men only can be effected by the blending in its nature of another race of people who are sinless then the possibility of sinlessness is not in man but is brought into the world by a foreign race. How much easier it would be then to bring our whole race into a state of sinlessness by the introduction of a few members of that race among the inhabitants of this world than it is to build Tabernacles and hire ignoramuses to preach them into that condition. man acts upon that principle when he wants to improve his stock and we think heaven might wisely take the hint.

It then follows that the introduction of Christ in the world is a work of superrogation; for as man contains in him the elements of sinlessness, it is unnecessary that heaven should interfere to thrust a sinless-character upon us before we have had time to produce one. And as Christ is not altogether of earth he is not a fulfillment of that promise of sinlessness. Just such sophisms as the above have given Mr. Cook, the reputation of being a great logician. But we will hear him further:

"10. The possibilities of human nature are exhibited in the human nature of our Lord."

11. "Any religion that is without such a sinless character is defective in its exhibition of the capabilities of man, and cannot, therefore, be a perfect religion."

12. Every religion, except Christianity, is defective in this supreme part."

How he could make such statements as that are found in the two last propositions, I am unable to tell. If he is as learned as he professes to be, he knows that several of the Pagan systems of religion have nearly the identical foundation of Christianity. The following will do for samples:

Yes CHRISTNU, existed about six hundred years before the Christian era. He was born at midnight Dec., 25th (the date of Jesus' birth) of a Virgin, whose name was MAI. After his birth Kansoi the railing monarch attempted to destroy his life by murdering all the little children of the realm. He washed miracles, lived a life of purity and sinlessness, and taught the purest of morals. He was finally slain, and by his death he made reconciliation for the sins of the whole world. His titles were similar to those afterwards given to Jesus; such as "Son of Mai," "the Benevolent One," "Lord of the Earth," "Dispenser of Grace," "Savior of all Creatures," "and Lion of the race of Sakia."

The evidence of the existence of this personage is just as good as that of the existence of Jesus.

It was impossible that the Hindoos should have borrowed their theology from the Christians, since it had been in existence for about six centuries when Christianity was inaugurated, and it is probable that Christianity may have borrowed from the Hindoos since Eusebius tells us that the Gospel of Matthew was (in the year 193) found in India where it was supposed it had been left by Peter.

BUDDHA, Flourished long before the time of Christ, Max Muller says of him:

"It may be said in favor of Buddhism, that no philisophi-co Religious system has ever upheld to an equal degree the notions of a Saviour and Deliverer and the necessity of his mission for procuring salvation of men. The role of Buddha from beginning to end, is that of a Deliverer who preaches a law designed to secure to man the Deliverance from all the miseries he is laboring under." Science of Religion page 133.

Mr. Mueller, further tells us "that no religion, not even the Christian hell exercised so powerful an influence on the diminution of crime, as the old simple doctrine of the ascetic of Kapilavastu." He then quotes from Bishop Bigondot as follows:

"There are many moral precepts equally commanded by both creeds [Christianity and Buddhism.] It will not be deemed rash to assert that most of the moral truths prescribed by the gospel are to be met in the Buddhistic Scriptures."

"In reading the particulars, of the life of the last Buddha Gaudama, it is impossible not to feel reminded of many of the circumstances relating to our Savior's life such as it has been Sketched by the Evangelist."—Life or Legend of Buddha, pp 494, 495.

This Gospel of Buddha which was written five or six hundred years B. C., contains the story of the woman taken in adultery almost precisely as it is found in the Eighth Chapter of John.

This is enough for our purpose. I can find seven more Saviors with similar characteristics if Mr. Cook, demands it.

Mr. Cook next starts in with a new set of propositions based upon the first one he used in his lecture. Here are the first four of them:

1. "God will do what he can for us."
2. "What he can do for us is measured in part by our need."
3. "We need holiness and pardon."
4. It has been shown in previous discussions, that we can obtain holiness best, and pardon only, through an atonement not our own. (See lecture of April 16.)"

Assuming the first proposition to be correct we may reach the conclusion by a little shorter route than he has. We can't see why the following inference is not more plausible;

1. "God will do what he can for us."
2. He can make us perfect and sinless, for he has made one such a character; therefore—

But it may be argued that no history contains these propositions. Perhaps not. What has been the evidence to prove that any individual has been pardoned and become holy? The argument supposes that God will supply all our needs because he is able. Again we have another set of propositions as follows:

1. "God will do what he can for us."
2. "What He can do for us is measured in part by His own perfections."
3. "He cannot deny himself. Therefore,
4. "He cannot give pardon previous to repentance."

I am not to discuss the subject of Pardon again. For I should probably throw but little more light upon it. But as I have claimed that no sin can be atoned for nor forgiven. I want to refer to these two morals in Theology. If a sin has been atoned for pardon is a work of superrogation—there is nothing to pardon—if it has been pardoned, no atonement is necessary. Either Christ suffered in our stead took our penalties upon himself or he did not. If he did, we have through his mediatorship paid the penalty of our transgression, if he has not then the atonement is a failure. If he has been chastised in our stead, God has nothing to pardon in us, there is no need of repentance; we are pardoned without that, and if we violate the law again we shall need another Savior to die for us again! for Jesus cannot satisfy two penalties in one for us. If God can without an atonement forgive us for our personal sins he could have forgiven us for the sins of our first parents also, without an atonement, and when he introduced a person to atone for our transgressions, he did what was entirely unnecessary. But here comes another batch of propositions:

1. "God will do what he can for us."
2. "What he can do for us is to be measured by what he has done for us."
3. He has not destroyed the freedom of the will."
4. "He has not prevented evil."
5. "What he has not done cannot be done wisely."
6. "The incarnation and atonement may be proved by historical evidence to be facts of history."
7. "If they are such, they reveal what God has done."
8. "What God has done is well done."

As these propositions are only assertions I cannot see how I am to make any defence against them.

