

HULL'S CRUCIBLE.

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

Vol. VII.

31 Chapman Street, Boston, For the Week Ending August 25, 1877.

No. 8

Original Poetry.

COMPENSATION.

What though the Desert's wastes I tread,
And hot sands burn my bleeding feet?
When spent day's fierce consuming heat,
The Eastern stars shine o'er my head.
Mid Nature's tamest scenes I dwell,
Flat fields and sluggish streams around;
Yet from the heaven's deep azure ground
I see the mountain cloud-lands swell.
Though far from Ocean's wondrous caves
My little term of life I spend,
When through the leafy lane I wend,
I view the bending cornfield's waves.
O loving Mother, good to all,
Who dost thy gifts on all bestow,
Thy inmost meanings I would know,
And still obey thy gracious call!

FLOWMAN.

Polemics.

FREE-LOVE CONTROVERSY CONTINUED.

[The following is a continuation of the discussion between Stephen Pearl Andrews and Abraham James, as published in *Woodhull and Claflin's Weekly*, in 1874. When this is completed, we may publish still other portions of it which have never as yet been published.—ED.]

Continued from our last.

The free-lover rejoices in any relaxation of civil marriage stringency, any facilitation by legislation of divorce, such as Mr. James desires; but we choose to base our social agitation on the higher law of individual rights, leaving individuals to battle with their legal restrictions as they best may, as the abolitionists chose to do, rather than to agitate for special ameliorations of the condition of the slaves. This is, in fact, the only difference between Mr. James and us *qua* this particular question, of the method of arriving at more practical freedom.

I have said, that as a mere politician or judicial functionary, I might myself be engaged, on the lower ground of expediency and practical necessity, in enacting and enforcing laws which, as a sociological writer and agitator, I should be instigating people to set aside and defy; and I will add, that, in this latter capacity, I might be engaged in vindicating for individuals, or the people, freedom to act in ways which if they did act I should wholly and energetically condemn them upon the still higher ground of transcendental ethics; and I hold still further that any one who cannot understand and adjust himself to all these complexities is incompetent to be integrally a sociologist.

Now, fortunately, the sociologico-ethical doctrine, that which scientifically defines the rights of individuals, reciprocally, in their mutual relations, sexual and otherwise, is merely a doctrine regulating reciprocity, and is not binding on the conscience of the other party the moment the reciprocity fails; and that moment the advocate of the doctrine is free to fall back upon the lower law and fight it out there; although, as a magnanimous policy, he may think it best not to avail himself of his privilege—as in political economy the free-trader is only bound by his principles, on grounds of justice and equity to inaugurate free trade with nations who will reciprocate, but he may, as magnanimity or far-reaching expediency, deem it best not to stop there.

As regards all the rest of mankind, they have no right whatever under this doctrine, "which white men are bound to respect." I deem it magnanimous or educationally expedient to recognize as free-lovers, and to agitate in behalf of those who are only half born into the doctrine; but they have no claims on my conscience to do so. Apart from this compact of equitable amity with a handful of people who are morally and intellectually competent to appre-

ciate a scientific gauge of equity, I am just as free, in conscience, if I deem it expedient, as the veriest old fogey, to help in the suppression of every deviation from the rigors of the law or of Mrs. Grundy. I am not, in other words, under any conscientious inability to behave as a good citizen on the lower politico-civic ground. But I deem the new doctrine so infinitely better, so fast as the world can be brought to regulate its conduct by a scientific principle, instead of force, that as an agitator for the higher truth the mere legislation of the hour takes no rank in comparison; and if I find myself entangled in the meshes of the contradiction, I must take my risks and fight it through according to the circumstances of the individual case.

But it seems to me a pity that Mr. James with such a meaning of marriage should never notify his readers when he passes to and fro, between it and the common vulgar idea of statute marriage; the confusion, so induced, sometimes seeming to make of his writings a brilliant kaleidoscope of mysticism, instead of a body of intelligible instruction. For example, take this sentence: "Thus your doctrine has both a negative or implicit force, as addressed to the making marriage free by progressively enlarging the grounds for divorce; and a positive or explicit force, as addressed to the making love free, by denying its essential subordination to marriage."

The word marriage is here used in two senses as if they were one; first, in the ordinary sense, and second, to mean the true rational adjustment of the relations of love; and it is significant that the first (at least as a factor) with society (meaning the highest ideal well-being and true order of society), and then with God, the ideal personal author of this system of true order, that Mr. James supposes the free-lovers to be in revolt (in addition to their revolt in which he concurs, against the outward restrictions of enforced marriage in the lower sense).

The only solution I can think of (at first I could think of none) of this seemingly gratuitously assumption is this: Free-lovers do often speak of their relative contempt for marriage as compared with the claims of genuine affection, and Mr. James having the fixed idea in his mind of marriage in the higher sense, as the permanent meaning of the word, has attributed to them a meaning which he would have had, had he used similar language. But he should know that they are not piping in the high transcendental key in which he habitually sings or talks. Pope puts into the mouth of Eloise the following startling words (Pope's Poetical Works, vol. i., p. 125):

How oft, when pressed to marriage, have I said,
Curse on all laws but those which love has made!
Love, free as air, at sight of human ties,
Spreads his light wings and in a moment flies.
Let wealth, let honor, wait the wedded dame,
August her deed and sacred be her name;
Before true passion all those views remove;
Fame, wealth and! What are you to love?
The jealous God when we profane his fires,
Those restless passions in revenge inspires
And bids them make mistaken mortals groan,
Who seek in love for aught but love alone.
Should at my feet the world's great Master fall,
Himself, his throne, his world, I'd scorn them all,
Not Caesar's empress would I deign to prove,
No, make me mistress to the man I love,
If there be yet another name more free,
More fond than mistress, make me that to thee!
O happy state! when souls each other draw,
When love is liberty and nature law!
All then is full, possessing one possession,
No craving void left aching in the breast,
E'en thought meets thought ere from the lips it part,
And each warm wish springs mutual from the heart.
This sure is bliss (if bliss on earth there be),
And once the lot of Abelard and me.

The most exalted pythones of free love of our day has never said more or gone farther than this; and yet a few

pages farther on in this poem, this same rebel against marriage in the lower sense, as by the laws of man, is found struggling desperately with her own sense of right in the higher court of conscience; or as related to ethical truth which, with her, held the form of obedience to God. Read the following in this vein?

Ah wretch! believe the spouse of God in vain,
Confess within the slave of love and man.
Assist me, Heaven! but whence arose that prayer?
Sprung it from piety, or from despair?
E'en here, where frozen charity retires,
Love finds an altar for forbidden fires.
I ought to grieve, but cannot as I ought;
I mourn the lover, not lament the fault;
I view my crime, but kindle with the view,
Repent old pleasures and solicit new;
Now turned to Heaven I weep my past offense,
Now think of thee and curse my innocence.
Of all afflictions taught a lover yet,
'Tis sure the hardest science to forget!
How shall I love the sin, yet keep the sense,
And love the offender, yet detest the offense?
How the dear object from the crime remove,
Or how distinguish penitence from love?
Unequal task! a passion to resign
For hearts so touched, so pierced, so lost as mine.
Ere such a soul regains its peaceful state,
How often must it love, how often hate?
How often hope, despair, resent, forget,
Conceal, disdain—do all things but regret!
But let heaven seize it, all at once 'tis fired;
Not touched, but wrapt, not weakened but inspired!
O come! O teach me Nature to subdue,
Renounce my love, my life, myself, and you,
And with God alone, for he
Alone can rival, can succeed to thee.

