

Hull's Crucible.

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

Price, 5 cents.

Vol. V.

730 Washington Street, Boston, July 15, 1876.

No. 5.

Olla Podrida.

HOME Again.

LETTERS to Mrs. Duffy will be resumed next week.

THE ANCOA convention passed some wide awake resolutions, now let us see some acts.

As far as we can hear there will be a general emigration of the Radicals to Lake Walden Camp ground about the 3d of August.

WE hear many wonderful apparently true stories about manifestations called spiritual, in Philadelphia. Where are such things needed more than at this great Convention of all nations at the Quaker City.

WE are happy to announce that Prof. R. W. Hume of New York, will be one of the speakers at the Lake Walden Camp Meeting. Arrangements are being completed for the best Camp Meeting ever held in New England.

THE remainder of Prof. Toohy's last articles will be published, then farewell Mrs. Woodhull. She has taken the longest possible leap—from Radical Spiritualism to the bosom of the Catholic Church. We told you so.

TENNIE C. CLAFLIN says she would like to be on the jury to try us, we would be punished severely. We vote for Tennie, that will recognize woman's rights and rid the world of us for a few months. By all means put her on the jury.

OUR friends have come up manfully to our assistance. For the last three weeks the CRUCIBLE has almost paid expenses, and if our subscription list continues to swell, we shall be able to devote more time to the literary make up of the paper.

THE LAKE WALDEN CAMP GROUND is more attractive this year than ever before; the Fitchburg Railroad Co., have laid out over a thousand dollars in putting a floor and new seats in the Pavilion, and in fixing up bath houses and making such repairs and improvements as they deemed necessary. As we are to hold a twenty days Camp meeting there, we are very glad to note these improvements in what is already the prettiest camp ground in the East.

SOME of our friends are doing a good thing by way of raising subscribers for us. It shows what can be done. If each reader will devote one hour each week, we shall have at least five thousand subscribers within the next three months.

THOUGH we like New Jersey, we think for a steady home we prefer America. Our enemies in New Jersey have sworn that we shall test it farther, they think, after October 1st., our address will be Bridgeton Jail Cumberland Co., N. J. Correspondents need not address us there until after the Lake Walden Camp Meeting.

LYSANDER SPOONER is publishing a series of articles in *The New Age* under the title of "What Is a Dollar." As in every thing he says, Spooner puts his propositions so plain that the most ordinary readers cannot fail to comprehend them, while our best thinkers will find food for thought in what he says. We wish every body could and would read it.

ONE letter containing names of subscribers from Vineland to this office was lost in the mail. We have tried to recall the names of subscribers but do not know that we have them all. Any in Vineland knowing themselves to have subscribed who do not receive the CRUCIBLE, have this explanation, if they will send their names to us we will see that they get the paper.

A HEN has a regular meal—she always gets a picked up dinner.—*Commercial Bulletin*. And she has to scratch around considerable to get it, too. But then it doesn't cost anything. She has it all put down in the bill.—*Boston Advertiser*. Those punsters ought to be cooped up.—*St. Louis Republican*. Oh, no. Let 'em crawl around for a full crop of puns on the subject—*Norristown Herald*. To hatch up any more would require a complete insight into the chicanery of the business. And then, after all, you fellows would lay your heads together and pullet all to pieces.—*New York Commercial Advertiser*. It strikes us this thing is getting a little eggs-travagant.—*Boston Globe*.

Gentlemen if this old hen has "scratched" around among the editors brains and "kicked" up a dinner, such as it is, she ought to be eggs-ecuted, and as soon as she eggs-pired, converted into pi. If she has "yeller" legs she, will be sure to lay on your stomachs; if not, she will give you fowl stomachs.

WE have a few Spiritual Revelators for sale. Price, post-paid, 50 cents.

WE go to press too early in the week to give any account of pitching the tent in Chelsea, but before this reaches our readers we will be holding tent meetings in the quiet City over the water. Meetings commence on Friday night the 14th and continue ten days, more or less. The tent will be pitched on Fourth Street about three blocks from Broadway.

CORRESPONDENTS will bear with us. Articles for the CRUCIBLE reach us faster than we can possibly find room for them. Several are crowded out of this number, which should have appeared. As soon as we can get through the "Letters to Mrs. Duffy," the Essay "What will become of the children," and the "Mystery Solved" we shall find more room. This will be in a few weeks.

WE have a few of the stories we hear concerning Victoria C. Woodhull are not true. Among other things we hear that it was not poverty that killed the *Weekly* that after it was in type she refused to allow it to go to press. The claim for her to fulfill her promise concerning the "Mystery of God," was so great that she could not brass it out against this demand, and she adopted the cheapest mode of meeting the difficulty, the one of ceasing to publish the paper. Madam Rumor has it that she and Col. Blood have severed their relations to each other, and that she is to marry and go to Europe. We shall not be surprised at any thing she does.