If God made one man perfect so that he

could lead a perfect life, he could have made all so. If "he has not destroyed the freedom of the will," he has so organized us that we cannot will to be perfect, which amounts to the same. If our wills are envired they are destroyed to the extent of their environment,

There is yet one more lecture of Mr. Cook's. But it was delivered in reply to Messrs Hull, and Clarke, and there were no new points elicited in it. I leave them to conduct their debate with him in their own way, while I have contented myself in making such references seemed to have escaped their notice. I have aimed as far as possible to avoid following Mr. Cook, through his repetitions, but it is very likely I have not entirely succeeded. Had his three lectures have been condensed into one it would have been more comprehensive, and just as convincing; but there could not have been so much mystification of the subject.

**ILLUMINATED MOTTO.**

of their duty to their Country, should... their homes with that splendidly designed Chromo 11 x 33 in., in gold and six beautiful colors, which has just been issued, and which contains a correct portrait of President Hayes, artistically portraying the magnificent words in his Inaugural Address: "He who best serves his Country, serves his party best." In the present Condition of public sentiment, when every one regardless of his political sympathy is eulogizing the policy of the President, this ILLUMINATED MOTTO has only to be seen to be appreciated and purchased.

An efficient Agent wanted in every town in the U. S. Send for a sample copy at once inclosing 50 cents, or \$1 for two, which will be forwarded, post paid by return mail.

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,

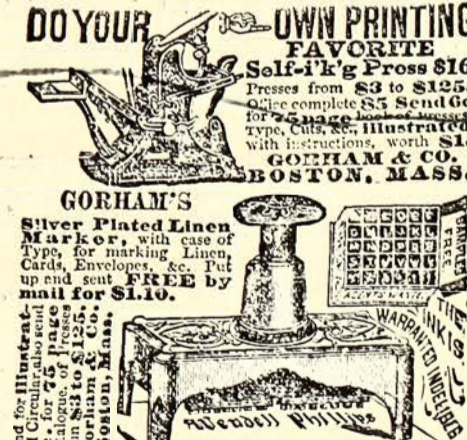
R. B. HAYES."  
Senator Schurz writes: "I thank you sincerely for the beautiful Motto you sent me. It is very pleasing."

**Republic of Industry.**  
As the signs of the times in the Political world indicate the approaching dissolution of the American Republic, a deep and earnest feeling is manifested in behalf of the new movement that is destined to supersede the old, and secure to the toiling millions all the blessings that result from a well devised Unitary effort. Persons ordering our illustrated pamphlet, giving full particulars, will please not forget to enclose 25 cents. Address as above Vineland, N. J.

**THE RESURRECTION OF JESUS.**  
By William S. Bell,  
Liberal and Scientific Lecturer.

This is a work of rare merit, written by one of the most gifted thinkers of the age. It is a complete refutation of the popular idea of the bodily resurrection of Jesus. Price, 10 cents. For sale at this office. Also, by W. M. S. BELL, New Bedford, Mass.

**DO YOUR OWN PRINTING**  
FAVORITE  
Self-ink'g Press \$16  
Presses from \$3 to \$125.  
Get complete \$5 Send 6c  
for 25 page book of hints  
type, cuts, etc., illustrated  
with instructions, worth \$1.  
GORHAM & CO.  
BOSTON, MASS.



GORHAM'S  
Silver Plated Linen  
Mark or, with case of  
Type, for marking Linen,  
Cards, Envelopes, &c. Put  
up and sent FREE by  
mail for \$1.10.  
Send for illustrated  
Catalogue of Price  
List from \$3 to \$125.  
GORHAM & CO.,  
Boston, Mass.

299 Washington St

**THIS PAPER IS KEPT ON FILE  
AT THE OFFICE OF,  
MAY & SON  
ADVERTISING  
AGENTS,  
733 Sansom St., PHILADELPHIA,  
Who are our authorized agents, and will  
receive Advertisements at our  
LOWEST CASH RATES.**

# THE UNIVERSAL REFORM Association

## CAMP-MEETING

The above named Association of SPIRITUALISTS and REFORMERS will hold a *CAMP-MEETING*

AT

### Shawsheen River Grove.

Commencing August 1st, 1877. and Continuing Twenty-three Days.

This Grove is located on the BOSTON & MAINE R. R., 20 miles from Boston. It is bounded on one side by

### SHAWSHEEN RIVER

which affords fine facilities for boating and fishing

The services of many of the ablest speakers among Radicals and Conservatives have been secured.

Arrangements have been made with A FIRST CLASS CATERER, to furnish meals on the European plan, at the lowest Restaurant prices.

Tents or Lodgings can be had on the Ground very cheap, the highest prices for the Largest and Best Tents being only nine dollars, from that the prices are graded down to three dollars and seventy-five cents.

Good, comfortable beds and bed-rooms can be had within one-fourth of a mile from the Camp Ground for one dollar and fifty cents per week.

The Ground will be fully supplied with Stores, Restaurants, Laundries, Barber Shops, Carpenters and EVERY THING that can make Camp-Life pleasant.

Trains on the Boston and Maine Railroad stop on the Ground almost every hour. Fare Reduced almost one half from the Regular Price.

The Public Meetings will be held in a Comodious and well-seated PAVILION.

The DANCE HALL is one of the best in the State.

The Platform is ABSOLUTELY FREE for the discussion of every side of every Question.

## The National Band,

Under the Direction of

### Prof. E. W. Masters,

176 Tremont St., Boston,

will be on the ground during the entire meeting.

For Further Information Address Dr. C. C. YORK 31 Chapman St., Boston, or MOSES HULL & Co., 18 Eliot St., Boston.

Especial Picnics will be held, Friday August 3rd, Tuesday 7th, Friday 10th, Tuesday 14th and Friday 17th.

### MORAL PHYSIOLOGY.

#### A TREATISE ON POPULATION,

BY ROBERT DALE OWEN.

This work is one of the first importance, not only as a reply to Malthus, but also as supplying to every father and mother of a family, the knowledge by which without injury of health or violence to the moral feeling, any further increase which is not desired may be prevented, more especially where the health of the mother, or the diminished income of the father, imperatively advises no further addition to the number of offspring. This is illustrated with a frontispiece. Price including postage, 68 cents. For sale by MOSES HULL & Co.