Nobody can, in fact, escape his own worship of the Most High. I prefer this to the term God, as equally orthodox and less implicated with existing dogma. The Most High of Eloise was the Catholic conception of a personal God. The Most High of Mr. James is a perfect law, ultimating in a perfect ideal social adjustment which he sometimes calls God; and the element of deference to this perfect law in the settlement of our love affairs is what he calls marriage, as the counterparting and major element in this question, as compared with mere love. No free-lover has ever denied this, because hitherto they have not been called, as a body, even to consider the subject. Individually, these cases of conscience are arising among them every day; and if Mr. James will write so that they can understand him, I will venture to say that he can find no other public so ready to accept, gratefully, any ethical solutions he can furnish them.

What Mr. James supposes is, that they are a body of people who are the Most High, or highest conception and object of devotion to their own appetite, and passional indulgences. When this was put in the form of an accusation, I resented it as gross slander. Reduced to the proportions of an honest misapprehensions, I hasten, to do my best, by a laborious effort, to remove it, and I assure Mr. James that I know no such class of people as he conceives of, under the name free-lovers. They are, indeed as I know them, among those farthest removed from this description. They consist, on the contrary, in a great measure, of idealists, of a weak passional nature, and who, for that reason, could not bear the yoke of matrimony; of benevolent, kindly people who have witnessed the misery of others in that relation until their natures revolted; and of speculative thinkers who have solved or are trying to solve the problem of the social relations; and it is on these grounds that they are gradually, and just now pretty deeply, imbuing the whole public mind.

What Mr. James calls, in one way, society, in another, the social spirit, again God's life in my spirit, and finally God, is just as important and just as paramount in my view as in his; though I may not always choose to adopt any

of these modes of expression, and may, at times, rather speak of my own higher and lower nature, instead. I do not, however, object, if he does not insist, and seek to impose a special form of expression of a thought otherwise essentially the same. The fact that this higher life is mine, does not deny the fact that it is yours also, and I only insist on freedom of expression; and the distinction between our nature and ourselves has a mystical seeming which I might choose to avoid. With a right adjustment of the technicalities of expression, I presume, however, that there is no difference here between Mr. James and myself.

What he says of suffering is wholly good or monstrously bad, according to the farther exposition it might have, and it would take me too far away from my present purpose to follow him. I simply reserve, as the lawyers, my bill of exceptions. I will, however, confess that I am not conscious of sweating so hard, spiritually, over the effort to be good as Mr. James deems it requisite; and either that I never get to be so good as his ideal good man is, or else that it comes more natural to me. Perhaps I was sanctified somewhat earlier, and have forgotten my growing pains.

Yes, I do hold that our appetites and passions are a direct divine boon to us, etc., which Mr. James denies with all his heart; and yet I hold all this in that larger sense that has all Mr. James's distinctions within it—as Col. Benton said of a certain bill in Congress, that it had “a stump speech in the belly of it.” I affirm every one of his affirmations, in spirit, if not in terms, and only negate his negations.

I think it only fair, as between ourselves, that my comments should immediately follow Mr. James' text. I should regret that this course renders it necessary to break Mr. James' letter in the middle, on account of the length of the two things, except for the fact that here the nature of the discussion changes, offering a favorable point of division, so that the subject will be continued next week. Mr. James proceeds, after the preparation here made, to characterize free love, philosophically, as free hell, and the consideration of this postulate will next demand our attention.

MONEY.

BY B. FRANKLIN CLARK, M. D.

The contraction of money is the cause of hard-times and strikes, for “whatsoever a man soweth, that shall he also reap.”

Why are there twenty times more failures now than in 1865? Ans. Because there is less money in circulation.

Why is France prosperous and Germany suffering? Ans. Because France is increasing her money and Germany decreasing hers.

Why was England so very prosperous from 1797 to 1815, during 18 years of war with Napoleon? Ans. Because she suspended specie payments and had more paper money in circulation. When were the times the hardest in England that were ever known there? Ans. During the resumption of specie payment.

When were the times the best in this country and in every other country? Ans. When they had the most good paper money in circulation. How does the aristocracy enslave the democracy? Ans. By making coin the only basis for paper money.

Why is interest now two per cent. in New York, and money idle in the banks, and fifteen per cent. in the South and West, and scarce at that? Ans. Because the forced contraction of money paralyzes business, and produces a sickly stupor all over the nation.

Of what use is the Republican party since it has contracted the currency and paralyzed business? Of what use is the Democratic party since its leaders are committed to the same policy?

Of what use are the National Banks, since their money is based on a poor quality of other paper money? Why should the people uphold these institutions by voting for politicians, lawyers and bankers, who do nothing but cheat the people?

Would it not be better to have representatives out of their own ranks?

Is it not a suspicious circumstance for a man to ask for an office? Do not nearly all office-holders steal the people's money?

When will we see the hardest times? Ans. When we arrive at specie payments.

Should a legislator be allowed to vote on any matter in which he has a personal interest?

Should an office-holder be allowed to be corrupted by fees for his services?

What is the first principle to secure prosperity in business? Ans. Freedom in banking—a plenty of good paper money.

Money in circulation, Sept. 1, 1865, \$2,192,395,527
“ Nov. 1, 1873, 631,488,676

Reduction in eight years, \$1,561,906,851

This caused the panic of 1873. We sacrificed millions of dollars and millions of men for this government, and now the government is sacrificing us to a few individuals that monopolize the money of the country, so that they can buy the people's property at their own price. This creates masters and slaves, and the rich own the poor here as in England. We are now in our infancy, celebrating our Centennial. Give us the age of England, or one-half of it, or one-fourth or one-tenth, under this state of things, and we are ruined, utterly, entirely, and just as much slaves to the rich as the negro ever was to the white man.

Did we fight the rebellion for this—to be made slaves? And if this is the best the government can do for us, it has failed, and is of no use to us. But it has become a curse instead of a blessing.

Contraction stopped credit, production and consumption, for a beggar cannot consume much if he cannot get it, but he would be a good customer for the luxuries of life if he had work and good pay.

The interest (gold) on the public debt June 1876 was \$94,684,269. State, municipal and corporation debts as much more, nearly all to abroad. Seven thousand million dollars have been paid here for taxes in ten years.

What is a government good for if in such a country as this, with all its material resources and vast extent, if it cannot prevent a large part of its people from the distress of a want of work and of bread.

Specie payment promises something impossible. Government cannot control gold any more than it can any other merchandise.

In 1865 we had \$60 per head. In 1880 we will have only \$9 per head.—*Crucible*, Oct. 7, 1876.

After the first of Jan. 1879, and the redemption of greenbacks promised at that time, there will be no legal tender money but gold, and those who cannot produce gold to pay debts will be sold out. No money will be lawful at sheriff's sales but gold. Farms and houses and goods will be sold for a song. There is a good time coming for those who own gold or mortgages. There is a time of ruin coming for those who owe debts.—*Irish World*.

In proportion as we pay our National debt in specie, we contract our currency and there needs no better evidence of it than a reference to the history of the past, and in proportion as we contract our currency we clog up the wheels of our industries. In 1865 we had over two billions of currency. Now we have but a little over six hundred millions or about one third as much, with ten millions larger population than we then had. From 1864 to 1869 the time that we had the greatest inflation, “more cotton spindles were put in operation, more iron furnaces erected, more bars rolled, more steel made, more coal and copper mined, more petroleum collected, more lumber sawed and hewn, more houses and shops constructed, more manufactories of various kinds started, than during any equal period in the history of the country.”—*Crucible*, Oct. 28, 1876.

We are not only approaching “hard pan,” but “hard bread,” “hard beds,” “hard clothes, and “hard times.” The more “hard pan” the less money, the less money the more failures—the more people thrown out of employment; the more persons thrown out of employment, the more tramps, courtizans, thieves, pick-pockets and other kinds of criminals.