WILLARD CLARK, a noble fellow, now in prison in Witherford, Conn., sends us a token of remembrance—a box of what smokers call splendid cigars. As we are all religious and therefore don't smoke, we can't say how good they are. We shall, however, keep them until Willard is out of prison, and then smoke one with the prayer for his prosperity, if it makes us *puke*. By the way, is it not strange that the State of Connecticut should keep a man in its prison twenty-two years without a sentence? Such is the case. This man was adjudged insane and twenty-two years since was put into the State prison for the time being, until they could decide what to do with him. There he is yet. And this is America.

Selected Poetry.

DEATH'S REVENGE.

Wand'ring aimlessly on through the dismal street,
All heedless of snow and the icy sleet
Beating down on her shelterless head;
Hopeless, starving, dying for bread;
Drifting helplessly on, with a vacant stare,
No one asking or caring where;

Hands clasped wildly over her breast,
Teeth close set, and lips tightly pressed,
As if to keep back the stifling moan,
Still too proud for a cry or a groan
That would reach the ears of the heartless crowd
That had before her bowed.

Rapt, entranced, by her beautiful face,
In which, even now, you can plainly trace,
Despite all the marks of grief and sin,
The loveliness that must have been
When innocence shed a tender glow
O'er those palid cheeks and brow of snow;

When purity shone through those hopeless eyes,
Gentle as heaven then, blue as the skies;
Now, standing there in the lamplight's glow,
Looking wildly up at the falling snow,
Covering her there like a still white pall,
Her thoughts wander back to her tempter and fall.

Where was he now, on this wild, stormy night?
Out in the darkness or under the light
Of some peerless beauty's stately home?
The hands clenched tighter, the wild eyes shone,
And muttering low through her stifled cries,
"If I knew it, I'd kill him before her eyes;

"With the words of love on his lips, I'd take
The life he was swearing, that for her sake,
Should be hereafter devoted to good;
I would seal the vow with his heart's warm blood."
She raised her eyes full of wild, fierce hate,
"Revenge, come soon, or 'twill be too late!"

The wind still howled, and the snow fell fast,
Whitening the form of a man going past,
With head bent low to avoid the sleet,
The ice, and snow, sweeping through the street
No heeding or seeing the woman there,
Now standing just out of the lamplight's glare;

Not seeing the eyes that fall on him turned,
Had he met their glance, must surely have burned
Down through his soul, though caloused by sin,
Down to the guilty heart within.
Such a look might have shown in Lucifer's eyes,
When avenging might hurled him down from the
skies.

Her breath comes struggling hot and fast,
O, God! my revenge! has it come at last?"
A shrill cry rang on the midnight air;
The man stopped full in the lamplight's glare,
White as the snowflakes filling the street,
The woman was lying, dead at his feet.

Polemics.

WHAT WILL BECOME OF THE CHILDREN?

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

BY D. W. HULL.

This question is often asked by various parties and with various objects in view.

1. There is one party who really have little concern about the matter; who would even refuse to give an alms to a fatherless child if asked for it; they have no other object in asking the question than raising a prejudice in the public mind against Social Reformers. This class hold on to, doctor and brace up these old institutions with as much tenacity for their existence as the people of Boston did the historic Old Elm.

They are never able to give a reason for their adherence, other than this; nor will they deign to talk upon the subject longer than they can succeed in throwing prejudice and spleen upon it. Their appeals are always made to the lowest, basest and most vicious passions, of the most ignorant and depraved portion of the rabble; and when they have failed to touch any other responsive chord, they appeal to the pocket book. Here they are successful; for every sexual abortion, who spends his days in saloons, and his nights in bawdy scenes of revelry and ~~is too pious to get drunk~~ on anything but religion, will be alarmed when once it is hinted that they are to be taxed for the support of "free-love" children. They had rather spend their money feeding dyspepsia, and nursing religion, than to put it to such useless purposes as rearing a progeny, who will make up in *quality* what they lack in *quantity*. They had rather pay their taxes on church property, or even for the support of the church, which supports our present system of criminal-begetting, than to bring a race of men and women into the world who will be a pride to those who begot, and those who bear them, — a race who will not continually need the hounds of the law at their heels, to keep them from robbing, murdering and plundering each other. They can't pay a tax for the bringing into existence a race of honest men and woman, who will add to the happiness and comfort of society; but they have no objection to paying taxes for the support of courts, prisoners, law-officials, idiots, Deaf and Dumb Asylums, Blind Asylums, Insane Asylums and other necessary concomitants of our present system of legalized prostitution.

2. There is another class who are honest in their statement of this objection. This class virtually admit that there are good reasons for supporting a change in our marital relations, provided they were secured against this one objection. Their great fear is that obligations will be assumed which will be forfeited; and for the protection of offspring they would have some kind of legality to the marriage. It is for the benefit of this class that I wish to argue. As to the other class, I feel no disposition to bandy words with them.