#### Physio-Eclectic Medical College.

The Physio-Eclectic Medical College is progressive, and has for its foundation, scientific facts that are discovered in the laws of nature. It embraces the very essence of all that has been found to be good, in every system of Medicine in the world.

We will give our graduates positive cures for Carcinoma or Cancer, Hemorrhoids or Piles, Catarrh, Fits of all kinds, Chorea or St. Vitus' Dance. We have sold to a few other physicians the method of cure for Hemorrhoids alone for from \$100 to \$500. These remedies we give to our students who graduate.

For a course of lectures and diplomas with all the specifics \$100.00  
For examination and diploma to those who have practiced medicine, without specifics \$25.00.

Address, Prof. W. NICELY, M. D.,  
370 Baymiller Street, Cincinnati, O.

#### STATE OF OHIO.

THIS IS TO CERTIFY, That the Physio-Eclectic Medical College of Ohio is duly incorporated under the Laws of the State of Ohio, located at Cincinnati, Hamilton Co., Ohio, that I prepared their Certificate for Charter for the same, that the same is recorded in Record Book No. 4, page 195, Hamilton County Records.

D. HUMPHREYS,  
Notary Public, Hamilton Co., O.  
Cincinnati, Feb. 9, 1876.

[SEAL.]

### HISTORIC ART.

#### THE DAWNING LIGHT.

This beautiful and impressive picture representing the

Birth Place of Modern Spiritualism, was carefully and correctly drawn and painted by our eminent American Artist, JOSEPH JOHN.

The price, which heretofore has been \$2 is now reduced to \$1

#### THE PACIFIC LIBERAL

Is the only journal on the Pacific coast devoted to Free Thought, Radical Reform, and the Secularization of the State. As its name indicates, it is Liberal, its columns being open to all who are in sympathy with the Principles of Liberty, Truth, and Atheism. Christian and Pagan, Jew and Mohammedan follower of Buddha, Zoroaster, Jesus, Confucius, or anybody else. Its editor does not hold himself responsible for the opinions expressed by others through its columns, nor does he wish to do other people's thinking for them; he only furnishes this medium, through which men and women of brains can reason together, that the truth may prevail and men's minds and bodies be relieved from the curse of religious superstition and nonsense.

Terms--One dollar for Twelve Numbers. Ten cents a number. Send for Specimen copy. Address all communications to

A. J. BOYER,  
113 Leidsdorf St., San Francisco, Cal.

### THE WORD.

A Monthly Journal of Reform.  
E. H. HEYWOOD, Editor.

The "Word," regarding the subjection of Labor, of Woman, and the prevalence of War as unnatural evils, induced by false claims to obedience and service, favors the abolition of the State, of Property in Land and its kindred resources of Speculative Income, and all other means whereby Intrusion acquires wealth and power at the expense of useful people. It seeks the extinction of interest, rent, dividends, and profit, except as they represent work done, and the repudiation of all so-called debts, the principal whereof has been paid in the form of interest.

Terms, 75 cents annually, in advance. Address THE WORD, Princeton, Mass

#### Republic of Industry.

SADA BAILEY will answer calls to lecture on Co-operative Industry and reforms--will give all necessary information in regard to the above movement, and solicit members for the same. Friends desiring her services can address her at Vineland, N. J. Other competent Lecturers in the field will also work for the above enterprise.

#### THE COMMUNIST

IS devoted to Common Property, United Labor, Mutual Support, Equal Rights to All--Liberal Communism. Issued monthly by the Friendship Community. Fifty cents a year. Specimen copies sent free.

Address ALCANDER LONGLEY,  
Ruffalo, Dallas Co., Mo.

#### THE TRUTH-SEEKER,

Devoted to Science, Morals, Free Thought, and Human Happiness

Published weekly by D. M. Bennett, 141 Eighth Street, New York. Terms \$2 per year.

Liberals, Infidels, Materialists, Spiritualists and all others desirous of promoting LIBERALISM, in America, should subscribe for the "Truth Seeker" at once.

TEXAS COMMON SENSE. A large sixteen page semi-monthly Journal. Devoted to the RISE OF REASON AND THE DOWNFALL OF FAITH. Motto--"ONE WORLD AT A TIME." "The Prophet is a fool, the Spiritual man is mad."--HOMER IX: 7. A good newspaper as well, and contains much information about Texas. Now in its fourth volume. \$1.50 per annum. Specimen copies five cents.

Address R. PETERSON,  
Proprietor,  
Paris, Texas.

### SEXUAL PHYSIOLOGY.

#### A Scientific and Popular Exposition of the Fundamental Problems in Sociology. By R. T. Trall, M. D.

The great interest now being felt in all subjects relating to human development, will make this book valuable to every one. Besides the information obtained by its perusal, the bearing of the various subjects treated, in improving and giving direction and value to human life cannot be over-estimated. This work contains the most important discoveries in the Anatomy and Physiology of both sexes; explains the origin of Human Life; how and when Menstruation, Impregnation and Conception occur; giving the laws by which the number and sex of offspring is controlled, and valuable information in regard to the begetting and rearing of children. This work contains eighty fine engravings, and is written in the same tone and spirit as the other works by this same author. It is the best work ever written on the subject. For sale by MOSES HULL & Co. Price, \$2.00.

### E. H. HEYWOOD'S BOOKS.

#### LABOR REFORM. FREE LOVE. ANTI-TAXATION.

*Yours or Mine*: Explaining the True Basis of Property and the Causes of its Unequitable Distribution. Thirtieth Thousand. Price 15 cents.

*Cupid's Yokes*: On the Moral and Physiological Aspects of Conjugal Life and Child Production, explaining the Principles and Purposes. Price 15 cents.

*Hard Cash*: Treats of the Greenback Delusion and demands the Abolition of Usury as the Right of Labor and the Duty of Capital. Twentieth Thousand. Price 15 cents.

*Uncivil Liberty*; or, the Social Heism opposed to Woman Suffrage, the Political Usurpation of Men over Women. Seventieth Thousand. Price 15 cents.