There were only 379 members of the 43rd Congress, which passed the Specie Resumption Act; 189 or one half of all were bankers. These 189 bankers resolved that we who labor should pay them (the 189 bankers) the price of

their bonds in gold, which we do not possess and which we cannot get only as we buy it from them and pay them their price for it. This is rare fun for the 189 and their fellow robbers, but, as the frogs said to the boys who were stoning them, “it's death to us.”

On the 3d of January, 1867, Judge Kelley of Pennsylvania addressing the House of Representatives, said:—

“The experiment, if attempted as a means of hastening specie payment, will prove a failure, but not a harmless one. It will be fatal to the prospects of a majority of the business men of this generation, and strip the frugal laboring people of the country of the small, but hard-earned sums they have deposited in savings bank or invested in Government securities. It will make money scarce and employment uncertain, the object is to reduce amount of that which in every part of our country and for the hundreds of thousands of millions of dollars of domestic trade, is money, and to increase its purchasing power; and by thus upsetting values it will paralyze trade, suspend production, and deprive industry of employment. It will make the money of the rich man more valuable, and deprive the poor man of his entire capital, the value of his labor by depriving him of employment. Its first effect will be to increase the rate of interest, and diminish the rate of wages and its final effect wide-spread bankruptcy, and a more protracted suspension of specie payments.”

Was ever a prediction more literally fulfilled? And what is the remedy offered for the oppressed condition of the country? Simply *similia similibus curantur*, only on a terrific scale. They would cure a little dog bite by a big dog bite, and if that fails repeat the dose.

If this is the philosophy that is to govern our politicians there is no hope for us. For the more we suffer from the evils of contraction the more we should have the remedy of more contraction applied.

ACCUMULATION THROUGH INTEREST.

Hon. Morton C. Hunter, member of Congress from the eighth Indiana district, recently delivered a speech in which he expressed his opinion that the high rates of interest which prevail are at the bottom of all our financial troubles. He believes the power of money to accumulate interest is an important subject that is not thoroughly understood by our people, and to illustrate he gives an example where the note is renewed at the end of each year and the interest included within it. One dollar loaned one hundred years with interest compounded each year, would produce the following results:

1 per cent	would amount to	\$2 75
3 per cent		19 25
6 per cent		340 00
10 per cent		13,809 00
12 per cent		84,675 00
15 per cent		1,174,405 00
18 per cent		15,145,007 00
24 per cent		2,551,799,404 00

If the loans were renewed every four or six months, instead of once a year, the increase would be much larger than the above figures show.

Most persons, without giving the subject reflection, suppose that money at 6 per cent. thus loaned would only be six times more in amount than when loaned at 1 per cent. But the figures show that it amounts to over one hundred and twenty-three times as much. And when loaned at ten per cent. instead of being ten times more than when loaned at one per cent., we find it amounts to more than five thousand times that amount, and over forty times as much as when loaned at six per cent. And when loaned at twelve per cent., which is one per cent. a month, the usual rate paid in Indiana and other Western States, instead of it being only twelve times as much as when loaned at one per cent., we find it over thirty thousand times that amount, and about two hundred and fifty times as much as when loaned at six per cent. And as we increase the percentage the increase in the amount is much more; in fact, the increase is so great, that its results are not only astounding but alarming. For at twenty-four per cent. the interest, instead of being twenty-four times greater than one per cent., amounts to near a thousand million times more.—*Weekly Finance Report*, Mar. 22, 1876.

Shall We See the Loved Ones?

BY EN QUAD.

When we leave this world of sorrow;
When our fitful breath has fled;
When our little span is ended,
And we're numbered with the dead;

When we're wafted o'er the river,
To the bright, celestial shore,
Where "the wicked cease from troubling,"
And the weary sigh no more;

Will our loved ones gather round us;
Shall we see their faces bright;
Feel their loving arms embrace us,
While they greet us with delight?

Shall we hear their anthems, ringing
In a chorus, deep and grand;
As we near the sunlit precincts
Of that far off, summer-land?

Or, because, in far off Eden,
Adam sinned against the light;
Shall we hear the dreaded sentence:
"Doomed to everlasting night?"

If our father or our mother
Gave us passions strong and deep;
With spirits bad, to darkness doomed,
Must we ever sit and weep?

Will that God who feeds the sparrows;
Clothes the lilies of the field;
To a hell of countless horrors,
His poor, trusting children yield,

Just because we claim for reason—
God's best gift to thinking man—
Right to act and think with freedom—
His great scheme of life to scan?

Our God is just; our God is true,
And He loves His children well:
Then, onward press, and fight for truth—
Strike, oh, strike on freedom's bell.

Then, when this fitful journey's done;
When our armor's laid aside;
We'll hail with joy, life's setting sun,
And gently o'er the river glide.

And passing through those jasper gates,
Into the sunlit summer-land;
We'll greet the friends we've loved so well,
And join, with them, the angel band.

"What Good Has Spiritualism Done?"

To the readers of the CRUCIBLE:

The question is often asked what good has Spiritualism done? Has it found stolen property? Has it fed the starving poor? My answer is, yes. I could relate instances of this kind, but time and space will not permit.

But I will relate one instance which transpired several years ago in the town of Leominster, where I used to live. A gentleman whose name I shall omit knowing he would not like to have his name used as he is a member of the Baptist church, this gentleman was a farmer, and one day he was walking in his pasture with another gentleman and while he was busily talking with his friend, by some unknown cause lost his pocket-book containing, if my memory serves me right, 300 dollars. Now this gentleman called on an uncle of mine, who was one of his neighbors at the time, to get some advice as to what he should do about it. My uncle, being a Spiritualist, advised him to go and see some medium who told where lost property could be found. Now, this gentleman also called on an old lady, who was a friend of mine, and who was also a believer of the Spiritual Philosophy; and she told him of a medium in Boston, who was a very good seer, but whose name I have forgotten. So the gentleman went to see him. He said, "I have had my pocket-book stolen and I came to see if you could tell me where it can be found." "The medium said," you have not had it stolen from you,

but you lost it in your pasture when you was talking with your friend and he described out the spot where he would find it and then said "it is God's truth and if you will go to the spot, the spirit says, you will find it." He went as directed and found it as the medium had told him.

Now, friends, I could relate a number of instances of this kind, to prove what good Spiritualism has done, in this way, but I feel that this is sufficient. But some one says, "if spirits can do this why can they not tell me where I can find a few thousands?" My answer is, that spirits who have developed, always work for our highest good. But, the question, is, "what good has Spiritualism done?" In order to give a clear answer I must refer to some of the events of my life as a spiritualist and medium. Though not having been a public medium, my experience has been broader, perhaps, than some of you have had. But I will only refer to two incidents of my life, which may answer the question. Some eight years ago I became a medium, but previous to that time I was in very poor health, having had my lungs poisoned by a mineral I had to use while laboring at my trade, which was comb-making; my Indian friend, who is one of my spirit guides, came to my relief and cured me, for which I feel very grateful. This Indian gave his name as Red Jacket. This, to me, answers the question, "what good has Spiritualism done?" But, it has done more than this. It has given consolation to many a wounded soul, who has lost a friend, or thought they had, and it has given strength and encouragement to many a sufferer, the blind have been made to see, the deaf to hear, the lame to walk, has saved many from a drunkard's grave. Now, my friends, I know whereof I speak having seen all this, and, I have had the experience last referred to, which was an inherited condition, but thanks to the angel world, and especially to my angel mother, who passed

old, who is constantly watching over me and guiding my foot-steps from day to day, by the help of my Indian friends. Now, my friends, Spiritualism to me is a beautiful philosophy, and without its teachings I would be very unhappy; there is not a day goes by that I do not realize that my angel friends are with me. I have walked and talked with them.

Yours for truth.

D. G. PALMER.

Declaration of Principles.