A consideration of this question, will, of course, involve the rights of maternity. It is assumed, tacitly at least, that the husband who is to a certain extent responsible for the support of offspring, has a right to hazard all the possibilities of offspring against the wife's will and wishes, — a consequence which results in the pre-natal destruction of probably not less than two-fifths, or one-half of all the children conceived. And of the number who succeed in getting a birth into this world only about one-half, according to the authorized statistics of Massachusetts,

succeed in running the gauntlet of contingencies until they are five years of age, leaving the other half to be provided for by the undertaker. So it appears, according to the best information that we can get, that three-fourths of all the children begotten under our legal marriage system are unprovided for by that system or its votaries before they attain the age of five years, so that there are either three times too many children begotten by virtue of this beautiful (?) system, or that the conditions of monogamic marriage are not sufficient protection. At least none of the fault, whatever it is, may be traced to the "corrupt teachings of the doctrines of free lovers."

But how about the other fourth that have survived this skeleton-making system? why, about one half of them pass away to the beyond before they have reached the age of twenty years; and of this one-eighth remnant we are compelled to deduct a large percentage who have always been criminals.

It is safe to say that not more than one-fourth of those who are born are desired, while one-half, or perhaps more, or torn from beneath the mother's warm heart, and hurled into the land of shades, and a majority of those who defy foetal destruction, have been so injured by the abortionist, that they are not able to continue upon this earth five years, and yet the supporters of this child-murdering, marriage system, are asking us "What we would do with the children." Our answer is, go and look after the victims of your own system before you commence lecturing your neighbors about the evil that you fear may result from the teachings of others. When your own door-yard is swept clean, then you may talk to us about cleaning ours.

Our present system of enforced parentage is the direct cause of all this and other miseries I shall shortly mention. The laws have given the bodies of the sexes each over to legalized owners of an opposite sex and they are expected to sustain such proximate relations to each other as to completely subordinate their affections to their amorous desires. These are not the only chances of accidental conceptions. Nature has provided the masculine sex with superior strength, and the law has clothed him with authority to exercise it whenever he sees fit. Of the men who marry, fully three-fourths of them believe they have a natural right to exercise this power. Many of these have their moral faculties benumbed, either by tobacco, intoxicating drinks or the teachings and religion of the church, and are, therefore, fully capable of carrying into effect, without any reference to the feelings of their wives, all their sexual passions. The passions of men are further aroused by their vile associates in saloons, where debauching stories are told and lewd songs are sung. It would be natural for those men going from the saloons

late at night with their passions fired by intoxicating drinks and debauching stories, to liberate this gathered force through the channels that the law has provided. It is bad enough that the body of the wife should be used as a sexual vault for the reception of passion al exuvia. It is much worse that the possibilities of parentage should grow out of the ebullition of these passion al feelings—that a child should be made from the damnable effluvia coming from the low vulgarities and obscenities of some dark hell of a saloon. And yet this legalized enforcement of a posterity, made out of filth (which can be used for no other purpose) upon the next generation, to ~~people~~ ^{people} their alms-houses, Asylums and prisons is preferable by our religious and social bigots, to giving the woman control over her own maternal nature.

(TO BE CONCLUDED.)

Correspondence.

FROM LEO MILLER.

CASTLE ROCK, MINN., JULY 4, 1876.

EDITORS CRUCIBLE: Your letter is received. Since dropping the hastily written note informing you of the indictment and arrest of Mattie Strickland and myself, I have been so occupied in the defence that I have not had time to write till now. I have forgotten whether I told you that there were two indictments against me: one jointly with Mrs. Strickland for "lewd and lasciviously cohabiting and associating together, not being married," and the other for distributing obscene literature," said literature being the April number of the *Word* 1875, which Mr. Heywood had sent me with others to distribute as specimen numbers of that paper. The latter case came off last Friday. I was utterly ignorant of the contents of the paper but the Court overruled that portion of my defense, the case went to the jury on the question of obscenity alone. By the courtesy of my attorney I argued the case to the jury myself. The jury disagreed, standing seven for acquittal and five for conviction. I was given my liberty on my own recognition to appear and have a new trial whenever called by the Court.

The appended stipulation will inform you how the other case stands. Owing to the state of Mrs. Strickland's health she was not brought to trial; and I am under bonds to appear for trial before the Court any time during its present session, which holds till September. I plant myself on the ground of constitutional right of liberty of conscience; and in this case also, though my attorney will manage the forms of the proceeding, I shall make my own argument and defense before the Court. Should I be defeated I shall take it to the Superior Court of the State; but whether the right comes uppermost then or not, depend upon it, the

triumph of our sacred rights is near at hand. A revolution is at the door which will sweep oppression from our land. America shall be indeed a land of liberty. Think of it! On this one hundredth anniversary of American Independence, Moses Hull in the East and Mattie Strickland and Leo Miller in the West, are under indictment and arrest for exercising their God-given right to love and live with objects of their affection without subjecting and being subjected to the bonds of marriage slavery! The time is near at hand when the civilized world will look upon it as the most infamous outrage upon human rights in the annals of history? Down with the hydra headed oppressor! America shall be free! LEO MILLER.

STIPULATION.

State of Minnesota, Dakota county, First Judicial District—State of Minnesota vs. Leo Miller.

It is hereby stipulated by and between the defendant, Leo Miller, and the state, as follows:

First—That a jury trial is waived on the part of the defendant.