### CRUCIBLE JOB PRINTING OFFICE.

In connection with the CRUCIBLE we have a good

#### Book and Job Printing Office,

And are prepared to do various kinds of Job Printing, such as

BOOKS, PAMPHLETS,  
LETTER-HEADS,  
BILL-HEADS,  
CARDS and  
CIRCULARS

At the Lowest Prices.

Address cards, 60 cts. per hundred; Business cards, \$2.50 per one thousand.

Jobs at a distance promptly sent by mail or express.

## HULL'S CRUCIBLE.

A Wide-Awake, Spiritualistic, Social, Financial and Labor-Reform Journal.

Prominent among the reforms advocated in HULL'S CRUCIBLE are the following:

1. Reforms in Religion.--Such as shall do away with many of the outward forms and restore the power of godliness.

2. Reforms in the Government.--Such as shall do away with Rings, Cliques and Monopolies, and put all matters concerning the Government of the people into the hands of the people.

3. Reforms Regulating the Relations of Capital and Labor.--Such as shall secure to Labor the producer of Capital, the control of Capital.

4. Reforms Regulating the Relations of the Sexes to Each Other.--Such as shall secure to every member of each sex the entire control of his or her own person, and place Prostitution, in or out of Marriage, for money, or any other cause, out of the question.

HULL'S CRUCIBLE joins hands with all Reforms and Reformers of whatever School, and welcomes any ideas, however unpopular, calculated to benefit humanity.

Any thought, the carrying out of which relieves the oppressed, whether coming under any of the above, or any other propositions, will find a cordial welcome in the columns of HULL'S CRUCIBLE.

Those interested in a live Reformatory Journal are invited to hand in their subscriptions.

#### TERMS:

One Subscription, one year, ..... \$2.00  
" " six months, ..... 1.00  
" " three months, ..... .50

Address MOSES HULL & CO.,  
18 ELIOT ST., BOSTON.

Medium's Directory.

MRS L. E. NEWELL, Clairvoyant, 120 Tremont Street, opp. Park Street Church, Boston. 524

MAGGIE J. FOLSOM, Medical and Business Clairvoyant, 41 Dover Street. Business hours from 9 A. M. to 3 P. M. 64 tf

J. WM. and SUSIE W. FLETCHER. Trance Mediums. 7 Montgomery Place. Circles every Sunday at 7.30. 6.1tr

E. A. SAWTELLE, Piano-forte and Organ Tuner. Fifteen years experience. All work warranted. Orders may be left at the CRUCIBLE office or at Ditson's 451 Wash'gton st.

DR C. C. YORK, Eclectic, Magnetic and Clairvoyant Physician. Is successful in magnetic treatment of all forms of disease. Office and residence No. 31 Chapman Street, Boston, Mass. 6.1tr

MARY A. CHARTER, Spiritual, Clairvoyant, Trance, Writing, Test and Business Medium. Developing Circles, Friday, 2:30 P. M., and Sunday Meetings at 10:30 A. M. Will visit the sick at their homes. Business hours from 9 to 12 A. M., from 1 to 5 P. M. 31 Chapman St. Boston. 6.8 tf

MRS. DR. PLUMB, 63 Russell St., Bunker Hill District, will give Business Circles, Clairvoyant Examinations and Treatments for Disease, or will visit Patients at their homes. Hard times prices her motto. Business Questions answered at a distance for \$1.00 and return stamp. Satisfaction given, or money refunded. 13:3w.

STRANGE TO TELL.

After fifty years study and constant practice of medicine, is now

PERMANENTLY LOCATED

at 21 Indiana Place, Boston, where he will continue the general practice of medicine, feeling himself competent to deal more successfully with

ALL FORMS OF DISEASE

than anyone in practice. His house being well fitted up for taking care of the sick, he now proposes to

OPEN AN ASYLUM

or all forms of disease, giving especial attention to

CANCERS, TUMORS, AND ALL BLOOD DISEASES.

Special attention to midwifery and all diseases of women Also courses of medicine as by the Thompsonian Theory will be administered scientifically. Jan. 1, 1877 6.1pd4\*

D. W. HULL, M. D.,

518 1-2 CONGRESS ST.,

PORTLAND, MAINE,

MAGNETIC AND BOTANIC PHYSICIAN.

CHRONIC DISEASES OF ALL KINDS A SPECIALTY. CANCERS REMOVED WITHOUT THE USE OF A KNIFE.

Patients too far off to visit him in person should enclose \$2, and send name, age, complexion and locality.

PROGRESS vs. FASHION.

An Essay on the SANITARY AND SOCIAL INFLUENCE OF DRESS. By Mary E. Tillotson. A valuable pamphlet on woman's dress—should be read by everybody. For sale by Moses Hull & Co. Sent post paid on receipt of 10 cents.

PHRENOLOGICAL BUSTS.

The Office of HULL'S CRUCIBLE has just received from the manufacturers, a quantity of Phrenological Busts—Showing the latest classification and exact location of the Organs of the Brain, fully developed, designed for Beginners. It is divided so as to show each individual Organ on one side; and all the groups—Social, Executive Intellectual and Moral—properly classified on the other side. There are two sizes; the larger are sold in a box a 75 Cts. Without a box, 50 Cts. The smaller we sell for 25 Cts. or sent to any address post paid for 35 Cents.

SYNOPSIS OF PHRENOLOGY AND CHART,

Describing the Phrenological Developments, For the use of Lecturers and Examiners. Sent from the Office of HULL'S CRUCIBLE to any address for 10 Cts.

ANNIVERSARY THOUGHTS.

A Lecture and Poem by Mattie Sawyer. Price 5 cents. Published and for sale by MOSES HULL & CO.

WOMAN'S WAY OUT.

Opinions of eminent and earnest thinkers on THE EFFECTS OF WOMAN'S FASHIONABLE DRESS. Edited by Ma Tillotson. For sale by Moses Hull & Co. Sent to any Address, postage, paid on receipt of 10 cents.

THE MATRIMONIAL NEWS.

A Weekly Journal of True Courtship and Marriage. (Same size as HULL'S CRUCIBLE. Subscript a price, \$3.00 Address C. G. HORTON & Co. Publisher. Chicago Ill.