BY ALFRED B. WESTRUP, SEC. OF THE EQUITY INSTITUTE, BOSTON, MASS.

To this Association, whose avowed object is to provide Equitable Exchange, by sincere and faithful associative effort, I hereby inditcate what, to me, seems to be the reasons which inspire our action, and the principles that will lead to success.

Believing the free exchange of service or labor products to be a right antecedent to, and independent of, government, we deny the right of the State to interfere, and hereby demand the repeal of all laws which make banking a class privilege, and exempts it from that competition which reduces the wages and increases the hours of service; that since the State owns no wealth, to speak of, it cannot issue money (a representative of wealth) sufficient for the wants of trade. When therefore it assumes the sole right to furnish the circulating medium, and protects that medium against all competition, it commits an act of usurpation that is indefensible upon any grounds whatever, and is high time for the industrial classes to organize for their own protection. The present system of exchange, which is the growth of centuries, is not so much the fault of individuals, implicated in the great wrong thus perpetrated against labor, as the result of the acknowledged universally prevailing ig-

norance of the laws of value, nature and office of money, and hence what constitutes an equivalent exchange.

The present system makes cheating lucrative and honorable, most of all to rob the weak and defenseless. A civilization based upon such a system should be called "civilized cannibalism," a sufficient commentary upon which, is the present wide-spread and increasing poverty of the producing classes.

Awakened by a sense of duty to ourselves and to our children, and believing it incumbent upon all good men and women to promote peace by dealing justly, our first business is to learn, in what honesty consists.

For three hundred years the popular Church has taught a code of morals which ignores the claims of labor, panders to a vulgar pride and is recreant to the plainest teachings of its own bible. Its institutions of learning, though profound in letters, masters of rhetoric, and bestows degrees, are yet so ignorant that they know nothing of equity, and have still to learn that by taking interest they side with robbery and injustice. As we hope for nothing from organized theology, neither do we expect anything of the State. How can the dawn of Right appear while prevailing wrong perpetuates its own existence by compulsory tribute? The State is the enemy, not the friend of progress; government is imperialism protecting the rich and oppressing the poor; originating in brute force it still exists as a menace to reformers and to maintain the unrighteous claims of privilege. Therefore we favor the abolition of the State to the extent that it interferes with the unrestricted liberty to create and exchange the products of our labor.

That so far as fearing these institutions, we have no favors to ask or homage to grant, priest or potentate, principality or power that does not base itself on Right. That the highest conceivable duty that devolves upon the individual is unflinchingly to stand for the right and oppose the wrong in every form and from every quarter—to "cry aloud and spare not!"

Right is Might, and Might will make it Right. Therefore, regarding the profit system, with its basis Usury as the prolific source of the inequality of wealth, and therefore of human misery, we seek its overthrow, not by legal enactments, but by their repeal, not by brute force, but by the logic of Equal Rights; not by a leveling division of property, but by competition, the effectual means which nature has furnished, but which man has rendered inoperative through restrictive laws. Hence we believe in free money, free trade and free land. That Nature should be dependent upon the fickle will, finite wisdom, and puny arm of man, for the fulfilment of her great designs, is but an illustration of the folly of his attempt to govern.

Nature indicates the way by prevailing tendencies in the individual when left free to supply the wants of his nature, and will dethrone all usurpers of her prerogatives ere she grants an enduring peace.

That "man is prone to evil as the sparks fly upwards," is a libel, and when left free to act will be governed by natural law—then may we hope for a free civilization, that period in the world's history when—

"Simple truth with mighty breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries.
Then shall the reign of right come once on earth;
And starting fresh as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent like some holy thing."

Correspondence.

Reformers, Rally Around the "Crucible."

Brother and Sister Reformers: Have you read the appeals in the few last numbers of the CRUCIBLE, asking for its dues? Readers are you in debt to this true, firm friend? Let not the sun set once again on thy indebtedness. Although its morrow's rising beams shine on an old coat or old dress, its rays will glorify a nobler man or woman with a freer conscience, and the sweet thought that an important duty has been faithfully performed. And it is a very important duty that lovers of freedom should support this brave, bold promulgator of truth. How can we afford to do without it? Where is there another paper which dares, under all circumstances, and at whatever cost to tell the plain truth on any and every subject? Dear, bold CRUCIBLE, ever unflinching and true, thy starvation and death must put the blush of shame on the cheek of every man or woman who dares to say "my soul is my own, and I will never sell it to madam Grundy."

This is my "Declaration of Independence," and I repeat it, "my soul is my own and I will not sacrifice one mite of its conscience for popular favor." Hull's CRUCIBLE is the only paper that will entirely support me, or you, dear reader, in this declaration; and today, I send my subscription, which I earned at the wash tub. I can live on dry bread with some of Vineland's plenteous fruit, but I can't afford to do without the CRUCIBLE; Speaking of madam Grundy, reminds me of a case just in point. I have taken to my home and heart a dear lovely girl of sweet sixteen, to whose dying mother I made a sacred promise. That mother has been persecuted because she had been true to pure love by living with her lover, without legal marriage, and her dying request was, "Oh, keep my beloved daughter mid the influences of radical spiritualism. That daughter, with the help of my sister associate shall be in a home which is blessed by the CRUCIBLE. Reader do thy duty.

Faithfully your friend,

SADA BAILEY.

Vineland, Aug. 19th, 1877.

Early Persecutions Of Free Lovers.

BY J. H. COOK.

TO LEO MILLER: Dear Brother: "The righteous are as bold as a Leo!"—I am pressed and impressed to send you a few words of appreciation and sympathy (money I have none) from the abundance of my memory and experience.

I had much of your experience more peril, and fewer sympathizers, twenty-two years ago. Deserted by all but five of my forty pretended friends, and mobbed and driven out of doors and my life sought by the vile tools of a Christian(?) Church, a spirit said to me: "The world must be saved by the means it hates. If the hatred I have incurred by my outspoken defense of unpopular truth be a measure of saving power, then my life has been worth something. From my Mss. of detail, never published, I extract a few facts to give you a clue to the "time that tried men's souls."

In the spring of 1854, I met C, a stranger. We mutually and spontaneously loved, and

believing it was *our* business, began to live together without the world's license. After a year of trials and persecutions, we found our way to C. in Wisconsin where there were about forty who had declared themselves in favor of social freedom. We and several others had been induced to go there as a place of refuge, by a noted Spiritualist, who forsook us in the hour of peril.

On the 19th, of May, 1855, C. and I were rudely arrested, upon the false affidavit of a lecherous Deacon, hurried through the streets a law officer, when for two hours we were insulted by the foulest language of the lewd loafers that surrounded us. The intention was to shut us up in jail supposing we could get no bail, and make us an example, and "break up the nest of vile free lovers." An Indignation Meeting had been called and the streets were full of our enemies from the country around, who looked as though they wanted to hang us right up. Our (?) folks, were in a panic, and some, virtually, whispered "white lips: the foe! they come! they come!"

The outcome of the indignation meeting, inflamed by the harangue of a minister, was a mob of men, women and boys led on by the aforesaid Deacon, entering every house in search of a woman sixty years old (who had been simply reported to be a free lover,) among us on a visit. Their purpose was to tar and feather her! I apprehended it and assisted her to escape. Had we not been under bail, we too might have been tarred and feathered, or been roughly treated.

On the day of our examination the streets were full, the office packed and surrounded by evil-eyed men, full of whiskey, tobacco and lust. In the centre of this crowd we sat all day to be insulted and misrepresented by three low lawyers and false witnesses, who could not and did not prove anything against us. Our lawyer fully cleared us. Like you, I made a speech and "rolled back the tide of many friends; but the multitude, thereby said, in spirit, "Crucify" them! Crucify them! and we were, illegally bound over to court.