Second—That the defendant has and now does, and did at the time charged in the indictment, live, cohabit, and associate with Mattie Strickland, at the county of Dakota, state of Minnesota, under and by virtue of a contract entered into by and between this defendant and said Mattie Strickland a (copy of which is hereto attached). That no marriage ceremony under the laws of the State of Minnesota, or any other State or Territory, has ever been performed; that they have never been married according to the laws of any State, and disclaim what is called legal marriage.

Third—That said cohabitation and association between said parties is a conscientious belief of each of them, and they claim the right thus to associate and cohabit under the Constitution of the United States and State of Minnesota, which guarantees liberty of conscience to every citizen.

Fourth—That the question of such right should be submitted to the Court upon the foregoing statement, subject to the right of appeal.

Dated June 26, 1876.

L. VANSLYCY

Attorney for defendant.

E. PARLIMAN, County Attorney.

FROM DR. URIAH CLARK.

D. W. HULL:

Dear Sir and Brother: The Weekly CRUCIBLE is an improvement. Your tone is not always up to the finest taste, yet you are not at all uncertain as to your meaning. Though my long experience satisfies me as to the hopeless badness of your crusade against Christian law and order, I commend your openly, wicked audacity in assailing the whited sepulchers of hypocrisy. If Spiritists as a body would be equally frank in exposing themselves, their demoralized hosts would soon scatter before the impending storm of public indignation. But let me tell you, Daniel, Moses & Co., your cause is pitifully despairing. After twenty-five years of anti-marriage iconoclasm, what have radical socialists done, save to expose themselves to

the sacred sentiment, building the altars and homes of centuries? Law reigns in the universe, and there is no love without law, on earth or in heaven. You might as well attempt to unseat Jehovah, as to unsettle the monogamic law of our race. Neither Moses Hull, Leo Miller, nor anybody else will build up martyr monuments by attempting to defy the sentiment of popular, marital morality. Better that our jails were filled with Hulls and Millers, rather than our homes become turned into brothels, white-washed under the name of social reform. Look at the miserable free-love wrecks all over our land! Where are the countless hosts of free-love agitators, who, a few years ago, threatened the immediate overthrow of society? Ruined and gone down to infamy, as prophetic of the fate of all who madly persist in defying the laws of God and man. It is because I take personal interest in you and Moses, that I write this, and I beseech you to pause and consider well what you are doing. If you continue in your insane career, utter defeat will ensue. Use your gifts in the direction of Christian truth and morality and millions may yet bless your memory.

Yours,

DR. URIAH CLARK.

WHAT IS AHEAD?

BY WM. FOSTER, JR.

There are more than two millions enforced idlers in the United States, and the number is increasing daily. Many of those at work are on starvation wages, have to sharply economize to keep out of the jaws of the wolf. There is no prospect of times being any better for a long time ahead. What is to be the outcome? This warm weather, men can manage to shift somehow but when the cold season advances there will be a pinch. Two millions of men without subsistence and superadded, scant protection from the inclemency of the weather. This is a hard outlook for men with families. They tell us the crops will be splendid. What good will large crops do, if there is no money with which to purchase them. The crops might as well not exist so far as meeting the necessities of the needy.

It is disgraceful, nay, more, wicked, that such a state of things should prevail. There is money enough, provisions enough, fuel enough for all; but a false and pernicious system of economy has deranged everything and set the country afloat.

Some tell us that the panacea is a change of rulers at Washington. If the *outs* should become the *ins*, it would only be a change of men. The country would be like the fox when bled by the insects. Each successive swarm was more greedy and ravenous than the preceding one. It is not a change of dynasty that we need, but a radical change of policy. The Republican and Democratic parties have outlived their days of usefulness. Neither is fit to sway the destinies of the Republic, and in this, our centennial year, we need to take a new departure. The people should inaugurate an independent movement, bring men fresh from the people to the front, and then, for a season, we might hope for pure and equitable legislation. But this would not provide for the prospective empty mouths and naked backs which are to be. That is the immediate, pressing question, and of it I shall have something to say in a few days.

PROVIDENCE, July 1.

Hull's Crucible.

CONDUCTED BY
MOSES HULL & CO.
D. W. HULL, Associate Editor.

Boston, Saturday, July 15, 1876.

THE ANCORA CONVENTION.

Reformers are all of them, probably just a little insane; but one would hardly have believed that any of them were so far gone as to appoint a State Convention at Ancora; still this was done, and what is more, the convention was in a measure a success. We have seen larger crowds, but never have we met a company of more earnest workers.

In Ancora Spiritualists are scarce and reformers much more so. It is true, one division of the Eddy family is there, but they are nothing anywhere; they never have been known to take hold of any reform or to have anything to do with Spiritualism more than to bleed sight-seers with a kind of a show they run in its name.

Our good old Bro., Dr. Haskell, who has spent a fortune in trying to get Spiritualists to do something practical, is there,

—“waiting 'till the shadows
Are a little longer grown.”

The angels have called him to the “better country,” he has “set his house in order,” and will go.