The Best Offer Yet.

The Question Settled, By Moses Hull, is a volume devoted to the comparison of Biblical Spiritualism with that of to-day. Price \$1.50.

The Contrast Between Evangelicalism and Spiritualism, by Moses Hull, is a volume showing the difference between the Spiritual Philosophy and Evangelical religion—a perfect storehouse of arguments. Price \$1.50.

Which, Spiritualism or Christianity? Is a debate on the merits of the two systems of religion, between Moses Hull and Rev. F. W. Parker. An able work. Price 75 cents.

The Hereafter, by D. W. Hull, is a Scientific, Biblical and Historical argument on a Hereafter. Price 75 cents.

These four volumes have done more to bring the world to Spiritualism than any others ever written. No one can read them thoroughly and not be able to meet every objection.

Now, we propose to send all these and HULL'S CRUCIBLE (all postpaid) to any address for \$5.

This offer is made because we are anxious to get our facts and arguments before the people. Send money at our risk in registered letter or by post office order. Address

MOSES HULL & CO., 18 Eliot Street, Boston.

BOOKS FOR SALE AT THIS OFFICE.

For any book mentioned in the following catalogue, address MOSES HULL & CO., 18 Eliot St., Boston.

N. B. We will furnish at Publisher's prices any Liberal books not mentioned in this catalogue.

The Question Settled: A Careful Comparison of Biblical and Modern Spiritualism. Price, \$1.50.

The author's aim, faithfully to compare the Bible with modern phenomena and philosophy, has been ably accomplished. The Adaptation of Spiritualism to the Wants of Humanity, its Moral Tendency, the Bible Doctrine of Angel Ministry, the Spiritual Nature of Man, and the Objections offered to Spiritualism, are all considered in the light of Nature, History, Reason and Common Sense, and expressed clearly and forcibly.

The Contrast: Evangelicalism and Spiritualism Compared. Price, \$1.50.

This good sized volume is designed as a companion to the "Question Settled." It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, or find arguments against the assumptions of Orthodoxy. The following are some of the subjects treated: What is Spiritualism? Comparative Evidence of the Bible and Spiritualism, Teachings of the Bible and Spiritualism, The Mission of Spiritualism; The Cui Bono of Spiritualism; Minor Questions; Acts of the Apostles and Spiritualism; More of the Same; and What is Evangelicalism?

Which? Spiritualism, or Christianity? A Friendly Correspondence between Moses Hull, Spiritualist, and W. F. Parker, Christian. Price, in Cloth, 75 cts. Paper covers, 50 cts.

Rev. Mr. Parker is one of the most eloquent preachers and debaters in the West, and has presented his side of the question at issue with more than ordinary acumen; thus enabling Mr. Hull to meet the opposition to Spiritualism in its strongest form. The letters are friendly, logical, witty and caustic. They will not only instruct, but thoroughly amuse those who read them.

That Terrible Question. Price, 10 cts.

This radical little work on Love and Marriage is well calculated to provoke thought on these important subjects. The work has gone through several editions.

The General Judgment: or The Great Overturning. Price, 10 cts.

This pamphlet is written to show that old things are passing away, and all things are to be made new; that Spiritualism has come for the inauguration of a New Dispensation. This little work is a sequel to "That Terrible Question."

Both Sides: or God's and the Devil's Prophecies. Price, 15 cts.

This is a long-range discussion between Moses Hull and Rev. J. F. McLain on the comparative merits of ancient prophets and modern mediums.

The Wolf in Sheep's Clothing. Price, 10 cts.

This is an ingenious interpretation of the symbols in the Books of Daniel and the Apocalypse, together with an argument against recognizing God, Christianity and the Sabbath in the United States Constitution.

The Mystery Solved: or "The New Departure" of Victoria C. Woodhull, Examined. Price, \$1.00 per doz.; 10 cts., singly.

This is a thorough refutation of the Scriptural interpretations upon which Mrs. Woodhull founds her "New Departure."

Lithographic Likeness of Moses Hull, 12x18 inches square. Price, 50 cts.

MATTIE SAWYER'S WORKS.

Mattie's Offering. Price, reduced flexible cloth, 25 cts.; paper 15 cts.

This little work contains a selection of some of the most spirited songs and poems extemporized by Mrs. Sawyer, at various campmeetings and public gatherings.

The Two Little Shoes (Sheet Music). Price: 25 cts. \$1.75 per dozen.

This song and music is everywhere pronounced ONE OF THE FINEST PRODUCTIONS OF THE AGE it is much the same in style as "Little Maud," or "The Golden Stair." It will please lovers of poetry and music.

D. W. HULL'S BOOKS.

The Hereafter: A Scientific, Phenomenal and Biblical Demonstration of a Future Life. Price, in Cloth, 75 cts. Paper Covers, 50 cts.

In this book Mr. H. discusses the question of the Origin of the Physical and Spiritual Man, making a concise and conclusive scientific argument in favor of the Development Theory. One chapter is devoted to the demonstration of a Future Life by the Occult Sciences. Then follow arguments on Phenomenal Spiritualism, Clairvoyance, Mesmerism, etc.

Christianity: Its Origin, Nature, and Tendency; Considered in the light of Astro Theology. Price, 15 cts.

In this work there are no less than seven different Incarnations and World's Saviors brought to light, all of them similar to the Hebrew Christ. He shows that the sign of the Cross, is a Pagan Institution; that the early Christians acknowledged that there was a similarity between Christianity and Paganism, and that the doctrines of the New Testament were brought over from the Pagans.

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.

Astrological Origin of the Jehovah-God of the Old and New Testaments. Price, 15 cts.

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.

The New Dispensation: or The Heavenly Kingdom. Price, 15 cts.

This work discusses the subject of the Millennium, and shows that all the biblical prophecies supposed to refer to it, have reference to the Reforms advocated by modern Spiritualists. The doctrine of Individual Sovereignty is shown by the Bible to be a law of the New Dispensation.