I got bail and when court sat no one appeared against us. Afterwards the doors and windows of the house in which we slept were smashed to peices twice at midnight by a mob of lecherous loafers set on by the church. We had to flee under the cover of night, so they could not find us. I was struck and hurt by one man. "Romans betrayed Rome" and our friends betrayed us—all but five—to save their persons, property, reputation. Thus in great peril we had to go away to save our lives.

So you see, I can appreciate such souls as yours, and Mose's and Mattie's and all who seek to know and live the truth.

Interesting Facts.

The number of seeds of wheat in one pound is 10,500.

The number of seeds in one pound of barley is 15,400.

The number of seeds in one pound of oats is 20,000.

The number of seeds in one pound of buckwheat is 25,000.

The number of seeds in one pound of rye is 23,000.

The number of seeds in one pound of red clover is 249,600.

The number of seeds in one pound of white clover is 686,400.

Hull's Crucible.

MOSES HULL,

MATTIE SAWYER,

Conductors.

D. W. HULL.

Boston, Saturday, Aug. 25, 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.

A CHANCE IN THE PROGRAMME.

Our readers have probably got tired of hearing us say, or seeing in print, that we must be relieved from a part of our duties. We are worked down and yet we have done nothing well; "too many irons in the fire." We have had no time to read or write; not half of our exchanges are even opened. Under the pressure, which fell more severely on Mattie than on myself, her health has given way and ours was fast going.

As a last resort, we have been compelled to lease our Printing Office out to a good, thorough mechanic, and give him the job of doing the work on the *CRUCIBLE*. We have removed, the editorial room, the counting room and bookstore to the basement of our residence, 31 Chapman Street, where some one will always be found to transact any business connected with the *CRUCIBLE*.

The editorial department of the *CRUCIBLE* has never had the attention it deserves; now we hope to make it give "no uncertain sound." The book business, lecturing, writing and other such work will receive a far greater share of our personal attention than during the past four years. Our sole object is to throw ourselves wholly into the work of reform.

It will take us two or three weeks to get straightened around, then we shall buckle the armor on anew and, we trust, work more effectually than ever before. Could our friends be induced to rally around the *CRUCIBLE* a little more, we should soon have fair sailing and would make a paper that would not only furnish spiritual and mental food for reformers, but would fire such broadsides into the rank and file of the opposition as would cause them to quail before us. O, for one opportunity to make such a paper as the world needs!

Believing the angels have guided in the present, as in the past moves, we humbly ask their help in the future; and launch this number of our dear little paper from our home.

M. H.

The Finale.

Our Camp meeting is at last numbered with the things of the past, and opportunity is afforded for "rest and refreshments." As we look back over its work, we feel to say, as another is represented as saying of His work, "it is very good." More perfect harmony we never saw at any meeting. All seemed interested; all intent on work. Our audiences, especially on Sundays, were large. The last Sunday the audience was estimated at from three thousand to eight thousand. We should say forty-five hundred.

We never listened to speaking that averaged as well. Every discourse, with, perhaps, one exception, was right to the point. Strangers came out and listened as for dear life.

Last Sunday, after a conference at 9 o'clock, A. M., and music by Master's National Band, Mattie opened the regular services with an elegant and logical discourse on "Compensation." This was followed by a discourse by Stephen Pearl Andrews, on his *Universological Science*. After an hour's intermission, Leo Miller gave a thoroughly sound discourse on Love and Marriage. He was followed by Dr. Severance, who discoursed on the "Divine Republic." As she described the Republic which is to be, many of us felt in our hearts that we longed to be there.

It was our turn next. We put in the time to the best possible advantage, discoursing on the reasons for believing our present marriage system to be one of slavery, ending in every ill afflicting humanity.

At night, though we were thoroughly tired, a conference was called, which proved interesting. About the close of the conference, Leo Miller arose and said he had somewhat to say. After a few preliminary remarks, he presented to the proprietors of the *CRUCIBLE*, on behalf of its friends, an envelope containing \$26.00. When we realized that the most of it was made up by those who had but "the widow's mite," we were more grateful for the help than could have been possible under other circumstances.

On Monday night, the last of the meeting we had another service, devoted mostly to nonsense. We find such meetings of much benefit to the people, and shall make them an important feature in coming Camp meetings.

The Universal Reform Association held its annual meeting, and improved its Constitution, and elected its officers. Many of its old officers were retained in office. A report of this may reach our readers through the Secretary's pen.

Now we are off to Lake Pleasant Camp-meeting. No time for writing and editing. Will return early next week and look after business.

M. H.

EXTRAVAGANCES OF RELIGION.

(Continued).

OPPOSITION TO SCIENCE.

The most imposing and cowardly enemy science has ever encountered has been religion. "It scientific theories were ever discussed," says Lecky, (*Rationalism in Europe*, vol. i. p. 271), "it was simply with a view of elucidating some theological question, and the controversy was entirely governed by the existing notions of inspiration." "But if science failed to establish any theological tenet it was banished from the controversy. In a paper published in the

Popular Science Monthly for Feb., and Mar., 1876, by Andrew White, we have a very complete but brief history of the warfare between science and Religion. From this paper it appears that the warfare waged by religion upon science began as early as the time of Eusebius, and we all know that the battle has not yet ceased, although religion has been defeated at every encounter.

The doctrine of antipodes of the earth was advocated at intervals from the time of Cosmos, in the sixth century till demonstrated by Columbus in the 15th, century. In the 14th, century Cecco d'Ascoli an old man of seventy years was burned alive for teaching it. A century after, just before the time of Columbus, the theologian Tostatus proved by the following syllogism that there could not be another side to our earth.

"The apostles were commanded to go into all the world and preach the gospel to every creature:"

"They did not go to any such part of the world as the antipodes; they did not preach to any creatures there."

"Ergo, no Antipodes exist." But Columbus demonstrated that there were antipodes to our earth, notwithstanding Tostatus' syllogism.

In 1543 Copernicus published a book on the heliocentricity of the earth, the religion of the day, having made our earth the centre of the universe. Fortunately for the author that the book did not appear until the very day of his death; for it was not till thirty years after that a friend dared to write on his tombstone a memorial of his recovery. Doubtless our Protestant friends will be anxious to place all this fault on the shoulders of their Catholic neighbors, but it shall not remain there. Martin Luther, in his *Table Talk*, said:

"People gave ear to an upstart astrologer, who strove to show that the earth revolves, not the heavens, or the firmament, the sun and the moon. Whoever wishes to appear clever must devise some new system which of all systems is, of course, the very best. This fool wishes to revise the entire science of astronomy. But Sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth."

Melancthon in his treatise, "Enita Doctrinæ Physicæ," says:

"The eyes are witnesses that the heavens revolve in the space of twenty-four hours. But certain men either from the love of vanity, or to make a display of ingenuity concluded that the earth moves; and they maintain that neither the eighth sphere nor the sun revolves * * * Now it is a want of honesty and decency to assist such notions publicly and the example is pernicious. It is the part of a good mind to accept the truth as revealed by God, and to acquiesce in it.

But a champion soon appeared in the person of Giordano Bruno, who paid the penalty of his boldness by being burned at the stake, and his ashes scattered to the winds. But within ten years of his death Galileo turns his telescope on the heavens and establishes the Copernican theory. This champion had to contend against the invectives so commonly used—"Infidel" and "Atheist," and a more formidable weapon could not be used. One had better be out of the world than to be obnoxious to such a charge. When it was announced that Galileo's telescope had revealed the four satellites of Jupiter, Father Clavius declared that "men had to

make an instrument that would create them." Finally for this offence Galileo was imprisoned and subsequently he was forced to recant on his knees, as follows:

"I Galileo, being in my seventieth year, being a prisoner and on my knees, and before your eminences, and having before my eyes the Holy Gospel, which I touch with my hands, abjure, curse, and detest the error and heresy of the movement of the earth."