Bro. A. E. Newton is there for the double purpose of trying to regain his health and help found an industrial school.

The remainder of the Spiritualists were so far as we know, on hand at every meeting and ready for work. In fact, if Spiritualists, where they exist in large numbers, would imitate the zeal of the Fowlers, the Pauls, the Blathericks and the Goodales, the world would soon be better and happier.

In point of numbers the Convention was not a great success; the audience would average about one hundred, fully seventy-five per cent. of them coming from a distance. In point of intelligence and earnestness there never was a better audience in New Jersey. Among the more prominent speakers who contributed to the intellectual repast, were Mary E. Tillotston, Sada Bailey, Olivia F. Sheperd, Mattie Sawyer, Dr. J. B. Taylor, Prof. R. W. Hume, Dr. Garter and ourself.

Much thought was evolved on Spiritualism in all its various ramifications. Among the more prominent “side issues” aired at this Convention, were the Centennial, Politics, Monopolies, Capital and Labor, Interest, Rent, the Social Question, Communities, Co-operation, Competition, Dress Reform, etc., etc.

Every one seemed in dead earnestness to do something *practical*—the world could not move unless their particular hobby was put in motion and rode away from the Con-

vention. The hobbies were all adopted by those who brought them there. We, of course, were clear of anything of the kind. We had no hobby, on that point we felt that we could justly be congratulated, so we ventured to ask a friend if he supposed we seemed as insane to him as a majority of the *world saviors* there did to us; he replied, “I think you do.” We of course then settled down on the point that we were all *compos*.

Among the ordinary speakers at this four days convention there were few guessers. Each one knew just what he or she was saying—could figure exactly how such and such plans would work. One had seen and talked with Jesus—had from him got the whole matter solved, another knew there never had been such a person. There were two sides to about every question and the best part of the whole was both sides were always true in all their parts.

Jokes aside, the convention was a good never attended a better one. Speeches were delivered there that would have done honor to a senator. Resolutions worthy of being copied by every deliberative body, were passed, a good selection of officers were chosen for the ensuing year. The prospect for working Spiritualists in New Jersey was never better.

ORGANIZE! ORGANIZE!!

Our recent arrest, and that of Leo Miller and Mattie Strickland, occurring at the same time, gives reason for a suspicion that the opposition are cooking up something like a concerted action. The Young Men's Christian Association, if not the direct movers in these persecutions, are always behind the scenes touching the wires which make the puppets dance. It was so in our own case; it will be so in many other cases.

If we were wise, all this would teach us the necessity of a concerted action on our part. How true it is, “the children of this world are wiser in their generation than the children of light.” We hope not to shout until we get out of the woods, but we regard our case as being nearly settled; if it is called at all, and we are found guilty, the penalty will, it is presumed, be light, probably it will not exceed one hundred dollars fine or six months imprisonment. We have many friends in New Jersey and elsewhere who will help us. Five hundred dollars at the outside will let us off.

It is not so with Leo Miller and Mattie Strickland; they are among the most prejudiced bigots, as was proved by the fact of their throwing eggs and stones at them and putting them in jail. They certainly need help; we will help them if need be with our last ten cent piece. But what boots the little that we can do? It is not a drop in the bucket. Cannot every Social Reformer make this and all other cases, his or hers?

The Y. M. C. A. should in this battle find a more sturdy foe than can be found in any one or two persons. A force should be immediately organized to prepare to give these blood hounds of the Church and State, war to the bitter end. Besides this general organization there should be a *secret* society of *picked* men and women whose lives should be pledged with their honor and their property to stand by each other. We would not be willing to join the whole band of so-called Social Freedomists in such a society, but we would be willing to unite with judicious, thorough-going Reformers in such a work. This society could be recruited from those belonging to a general organization. The fact is, we must organize ~~or give up the~~ ship. Our company is so large we are now attracting attention, and consequently a different kind of persecution to what we have yet endured. Let us hear from all reformers on this subject, and if such a society is to be formed, let us do the preliminary work at the Lake Walden Camp Meeting, Aug. 3, to 23.

WAYSIDE PENCILLINGS.

Congratulate us, dear readers, that this morning (July 11th,) finds us ensconced in our own home, where we will have two or three days respite from hard work, and a little relaxation from the mental strain that after an experience of so many weeks begins to be wearing

It seems a long time since we left dear old Boston for an absence as we thought of only ten days. Days stretched into weeks, weeks into months and still we tarried, fated it seemed to continue our work in hot, sandy, windy New Jersey. When we measure existence by the time-table, it moves no faster at one time than another, and is the same in all places; but when we measure it by experience every event of importance to us, days stretch into infinitude, and a month becomes an eternity. Our absence from home seems so long, that I know I have measured time by the rule of events.

Concerning our work in New Jersey, the CRUCIBLE has given faithful record, but of course details cannot be reported in any one communication as the space is limited.