The Children: What will Become of Them? An Essay Read before the N. E. Free Love League, Boston, March 26, 1876. Price, 5 cts. or 35 cts. per doz.

This is one of the most caustic arguments ever made on the subject. It shows from the statistics of Massachusetts, that over four thousand of the children born in wedlock are provided for by the State, a condition of things which could never occur except through legalized lust.

MISCELLANEOUS.

The Progressive Songster. By Wm. H. Westcott. Price, 50 cts.

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

The Approaching Conflict. By John Wilcox. Price, \$1.00.

The United States to be overthrown by a conflict of arms and to be superseded by Military Dictatorship. Out of which will evolve a New Order of things and better conditions will prevail.

The Hollow Globe: or the World's Agitator and Reconciler. Price, \$2.00.

This is a treatise on the Physical conformation of the earth, given through the mediumship of M. L. Sherman, M. D., and written out by Prof. Wm. F. Lyon. It is an intensely interesting volume full of scientific demonstrations tending to show that the earth is hollow, having a pleasant and healthy climate at its interior. 447 pp.

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.

The Labor Question? What It Is, Methods of Its Solution, and Remedy for its Evils. By Chas. T. Fowler. Price, 5 cts., or 40 cts. per doz.

This is a unique little work and should be in the hands of every laboring man.

Specific Payments better than Specie Payments; The Money Question Divested of Verbiage and Technicalities. By E. D. Linton. Price, 25 cts.

This 44 page pamphlet is one of the best discussions of the Money Question yet published. It is printed on good paper

Origin and Progress of the Movement for the Recognition of the Christian God, Jesus Christ and the Bible in the U. S. Constitution. By W. F. Jamieson. Price, 50 cts.

This pamphlet is full of extracts from Speeches, Articles and Resolutions, from Editors, Clergymen and Conventions, showing their determination to take away Religious Liberty from the people.

A Discussion about Jesus and Religion, Between Prof. S. B. Brittan and W. F. Jamieson. Price, flexible cloth, 50 cts.; paper 25 cts.

All who have read Prof. Brittan's "Democracy, Christianity," should peruse this analytical reply.

No Treason. The Constitution of no Authority. By Lysander Spooner. Price, 25 cts.

A startling expose of the Fraud, Usurpation and Tyranny practiced on the people through our present Federal, State and Municipal Governments.

THE MONEY QUESTION.

An Analysis of the Specie Basis or Bank Currency System, and of the Legal Tender Paper Money System; Together with an Historical Account of Money as it has been Instituted in the Principal Nations of Europe and in the United States.

PRICE.—Paper Cover, \$1.00; Cloth, \$1.50—nearly 400 pages. Three principal chapters in Pamphlet form, 50 cents. Sent by mail post-paid, on receipt of price.

CONTENTS.

CHAPTER I.—The Wealth and Resources of the United States; Why the American People do not Enjoy General Prosperity.

CHAP. II.—Money and its Functions.—The Nature of Money; The Intrinsic Value of Money; The Uses of Money; Systems of Money; The Power to Make Money a Government Function; How Paper Money Issued by the Government Represents Value.

CHAP. III.—Banks and Banking.

CHP. IV.—Banks of the Old World.—The Bank of Venice; Bank of Geneva; Bank of Amsterdam; Bank of Hamburg; Bank of England; Bank of Scotland; French System of Finance.

CHAP. V.—Paper Money and Banks of the United States.—Early Colonial Currency; Continental Money; State Banks of Issue; The First Bank of the United States; The Money Panic of 1809; The Money Panic of 1814; The Second Bank of the United States; The Money Panic of 1819; The Money Panic of 1825; The War with the United States Bank; The Money Panic of 1837, 1839, 1841; The Money Panic of 1857; The Suspension of 1861; State Banks of Issue Supplanted by National Banks.

CHAP. VI.—History of the Paper Money Issued During the Rebellion.—The First Loan Act; Treasury Note Bearing Interest and not a Legal Tender; Full Legal Tender Treasury Note, not Bearing Interest; Secretary Chase's first Annual Report; The First Legal Tender Bill; The Greenbacks; Temporary Deposits in the Sub-Treasury; Certificates of Indebtedness; The Second Legal Tender Act; The Second Annual Report of Secretary Chase; The Third Legal Tender Act, \$900,000,000 Loan Act; The National Bank Bill; Public Debt Statement, 1863; Amount and kind of Paper Circulation, June 30, 1864; Bonds Exempted from Taxation; Greenbacks Limited to \$400,000,000; Fessenden Appointed Secretary of the Treasury; McCulloch Appointed Secretary of the Treasury; Debt and Circulation of the United States, 1865; McCulloch's Contraction Policy; Amount Contracted, July, 1868; Act of Congress Suspending Contract of Greenbacks: An Act to Strengthen the Public Credit; Refunding the Public Debt; Public Debt Statement, November, 1870.

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 Banking Free to Bondholders; The Little Tariff Bill, an Act to Enable the National Banks to Monopolize the Currency.

CHAP. VIII.—Resumption of Specie Payments.—How Interest on Government Bonds is Paid; The Specie Resumption Act; The Amount of Gold in the Country; Resumption Impossible; The Consequences of Forced Resumption; The Experience of Great Britain in 1846-48; The Consequences of Forced Resumption in the United States.

CHAP. IX.—A Monetary System Founded Upon Sound Principles.—The Real Issue in the Impending Crisis; An Analysis of the Specie Basis or Bank Currency System of Money; The Cost of the Credit System; Commercial Crashes and Money Panics; An Analysis of the Legal Tender Paper Money System; What is a Dollar? Money of Account; The Legal Tender Question; How Much Money a Nation Should Have; How Interest Should be Regulated; The 3-65 Bond Plan; How the Public Notes Put in Circulation; The National Debt; Conclusion.

APPENDIX.—Horace Greeley's Famous Editorial on the 3-65 Bond Plan; The Legal Tender Bill as it Passed the House of Representatives, Feb. 6, 1862; The Legal Tender Act of Feb. 25, 1862; Speech of the Hon. Thaddeus Stevens in the House of Representatives, Dec. 19, 1862; Table Showing the Monthly Range of the Gold Premium since 1862; The French Assignats.