After Galileo Campanella seven times underwent torture for the same heresy, and Kepler was abused, ridiculed and imprisoned for the improvements he made on the Copernican system. Even as late as 1826 when a great multitude assembled at Thorn to celebrate the three-hundredth anniversary of Copernicus, no priest could be found to officiate at the services.

In the beginning of the fourteenth century Andreas Vesalius the founder of the science of Anatomy made his appearance. He was even accused of cutting up live men in his eagerness for subjects for dissection. He was driven out from men and finally while on a pilgrimage to the Holy Land to atone for his sin, he was shipwrecked, and lost his life.

The arguments made against vaccination were curious. It was declared that Job's disease was probably small-pox and that he had undoubtedly been inoculated by the devil, that diseases are sent by Providence as a punishment for sin, and that the proposed attempts to prevent diseases was a "diabolical operation." In 1798, there was an anti-vaccine society formed by physicians and clergymen, which came upon the people to suppress it as "bidding defiance to heaven itself—even to the will of God," and they even went so far as to declare that "the law of God prohibits the practice."

There was a like opposition by the clergy everywhere to chloroform. They declared that it was impious if not blasphemous, and an attempt to avoid one part of the primal curse on woman.

About the middle of the eighteenth century Buffan published his geological views which are now known to be perfectly accurate. But immediately the theological faculty of the Sorbonne dragged him from his high position, forced him to recant and publish his recantation. This opposition has only just ceased and there are many clergymen as opposed to it as were the contemporaries of Buffan. They even used the fossil bones of the mammoth and great lizzard as evidence to prove that there were giants before the flood. The common invectives such as "Infidelity," "Atheism," "dark art," "infernal artillery," etc., were used.

The opposition waged against the art of printing, was little less fearful. Previous to the invention of this art, all duplicates of books were produced by transcribers. When Faust invented the press it was called the "Devil's Printing Machine," and when he produced in so short a time so many copies of the Bible they alleged that the devil and John Faustus had gone into partnership, and the latter was put in prison. In Russia people were prevented from raising potatoes, simply because there was no scripture for it, and fanning mills were forbidden in Scotland simply because the Bible said "the wind bloweth where it listeth." As Satan was "prince and power of the air," it was supposed that the inventor had leagued

with that dignitary, and people were prevented from "raising the devil's wind" under penalty of excommunication. Railroads and telegraphs were denounced as "heralds of the Anti-Christ." And even in the war of the Revolution, clergymen were found on the other side of the question as they were of the slavery question. They found texts of scripture to support them. "The powers that be, were ordained of God," "Whosoever resisteth the powers resisteth God," etc. It has not been five years since a methodist conference were discussing "whether it was for the Glory of God to play croquet." The battle on the evolution of the human species is now fiercely contested, scientists occupying one side of the discussion and religionists the other. When Prof. Tyndall delivered his celebrated lecture in Belfast, a terrible storm raged from both Protestant and Catholic pulpit, and its fury is scarcely yet spent. D. W. H.

J. Frank Baxter.

On our eighth page—embodied in the report of the Lake Pleasant Camp Meeting exercises by Dr. H. B. Storer—will be found the strongest evidence in favor of Mr. Baxter's mediumship of which it is possible to conceive. The present hue and cry arising from the press comments of Tuesday, 21st inst., is simply founded on the want of knowledge by the people in general as to the mysterious powers of the human spirit. We have had it, time and again demonstrated to us practically, that in hours of natural sleep, or of physical prostitution, it is possible for the spirit while yet in earthly life to leave the form and wander about at will, and even to be reabsorbed into the medium toward whom it may be attracted, returning to its own mortal tenement when it desires so to do; and we believe the instance cited in disparagement of Mr. Baxter is but another case of a medium so impinged by a spirit thus circumstanced.

Dr. A. S. Haywood, who was on the ground at the time of the giving of the message in question, writes us as follows:

"I have no hesitation in stating that Mr. Baxter gives information beyond his own knowledge, and what is shown him is from an intelligent power outside of himself. Two of my personal spirit-friends came to him at the public stand and gave full particulars as to their exit, age, etc. I am comparatively a stranger to Mr. Baxter, and have never spoken to him until meeting him at Lake Pleasant camp-meeting this season. The so claimed 'exposure' case to me shows as much spirit-power as it would have done had the spirit been in spirit life, and not still a dweller in mortal."

I have unbounded confidence in Mr. Baxter as a man, also in his mediumship. There have been absolute and sufficient tests of spirit identity given through him at this camp-meeting to defy all sensible criticism."—*Banner of Light*.

TOM SCOTT, President of the Pennsylvania railroad company, receives a salary of \$200,000 a year, or \$645.00 a day. He wants men to fire his engines and work hard ten hours a day for \$1.13. No comment is necessary.—*Labor*.

"The great law of culture is—let each one become all that he was created capable of being; expand, if possible, to his full growth; resisting all foreign, especially all noxious adhesions, and show himself at length in his own shape and stature, be these what they may."—*Carlyle*.

ILLUMINATED MOTTO.

Those who would keep before them a memorial of their duty to their Country, should ornament 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.

A Voice to the Afflicted!

HAVING made arrangements for the co-operation of other powerful magnetisers located in this city, I am fully prepared to treat the most extreme and complicated cases of disease

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 10,000 people, and is situated on a beautiful bay, with a fine harbor 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, \$3.50. Board included, 8.00.

Examinations and prescriptions given for people at a distance when required. Terms, \$2 with name, age, sex and complexion. D. W. HULL, M. D.

518 1/2 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 1/2 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. 31, 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.

A NEW AND STRANGE BOOK BEARING THE TITLE:

AN INTRODUCTION.

—TO—

SPIRITUAL SCIENCE

OR A SCIENTIFIC ANALYSIS

OR TRUTH, IMMUTABLE, TRUTH

Given through the mediumship of

Julia C. Franklin,

Is fresh from the press of MOSES HULL & Co. It treats on all the radical and live issues of the day, handling each without gloves, 112 pages, paper covers. Sent free on receipt of

25 CENTS.

Address,

MOSES HULL & CO.

18 Eliot Street, Boston.

Special Notices.

ATTENTION!—Spiritualists, Liberalists, Free Thinkers and everybody else; The Northern Wisconsin Spiritual Conference will convene in Spiritualist Hall, Omro, Wis. Sep. 14, 15, & 16, 1877. Engaged Speakers, W. F. Jamieson and C. W. Stewart. All other speakers are invited to participate. Mrs. Mary Severance of Whitewater (the best Psychometrist) will be at this meeting. A. B. Severance of Milwaukee has also promised to be with us. Officers for the ensuing year will be elected. The best of vocal and instrumental music is engaged for the occasion. Friends bring your well filled baskets. Dining Room attached to the hall where meals will be served up to those who wish at cost. Saturday evening will be devoted to a Social Party. Let every one interested in truth be on hand. Bishop Watson, Methodist, said, "Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinion than with the truth." We modern Spiritualists believe that is sound doctrine and are therefore always ready to meet our opponents in discussion. Are there no clergymen who dare meet our advocates in public debate? There are a few. Will they please come to our convention. The platform is free.

DR. J. C. PHILLIPS, DR. J. H. SEVERANCE, Secretary. President Of Northern Wisconsin Spiritual Conference.

INDEPENDENT GREENBACK CONVENTION. The Independent Greenback Party will hold a Convention for the purpose of nominating candidates for Governor, Lieutenant Governor, and other officers, and transacting such other business as may come before it, in Codman Hall, Wednesday, September 5th, at 2 o'clock p. m. It is hoped that all interested in the movement to save the country from the bondholders and bankers, will try to be represented at this convention. A mass meeting of those who believe in a revolution in matters of finance will probably be held in New Era Hall, in the evening. Per order of the Committee.