My last “Pencilings” were from Ancora. Concerning the Convention I have no evil report to bring. I have attended larger meetings, but seldom one fraught with more interest or earnestness. Every speech was to the point, presenting some theory in behalf of reform. Unexpectedly, Dr. Taylor and Prof. Hume dropped into our midst. They proved valuable acquisitions to the meeting. Dr. T. argued that the bread and butter question must be met; that discussions on capital and labor were of vital interest to the people. He also contended that the study of stirpiculture must become the aim of the sexes, before we could hope

to reform mankind; that the young should be instructed concerning themselves, the laws and uses of their being. He so much felt the necessity of this, that he had put a work into the hands of his daughters and been condemned for introducing such productions in his home. His second speech on the Phenomena of Spiritualism was excellent. Prof. Hume never talks without saying something. I regret that I cannot give a full report of his lectures in the columns of the CRUCIBLE. He took up the social department of the revolutionary questions and dealt telling blows with a masterly tongue. His arguments in favor of woman's sovereignty were charmingly set forth and we—the feminine side of the house, wished we had more co-workers of the same stamp. We anticipate a feast at the Lake Walden Camp meeting from that direction, as he promises to be with us. Mrs. Tillotston, Sada Bailey and Olivia Shepard—dress reformers—were zealous and in earnest. In short, every speaker was alive with good thoughts for the people, each one having his or her method, theory and suggestions. We are fast learning that social reform covers a mighty field; its latitude and longitude is boundless and no one issue can be agitated without causing the others to move; all hail to the brave women and men who make up the corps of this swelling army; with united effort may we not bridge the chasm that yawns between this and the wished for life? The meeting on the 4th inst., was not inaugurated with booming guns, music or parade. The nation's ensign was not even raised on the ground. We held conference in the morning, discussed resolutions etc.; in the afternoon Moses delivered an appropriate discourse entitled the "United States in Prophecy."

The Convention adjourned on the evening of the 4th. Mr. Fowler and others, were desirous of holding meetings two days longer, so we left the tent in charge of our tent-master and returned with our Vineland friends on the following morning. Dr. L. K. Coonley who for a long time has been an indefatigable worker in behalf of the N. J. State Association, has been compelled in consequence of ill health to resign his position as President.

The following officers were elected. Dr. David W. Allen, President. Mrs. Dr. Garter and Mrs. Howard, Vice Presidents; Miss Fowler Secretary. The next quarterly meeting will probably be held in Camden, the last week of September.

Within a few hours of my arrival in Vineland, I learned that the Ancora meeting was a failure, broken up the first night by a mob and that "every thing was torn up generally." This report was heralded forth in the Vineland Weekly notwithstanding there were upwards of twenty persons from Vineland who were with us during the four-day's

meeting. I am informed that this journal is in the habit of doing such things and that it has as keen a relish for falsehoods as some of the preachers in Vineland. Oh, Vineland! may your "morals be protected."

At the request of a few friends, we remained in Vineland over Sunday, held two meetings in Cosmopolitan Hall. The mercury was 101 deg., yet we were greeted by a fair sized audience.

Monday morning early, "good bys" were again exchanged and our faces once more turned homeward. After five hours of the hottest, dustiest, smokiest ride I ever experienced, we took passage on the Jesse Hoyt at Sandy Hook and had a delightful sail to New York. Waited there until five P. M. then embarked on the City of Boston for New London, where we turned out at 1-30. A. M. for Steamboat train for Boston, arrived home at six this morning. Of course we are happy—happy in the bosom of home,—happy in the reunion of the dear and faithful ones who toil in our absence. The tent will be pitched in Chelsea the present week. Should the interest continue meetings will be held up to August 3rd when we go to Lake Walden where we hope to meet many tried, true friends.

MATTIE.

THOSE PONDEROUS QUESTIONS.

Some of the readers of the CRUCIBLE will remember an editorial we published about two-and-a-half years ago under the title of—"Wanted—A New Objection to the Social Theory." In that article we reiterated the common objections, which we were accustomed to hear every day, and among them were those which are now, again, offered by Tom Ri Jon I, after which we asked:

"If there are not brains enough among our opponents to get up a real objection to our views, cannot some of our radical friends help them, or, is it utterly impossible to find material out of which to manufacture an objection?"

Since that time there has been no new objection offered, and perhaps never will be; so we must content ourselves with re-answering the old ones. Tom Ri Jon's first question is:

"1. In your definition of *Free Love*, is promiscuous intercourse of the sexes taken into account?"

In answer to this we will say, we have not yet been satisfied that promiscuous sexual intercourse is love at all. If Tom Ri Jon's experience determines it is, then we must say, it ought to be free love, so far as he is concerned; but if he should saddle his ideas upon any one else, it is not free love, nor are they responsible for his interpretation of it.

"2. Do you consider the marriage contract binding?"

Not morally, nor should it be legally. We have no right to contract to do that which we may not be able to do.

"3. Do you hold that anybody is liable for his or her contracts?"

Only so far as they can make them good. If parties cannot love each other, no matter how much contracting they have done, they will not. People will not do what they cannot do, and all this pretense is only falsehood legalized.