FOR SALE BY MOSES HULL & CO., 18 ELIOT STREET, BOSTON.

## Hull's Crucible.

PUBLISHED

EVERY SATURDAY

-AT-

18 ELIOT STREET, BOSTON.

## TERMS:-

ONE YEAR..... \$2.00  
 SIX MONTHS..... 1.00  
 THREE MONTHS..... 50  
 SINGLE NUMBER..... 5

Correspondence, Money and Articles for the CRUCIBLE should be addressed

MOSES HULL & CO.,  
 18 ELIOT STREET,  
 BOSTON, MASS.

## Editorial Brevities.

GEORGE FRANCIS TRAIN, has again withdrawn from the platform for ever. He has done this same thing several times before.

A GOOD Motto Painter is to be at the Shawsheen River Grove, who will paint mottoes at an average of 25 cents each.

THE Truth Seeker collection is the best collection of forms, songs, poems, and recitations, we have seen. It contains over 500 pages of good matter, well bound for only 75 cents. We have it.

We have had many calls for the work published by Charles Bradlaugh, and Miss Bessant, entitled "the Fruits of philosophy." We do not know as it can be had in this country.

We have a letter from a minister's wife, "away down in Maine," who has become interested in Spirtualism. She has no money but if we could raise a donation to pay her expenses, she would steal away and come to our camp meeting.

SEWARD MITCHELL, writes: I wish to send up special thanks to Bro D. W. H., for his very important article, "The two rings and the scaffold," in June 30th., CRUCIBLE, it ought to be read by every laboring man and woman in the land.

THOSE who desire to immigrate where there is plenty and to spare can confer with Alfred Westrup, who is making preparations to go to Texas with his family. His address is Room 1, 26 Hawly St., Boston.

We have fited up a book store in which is an assortment of all the reform books published by Colby and Rich by J. P. Mendum, by D. M. Bennett and by E. H. Heywood. Beside this we have all our own publications and some others. As yet we have had no time to publish a list of half we have. After campmeeting we will try to furnish our readers with a description of all our publications.

FROM reports that come to us through the Medium and Day Break, and other sources, we learn that J WILLIAM FLETCHER, is doing a good work in London, his wife Susie Willis Fletcher, has gone to join him for a few weeks when both will return to Boston and resume there work here.

## Our Literary Record.

THE LAMP POST is the title of a new paper which comes to our address, from New York. It is just half the size of the CRUCIBLE, and sound on the money and labor questions. We believe it purports to be edited and published by E. P. Miller, but it bears many of the ear marks of Geo. Francis Train.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, S. R. Well and Co. Publishers, 737 Broadway, New York. Terms: \$3 per annum.

Contents for August: Henry Clay—portrait; The place of the Moral and Religious Faculties; Charles H. Payne, D. D., Pres. Ohio Wesleyan University: Old Age beautified; Light in Dark places; Youthful disregard of Reproof; What is Thought? The pseudo Maniac; Recollections of a practical Phrenologist; The Russo-Turkish war—illustrated; How to Teach—Faculty of Order; The foundation of Education; Ventilation of School houses; Obedience to Sanitary Law; Limits to Physical Culture; The Pine-apple—history uses, etc.; Reviewer's persistence in Error; Editorial and current Items; Poetry; Record of Science; Agricultural hints; Answers to correspondents.

THE POPULAR SCIENCE MONTHLY, conducted by E. L. and W. J. Youngs, N.Y. New York, 1877.

Contents for August: The Climatic Influence of Vegetation—a Plea for our forests; Education as a Science; The Norwegian Lemming and its Migrations—illustrated; Matches; The import of Protoplasm; The Electic Candle; The status of Women and Children; Imagination; A Philosophical Emperor; Bad odors in reservoirs Drinking-water; A Run through the Museums of Europe; The Sewing-machine in Political economy; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

LABOR, is the title of a sprightly little sheet, just half the size of Hull's Crucible. It is published at No. 34 Park Row, New York, by John A. Lant. The editor gives the account of his trial and imprisonment as follows:

I removed to New York in the spring of 1875 and issued my paper. On the 26th of July I was arrested in my office by a United States Marshal and the agent of a local society, on the charge (elicited by the latter) of depositing an "obscene and wicked paper in the United States mails." I was committed to prison to await the action of a U. S. grand jury in the fall. Exorbitant and complicated bail was demanded. When good and sufficient security was tendered, it was rejected, the district attorney stating, "If we admit this man to bail he will continue this paper, and that we are not going to permit." I continued my paper, however, in jail, and appealed on a writ to Judge Blatchford. He pronounced the security good, and I was released. I was not then indicted, (August 1875) but was required in the bail-bond to appear for trial before a United States criminal judge, on the second Tuesday of November; yet I was re-arrested on the first Tuesday, one week before my bond was due! I was released as soon as this hasty blunder was discovered by my eager, in tolerant pursuers. On the 10th day of December I was tried (!) and convicted by a jury out but a few minutes, who did not hear read, nor did not read a single article in the papers submitted to them. The oath (!) of a bigoted censor of the press, and the charge (!) of a prejudiced judge were sufficient. After this conviction I remained in jail three weeks awaiting sentence. I was taken in irons to the Court, and told it was not for the "blas-

phemy" which I had deposited in the mail, but the "obscenity" (!) for which I was to be punished. Not a single line or word was designated by the Court, either good, bad or indifferent, upon which this base charge could be sustained—and they do not exist in the papers. I was sentenced, however, with zealous vindictiveness, to imprisonment at hard labor in the Penitentiary at Albany, N. Y., for one year and a half and fined five hundred dollars. Petitions, (and I am told they were numerous) were scornfully rejected, and proscriptive and unjust prejudice against my work was developed. Although sick and suffering, during the latter portion of my imprisonment, this was no surprise to me. I had expressed to my faithful wife, when we were parted in the Court, that endurance was necessary and deliverance impossible; that the good were not in power; the pure alone were merciful. A worthy gentleman wrote me, he would