A FREE CONVENTION will be held in Marbury Grove, Westside of Swanlake, Swanville, Me., Saturday and Sunday, Aug. 25 & 26, sessions at 10 A. M. and 2 P. M. each day. Subjects, "Free Belief," "Government," "Labor Reform" and "Free Love." Persons coming from a distance, via Sarsport and Belfast, will please send their names to Geo. C. Waite or John Royal, Swanville, 10 or 15 days before the meeting, that conveyance to the grounds may be provided for them. For further particulars address Geo. C. Waite, Sandy Point.

A Convention of the New England LABOR REFORM LEAGUE will be held in Boston, 176 Tremont Street, Sunday and Monday, Sept. 16th 17th, three sessions each day. Particulars hereafter.

The pressing demand for the consideration of the Labor Question incident to "the great Strike" require the holding of a Labor Reform Convention in Sept. 16th and 17th, and the consequent postponement of the Anti-Death Convention, one month.

A CONVENTION UNDER THE AUSPICES OF THE NEW ENGLAND FREE LOVE LEAGUE will be held in Boston, 176 Tremont St., Sunday and Monday, Sept. 23 & 24, day and evening; Mrs. and Mr. Heywood will then open CLASSES IN SOCIALISM for the public discussion in Boston, every evening during that week, of Love and Labor Questions. Subsequently they will visit Worcester, Providence and other New England cities, on the same mission.

Magnetic and Botanic Physician,

Will treat diseases of all kinds—both ACUTE AND CHRONIC. His mode of treatment differs somewhat from that of physicians generally, but in this difference lies his success.

It is a constant complaint of the faculty that in most of their treatment, they have to rely on experiment. They guess at the disease, and guess at the remedy, and the sick wonder why, when they try so many doctors, none afford relief. It is a rule among physicians to ply the patient and attendants with questions, examine symptoms, and from the vague and indefinite answers, thus received, guess at the name of the disease, then hurl some enchanted drug at this name! as if they expected to expel it by incantation! Like Banquo's Ghost, the disease refuses to "down" at their bidding. Then follows a series of experiments and failures, until the constitution is utterly ruined. Dr. H. diagnoses all his cases by

PSYCHOMETRY, or CLAIRVOYANCE.

He never asks the patient a question or receives a hint of the symptoms, but instead, tells the patient of every pain and locates every lesion. This enables him to TREAT THE CAUSES OF THE DISEASE in a

SCIENTIFIC MANNER,

and to adapt his remedies, both to the peculiarity of the organism and the necessity of the disease. The same power that enables him to locate the disease, also enables him to determine accurately what remedies will reach the case. He is a

POWERFUL MAGNETIZER,

and has frequently effected instant cures by the use of this gift. He has successfully treated, magnetically,

FEMALE WEAKNESSES, SPERMATORRHOEA, RHEUMATISM, NEURALGIA, DYSPEPSIA, CONSUMPTION, ASTHMA, BRONCHITIS, TUMORS,

and acute diseases of all kinds. His medicines are Botanic—never poisonous, and always beneficial. The following are a few of the diseases he treats medicinally:

CANCERS, PILES, FITS, LIVER COMPLAINTS, KIDNEY COMPLAINTS, OLD ULCERS, MERCURIAL DISEASES, &c., &c.

Many of these diseases are treated both magnetically and medicinally.

TERMS:

Examination and Prescription,	\$1.00.
Each subsequent Examination,	50.
Magnetic treatment (single treatment),	1.00.
" " (daily) per week,	3.50.
" " (alternate days),	2.00.

For visiting patients at their homes, 50 cts. extra each visit.

FOR PARTICULARS ADDRESS

Dr. D. W. Hull

518 1-2 Congress St. Portland, MAINE.

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.

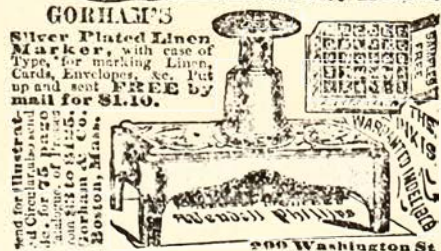
Also, by Wm. S. Bell, New Bedford, Mass.

The Spiritual Revelator

Is the best invention for answering questions that has ever been produced. For sale at this office Price, 50 cts., post-paid. For sale at this office.

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

DO YOUR OWN PRINTING
FAVORITE Self-ink Press \$16 Presses from \$3 to \$125. Office complete. Send for 75 page book of prices, Type, Galleys, &c., illustrated with instructions, worth \$1. GORHAM & CO., BOSTON, MASS.



HULL'S CRUCIBLE.
A WIDE-AWAKE, SPIRITUALISTIC and SOCIAL REFORM JOURNAL.
PUBLISHED WEEKLY BY **MOSES HULL & CO.,** 18 ELIOT STREET, BOSTON, MASS.
Subscription price, \$3 per year. \$1 for six months. 50 cents for three months. Send two three cent stamps for specimen copy.

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, }
HAMILTON COUNTY, } SS.

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. Its name indicates, it is Liberal, its columns being open to Protestant and Catholic, Spiritualist and Materialist, Theist and Atheist, 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, Buffalo, 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 RISK OF REASON AND THE DOWNFALL OF FAITH. Motto: "Ours World AT A TIME." "The Prophet is a fool, the Spiritual man is mad."—Hosea 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.

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 Inequitable 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 of the Free Love Movement. Tenth thousand. 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 8 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. 6.1tr

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 tr

MRS. DR. PLUMB, 63 Russell St., Bunker Hill District, will give Business Tests, 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. 1313w.

STRANGE TO TELL.

Dr. N. H. Dillingham,

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

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

OPEN AN ASYLUM

for 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. 6.1p4*

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 at 75 Cts. Without a box, 50 Cts. The smaller we sell for 25 Cts. or sent to any address post paid for 35 Cts.

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.) Subscription 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.

MOSES HULL'S BOOKS.

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 Debate 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 based on Phenomenal Spiritualism, Clairvoyance, Mesmerism, Somnambulism and the Bible.

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 Paganism.

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 succeeded 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. McDonnell, 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, 10 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.

BY WILLIAM A. BERKEY.

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 Genoa; Bank of Amsterdam; Bank of Hamburg; Bank of London; Bank of Scotland; French System of Banking.

CHAP. V.—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, 1875.

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 1825-29; 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 Crises 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 Note is 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 Flange of the Gold Premium since 1862; The French Assignats.

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



PUBLISHED
EVERY SATURDAY

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.

Now that we are released from setting type and running presses, we will have more time to attend to lectures and debates.

Will our exchanges and everybody else please take notice that our office has been removed from 18 Eliot St., to 31 Chapman St., and address accordingly?

"THE Grand American Idea," is to be the title of a new Spiritual paper to be started somewhere, sometime, its prospectus does not say where or when. To the starting of many papers there is no end."

A. KELLY PEASE is now in Lowell, Mass. where he founded a large Spiritual Society in 1854 or '55, and where he may be addressed by those wishing to hear his thrilling spiritual experience."

INDUSTRIAL education is a popular subject of discussion just now in Louisville, Kentucky. It is demonstrated that scholars will get a better trade and better education by blending the ~~several~~ ^{various} ~~branches~~ ^{branches} of the student comes out of school ~~and~~ ^{and} robust.

THE Chicago Times, the New York World, and a few other capitalists organs seem determined, by their denunciations of John A. Lant, and his paper, *Labor*, to thrust a popularity upon them that otherwise they could not have obtained. These Journals are illustrations of the proverb. "The Gods first make mad those whom they would destroy."