"4. What do you suppose would be the result if everybody should adopt the plan of changing partners and violating their marital relations as often as they might see fit to do so?"

We presume, of course, everybody would, or our objector would not have intimated such, though we never knew before that the law was all that made Tom Ri Jon I., and numerous others love their partners. We must take one of two things for granted by the above question: either the law has tied together a world of unloving persons, or it compels persons to love each other who otherwise would not, and if the law was abolished he would exchange Suzi for some other man's wife, and every other man and woman in the world would do likewise. What an idea! These are his unanswerable objections, be it remembered. Admitting, however, that the whole world is as unsettled as he would have it, would it be any more than it is now. If the whole world is so basely hypocritical as he implies, why, the sooner we abolish the marriage law and go to the bad the better. His other queries are not numbered.

"How long do you suppose it would take for the race to run out if 'straw bail' families were the rule?"

We don't know. If they are the hypocrites his question implies, we should hope very soon. If little Retaliator (our catechiser's reputed son) has no other security of support, than that which is enforced from his father by law, we should fear his hold on life hung upon a slender thread. (Please read the Essay in this, and a subsequent No. of the CRUCIBLE "What will become of the Children?")

"When a woman promises (and who would take her if she did not) to be true to a man as his lawful wife, has she any right to break that promise and take up with another man? and *vice versa*."

He might not be willing to take a woman without her promise, but if everybody is as bad as he represents the case, we cannot see any good in a promise. If their promise is good, they need no law to bind them to that promise. And if they are true to themselves, a promise for the future is unnecessary. If, however, they do promise and find themselves unable to keep it, they won't however much they want to, for they can't. If they can't love each other, they are just as much untrue to each other when they simulate what they have not got, as if they had found other sexual partners.

"In your efforts to subvert the law of the

land and to bring into disrepute the institution of marriage, are you working in the interest of society, or only the disintegrating elements of the lower classes, which you find too heavy to raise, and which you desire to make respectable by pulling the upper down to their level?"

If what he says or implies of society is true, we can't make society any worse. Really we do not know what he means by the lower classes. If he means all who have been mismated (and he has once been of the number) are of the lower class, then the sooner they become properly mated and elevated to the "respectable" class of society, the better. If he means the "respectable class" are only those who are held together by legal enactments, then the sooner they are abolished the better.

"Who would be bettered by obliterating the landmarks of civilization as in the case of abolishing the binding obligations of marriage contracts?"

If no others, those who would live true to themselves and the world will be bettered. Those who only live together because they are bound could be made no worse certainly.

"Do the better class of people want free love rule, as far as you have observed? Are they the ones who feel the yoke of wedlock the heaviest?"

Again we are in the dark. We do not know whether by the "better class" he means those who only have honor as it is enforced by law, or not. If they are the better class, they could be made no worse. If they are not, the removal of legal restrictions from doing good, will not make them any worse, and they certainly can, where there is no law to prohibit, do better, and "they are the ones who feel the yoke of wedlock the heaviest."

"Do free lovers, as a rule, expect their affinities to be true to them, or is it their understanding that each is free to have intercourse with others, when, and as often as the opportunity occurs?"

We believe if people are true to themselves, they are true to their lovers. Therefore, if they find other parties for whom they have more love than the one they are associating with, it is evidence that they are not correctly mated. If, therefore, they continue with the one they love less, they are untrue to that one—to the one they love better—and to themselves, and are no better than any other hypocrites.

"Do free lovers ever have any fears when they leave their affinities and go to work or off on a journey, that in their absence their affinities will install other affinities, thus debarring their return to their homes?"

How can they? Such questions as these, leads one to almost believe the author of them knows nothing about love except that enforced by law. Does he rely upon the law to enforce Suzi to be "virtuous when he is away?" If so, our readers can easily account for his stupid questions.

"Do free lovers propagate the race faster, or produce a better breed of offspring than the legally married couples?"

We believe offspring begotten without love is generally considered to be inferior to that begotten in love, and there is no love that is not free. If married people beget offspring through love relations, it is free love; if they beget them without, it is enforced lust.

"Again, if persons are not responsible for their marriage duties and relations in wedlock, are they responsible for any obligation or contract, and can they be considered reliable business men and women in any business transaction?"

If Tom Ri Jon places those relations on a plane with business matters, as he has all along, he then shows it is not love he believes in at all, but enforced lust. People should only be responsible where love compels it. Again, here is an admission that his "better class" of society who would be "dragged down to a level" with a lower class, are only better because the law makes them so. The difference between Tom Ri Jon I. and the CRUCIBLE is, he believes in a commercial marriage and we believe in a love marriage. Every question he has asked has ignored any love whatever.

"Have you found in your dealings with mankind that they were so honest that no law was necessary to compel them to fulfill their obligations? What per cent, of the human family is trustworthy enough to require no law to adjust the differences between man and man?"

See answer to the preceding question—in fact, several of them. We should not want to be tied by law to a woman who had no honor, nor should we want our daughter tied for life to an unprincipled knave. If we had no other objection to marriage, this is sufficient.