under which a pretext for my imprisonment was obtained, should be less ambiguous, or totally wiped from the statute books. I was in receipt of the strongest protestations and the warmest sympathy and encouragement from numerous excellent citizens. President Grant was at last awakened by an overwhelming appeal for justice, and, over the heads of the Court and the opposing forces, a pardon was signed on the 3d of March, and delivered to me on the 8th, the very day my term should have rightfully expired. This, however, saved me from serving over again three weeks which were not credited on the commitment from the date of "conviction." The "pound of flesh" was exacted, freely given, and I have another yet to spare. It has been demonstrated in the wrongs put upon me, that courts can be used to destroy a free press in America as well as in France, Russia, or Austria. After this long siege of imprisonment, I find myself again at work under the banner of LABOR. I know that this is not the land of the free—but the home of the oppressor—and I am not disappointed or dismayed with the trials through which I have passed. I have nothing to regret. The humblest citizen can better afford to endure a wrong than the government under which he lives can afford to inflict that wrong upon him. There is no escaping the Truth.

"The eternal years of God are her's."

## Special Notices.

The Second Annual Convention of the Universal Reform Association will take place on Monday, 10 A. M., Aug. 13th, 1877, at Shawsheen River Grove, for the election of officers and the transaction of other business.

For order of the Committee.

MOSES HULL, Pres.  
 MATTIE SAWYER, Secy

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.

MOSES HULL, PRES.  
 MATTIE SAWYER, SECY.  
 Dr. C. C. York, } Ex. Com.  
 G. W. Keyes, }

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

## New Advertisements.

## TERMS OF ADVERTISING.

ONE COLUMN, ONE WEEK,	\$ 10.00
" TWO WEEKS,	17.00
" ONE MONTH,	25.00
" THREE MONTHS,	30.00
" ONE YEAR,	60.00
HALF COLUMN, ONE WEEK,	6.00
" TWO WEEKS,	10.50
" ONE MONTH,	15.00
" THREE MONTHS,	20.00
" ONE YEAR,	50.00
QUARTER COLUMN, ONE WEEK,	6.00
" TWO WEEKS,	3.50
" ONE MONTH,	9.00
" THREE MONTHS,	15.00
" ONE YEAR,	30.00
EIGHTH COLUMN, ONE WEEK,	2.00
" TWO WEEKS,	3.50
" ONE MONTH,	5.00
" THREE MONTHS,	10.00
" ONE YEAR,	25.00
BUSINESS CARDS, ONE WEEK,	75
AFTERWARDS, PER WEEK,	25

## A Voice to the Afflicted!

HAVING made arrangements for the co-operation of other powerful magnetisers located in this city, I am fully prepared

WITH EVERY HOPE OF SUCCESS.

By virtue of my magnetic powers I have cured  
*Consumption, Rheumatism, Neuralgia,  
 Deafness, Cancer in the Breast,  
 And many other Diseases.*

Nine years of successful clairvoyant practice, has educated me better in Therapeutics than I could have been by any other means. Beside this, my scientific studies have taken such a range as to enable me to SELECT THE BEST FROM ALL SYSTEMS OF MEDICINES, among which are VAPOR BATHS, MEDICATED BATHS, HARMLESS MEDICINES, MAGNETISM, and other natural modes of treatment.

Portland is a beautiful, healthy seaport town of about 35,000 inhabitants centrally located, and of easy access to the country in all directions. Pleasure boats leave the city every fair day for some of the numerous islands that dot the waters along the margin of the ocean. I have made arrangements for good board at low prices and will secure it when required.

TERMS: Treatment per week, \$2.50.. Board included, 8.00.

Examinations and prescriptions given for people at a distance when required. Terms, \$2 with no charge for transportation.

D. W. HULL, M. D.  
 518, Congress street, Portland, Maine.

N. B. Show this to your afflicted neighbor.

Dr. Hull's Instant Relief, for Coughs, Colds, Croup, Asthma, Bronchitis, and all troubles leading to Consumption is the best lung medicine out. Families who have tried it will not dispense with it. Put up in three ounce Bottles. Price 35 cts. per bottle. Address as above.

## Psychometric Character Delineations.

By sending 50 cts. with your photograph, or the photograph of your lover, or anybody's lover to D. W. Hull, 518, Congress street Portland, Me., you will receive by return mail a full description of the important traits of character of the original of the likeness. This will be much more reliable and useful than a phrenological description.

P. S. Persons of honorable intentions of both sexes desirous of being put in correspondence with the opposite sex will be materially assisted by sending photograph with name, age, complexion, etc., accompanied by \$1.00, to the above address.

## Books by Prof. A. Curtis, M. D.

Criticism on all the Popular Systems of Medicine, \$1.50  
 Medical Discussions, \$1.25  
 Theory and Practice of Medicine, \$5.00  
 The Good Old Recorder, \$1.50  
 The Science of Life, \$2.00  
 The Philosophy of Language, Grammar and Composition, \$0.50

These are the most reliable standard works on TRUE Medical Science and Practice.

They are written in language easily understood. The remedies prescribed are so convenient, their preparation and use are so easy, and their action is so safe and successful that even children may learn from those books to prevent or cure nine-tenths of all the diseases that may occur in any place. No family should hesitate to procure them as a life insurance company that will seldom fail.

Hundreds of fathers and mothers consult these alone, and become their own physicians, and thus save health and life, and prevent much suffering and all expenses attending it.

Sent, postpaid, to all parts of the United States, on receipt of the above prices, by P. O. Order, Express or Registered Letter. Address,

A. CURTIS, M. D.,  
 31m3. 231, W. Fourth St. Cincinnati, O.

\$777 is not easily earned in these times, but it can be made in three months by any one of either sex, in any part of the country who is willing to work steadily at the employment that we furnish. \$66 per week in your own town. You need not be away from home over night. You can give your whole time to the work, or only your spare moments. We have agents who are making over \$20 per day. All who engage at once can make money fast. At the present time money cannot be made so easily and rapidly at any other business. It costs nothing to try the business. Terms and outfit free. Address at once, H. HALLETT & Co., Portland, Maine.