Our Literary Record.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. S. R. WELLS & Co., Publishers, 737 Broadway, N. Y.

Contents for September: Richard M. Thompson, Secretary of the Navy; the Study of Metaphysics; Life in the Deep, Illustrated; Our Work; Light in Dark Places, chapters IV and V.; Poor Tom, a Photograph; Mrs. Elizabeth Thompson Portrait; Home from Commencement; the Stereoscope and its Pictures; Thomas Cook, the Traveller's Friend, Portrait; India Ancient and Modern; Secretiveness, Cautiousness, Approbateness, etc.; Is Man an Animal? "Meat" in the Scripture Sense; the Action of Medicines; The Plum and the Apricot; Editorial and Current Matters; Poetry; Record of Science; Agricultural Hint; Meptorial Department; Library, etc.

THE POPULAR SCIENCE MONTHLY for September opens with another able original paper, by Herbert Spencer, on the development of the domestic relations, in which he indicates some of the most important lines of future social progress. The next article, "Odd Forms among Fishes," is by the late

Prof. Sanborn Tenney, who, with the aid of numerous illustrations, gives a very entertaining account of sundry curious divergences from the typical pattern in this division of animal life. The Observatories of Italy, of which there are no less than ten, under the patronage of the Government, are briefly described in the third article, with the work that each is doing. "On Drops" is a short but fully illustrated account of some remarkable experiments, showing, by the aid of electric illumination, the curious shapes which drops of fluid take on striking a hard surface.

"Civilization and Morals," by Mr. J. N. Larned, is an instructive discussion of man's various relationships, and how out of these has grown up his present system of morals. The eighth article, "Instinct and Intelligence," by W. K. Brooks, of Johns Hopkins University, is of great interest, as tending to show that the distinction hitherto erected between men and animals in this regard has no actual existence in Nature. Among the five other papers that go to make up the body of the magazine, all of which will fully repay the reader, there is a short but incisive article on "The Labor-Question," written before, but bearing directly on, the recent strikes; and a sketch, with portrait, of Prof. Simon Newcomb, the distinguished Director of the U. S. Naval Observatory at Washington, and the present President of the American Association for the Advancement of Science. The departments including Correspondence and Editor's Table are, as usual, full of interest and instruction. They contain pointed discussions of current scientific questions, notices of the latest scientific books, and, in the ~~Pop~~ ^{Pop} ~~Miscellany~~ ^{Miscellany}, brief but clearly-written abstract of recent papers, and description of new discoveries from the principal centres of scientific activity both at home and abroad.

Chips As They Fly.

Gail Hamilton is the Mt. Vesuvius of womandom.—*Chicago Jour.* And it is reported that no man has ever been near the mouth of the crater.—*Graphic*—We would advise the *Graphic* man not to attempt the hazardous feat; there might be an eruption.—*En Quad.*

Rev. Glendenning, the former friend of the deceased Mary Pomeroy of Jersey City, has stepped down and out, and will now practice law. How strange! when he had so thoroughly developed all the qualifications of a first-class orthodox minister.

A Davenport, Iowa, Irishman, discussing the strike with a friend, protested that he'd rather stand up and be shot at and clear kilt than to live all the while starved to death.

The Methodists are having a big camp-meeting at Sing Sing, and they have considerable sing sing at the camp-meeting. This is like carrying coals to Newcastle. Sing Sing is celebrated for its camp-meetings. The Sing singers of enforced residence will join their less unfortunate brethren in singing "Hold the Fort" through the key-holes.

In a late style of marriage announcements, only the names of the bride and clergymen appear. As civilization advances, the groom becomes less and less of importance on such occasions.

Some one advertises for a servant girl who would not be above placing herself on a level with the rest of the family.

"No," she said, and the wrinkles in her face smoothed out pleasantly, "No, I do not remember the last seventeen-year locust, I was an infant then."

Upon the scaffold high
Or in the battle's van,
The noblest place for man to die
Is where he dies for man.

We are often asked if the present mode of owning land is not necessary to our present system of civilization. The "devil" knows it is. If it were abolished what would we do for paupers and criminals?—*Labor.*

State Labor Reform Convention.

HEADQUARTERS MASSACHUSETTS LABOR REFORM PARTY.

Boston, August 15, 1877.

A Convention of the Labor Reform Party of Massachusetts will be held at Codman Hall, 176 Tremont st., Boston, on Wednesday, September 12, 1877, commencing at 10 o'clock in the forenoon. All organizations, societies and unions of workingmen are invited to send delegates. Delegates may be chosen at any meeting of workingmen. The convention will decide what course to pursue in the coming state election, adopt a suitable platform, and take such other measures as shall seem to it most likely to promote the interest of the working-men. All divisions and ideas represented in the Labor movement are invited to be represented here in order that some common ground upon which all may unite in the approaching conflict, may be adopted. Let neither modesty nor conceit prevent all from making the effort to harmonize the power of workingmen upon some definite line of action.

If the ballot is to be abandoned as a means to secure such changes in our political system as the progress of the age and the well-being of the people demand, let us say so in plain words and mark out such a course as will eventually bring us to the goal we seek.

E. M. CHAMBERLIN.

Chairman State Committee.

CHAS. MCLEAN, Secretary.

Justifiable Homicide.

Recently a man went into a barber-shop, and climbing into one of the chairs, stretched himself out for a shave. The barber lathered his chin, got an edge on his razor, and then began to tell him his family history, and of course he expected the man to give him his in return, but was somewhat chagrined to find that his victim was fast asleep. When the shaving was finished he awoke the sleeper and said:

"Hair cut?"

"No, sir."

"But you'd better have it cut; it's getting pretty long. The summer is coming on now. Your head will get hot and all over dandruff."

"But I say I don't want it cut."

"Nobody in Virginia wears his hair so long now."

"You infernal fool!" shouted the man, "can't you see I wear a wig?"

"That is because you never used my hair invigorator. Lemme sell you a bottle?" The foregoing is the substance of the testimony at the Corner's inquest next morning. The jury promptly returned a verdict of justifiable homicide.

Useful Knowledge.

A man walks three miles an hour.
A horse trots seven.
Steamboats run 18.
Sailing vessels make 10.
Slow rivers flow four.
Rapid rivers flow seven.
Storms move 36.
Hurricanes 80.
A rifle-ball 1,000 miles a minute.
Sound 1,143.
Light 190,000.
Electricity 380,000.
A barrel of flour weighs 196 pounds.
A barrel of pork, 200.
A barrel of powder, 25.
A firkin of butter, 56.
A tub of butter, 84.
Wheat, beans and clover seed, 60 pounds to the bushel.
Corn, rye and flax seed, 56.
Buckwheat, 52.
A barrel of rice, 60.
Barley, 48.
Oats, 35.
Coarse Salt, 85.
Sixty drops make a teaspoonful.
Three teaspoonful—one-third of an ounce.
Four thousand eight hundred and forty square yards make an acre.
A square mill, 640 acres.
To measure an acre: 209 feet on each side, making a square acre within an inch.
There are 2,750 languages.
One person dies at each pulsation of the heart.
A generation is 15 years.
Average of life, 31 years.—Exchange.

The New York Herald says:—"The Rev. Mrs. Van Cott wants somebody to stand on the battlements of hell and shake her glorified white robes at old Satan." Why, you dear old girl, Satan isn't afraid of an empty night-gown!"

New Advertisements.

AMERICAN LABOR

ITS GREAT WRONGS, AND
How It Can Redress Them,

Is the title of a new Book of 154 octavo pages, treating on the various phases of the questions of Capital, Labor and Finance.

This Work should be carefully studied by every Reformer.

Sent to any address post-paid on receipt of retail price

50 CENTS.

Address,

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

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