"How would it do instead of denouncing the 'institution' to devote the time to teaching the people how to make more judicious selections of life-partners, and thus do away with the evils of which we complain?"

We have no objections. It would have been a good lesson to the author of the above question to have learned several years ago; still he had to learn it in the school of experience.

"Do those married persons who live agreeably together ever find fault with the institution of marriage? or is it not those only, who have been so unfortunate as to make bad selections who go over to free love for sympathy?"

In answer to the first question, we answer some of them do and some do not; and in answer to the second we say, No. Some who have made bad selections are among the free lovers and some are not. We have drafted our forces from all classes and conditions of society. This objection was answered in No. 4 of the CRUCIBLE.

These are the ponderous questions which "nobody could answer," and which he so

stamped us with. The reader will see that many of them are the same questions asked over and over again. It is a misfortune with our friend that he seems unable to concentrate his questions and get them into shape.

D. W. H.

THE INVESTIGATOR, AGAIN.

We very much regret the necessity which compels us to refer to the *Investigator* so often as we have of late. We have always had a feeling next to veneration for it, a feeling which, notwithstanding some mistakes we have believed it does now and then make, we still entertain. Some weeks ago we referred to what we deemed a mistake, a reference which it was entirely proper we should make, if we had not misapprehended the matter. We had understood the *Investigator* to shut Mrs. Woodhull out of its columns after getting into a controversy, and if we had not mentioned it after referring so often, as we do, to the one-sidedness of religious people, we should have been guilty of partiality. In response to our reference to the matter, the *Investigator* accused us of "scurrility" and being "untruthful" and telling a "falsehood." We were sorry to see this bad temper, and asked if it were "possible that we were mistaken?" In response to which the *Investigator* says:

"And we desire no quarrel with D. W. H. But he should not misrepresent us, which he has done and still does in saying that we refused to give Mrs. Woodhull a hearing. This is untrue, and as he wishes to know whether he is "mistaken," we tell him now, as before, that he is. We gave two hearings to Mrs. W., and did not refuse a third. These are the facts in the case, and if D. W. H. is disposed to do us the justice to let his readers know them, he will show that he that he is as ready to correct a misrepresentation as to make it."

If such is the case, we "acknowledge the corn," but in doing so we wish to give to our readers the grounds upon which we came to the conclusion that he suppressed Mrs. Woodhull. In the No. of May 24th, we noticed the following paragraph:

"Mrs. V. C. Woodhull, New York—Your article of ten pages was promptly published; now you send eight more as an appendix, and go over all the ground again, beginning with the idle and captious complaint, that we did you injustice because for want of space we divided your communication. Madame! if this is the return you make for doing you a favor, then we must say, more in sorrow than in anger, that your ideas of courtesy, liberality, and free discussion, like those of love and marriage, are very different from ours."

If this language was not a protest against publishing the article we fail to understand the use of words. The editor's claim that she had rehearsed the whole affair, may have been true, but even that should not have debarred her a hearing, since the *Investigator* had criticised her views. In

connection with this was the fact that the article did not appear in the *Investigator*, and when it appeared in the *Weekly*, the readers of that paper were informed that it had been unacceptable to the *Investigator*. Taking all these facts together, what other conclusion was left us? Reverse the case, and put the CRUCIBLE in the *Investigator's* place, and we venture that it would be exceeding hard, under the circumstances, to convince the editor of that paper that we had not protested against publishing anything further from Mrs. W.

We cared a great deal less about the matter of Mrs. W.'s communication than we did about the attitude of the *Investigator* to free discussion. As we had often criticised our Evangelical friends and the *Woodhull Weekly*, itself, for illiberality, we could not consistently overlook such delinquency in the *Investigator*.

We are sorry the matter has assumed such shape as it has. If we had thought the matter was going to stir up any ill temper, even though we did believe what we did, we should have said nothing about it. Bros. Seaver and Mendum have won our esteem by their liberality, and we had rather strengthen the feeling of friendship which we thought was mutual between us than to bicker over affairs as small as the one above referred to. But we can't see why friends may not criticise the theories and actions of each other as well as enemies.

We recollect some years ago that this same sheet criticised a pamphlet of ours in a very caustic manner, and we felt that it had said its thought and it had a right to say it. We believe that is the feeling in the CRUCIBLE office now, that we shall receive the same, and rightfully receive it too, that we give, and we shall accept it as such.

D. W. H.

Our Lyceum.

Conducted by Mattie Sawyer.

EDITORIAL NOTES,

SINCE our paper became a weekly, we have found an additional tax on time and brain. Our tent meetings thus far, have been more wearing than last season, and the climate unfavorable to our usual good health. Now, that we are again in New England, we hope soon to recuperate. We regret that we get so little respite from other duties that we can do no more for the CRUCIBLE. If we had written all the stories, poems, etc., that have grown in our imagination, we would, by this time, have had a large-sized volume for the children. Be patient.

TENTS

For the Camp Meeting!

BROTHER HULL: In answer to our friends, who have already inquired of you about the price and sizes of the tents to be in use during the Camp Meeting at Lake

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