

Hull's Crucible.

\$1.50 Per Annum.

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

Price, 5 cents.

Vol. V.

18 Elliot Street, Boston, July 22, 1876.

No. 6.

Olla Podrida.

WE do the best and cheapest job printing in the city.

THE FARE from Boston to Lake Walden Camp Meeting and return is only 90 cts

THE NEW PUBLIC is an organization, a kind of competitive community founded in Ancora, N. J. It is the best institution of the kind we have seen. We will try ere long to lay its principles before our readers.

OUR first tent meeting in Chelsea was not largely attended although there were Spiritualists there from Chelsea, Charlestown, Boston, Malden and Worcester. The boys and Girls, Oh! what droves of them, were there all bent on getting the first peep at the Spirits. They didn't see them.

THE CRUCIBLE would now accept a few select advertisements at 10 cts per line for first insertion, and 5 cts per line for each subsequent insertion. In sending advertisements you may calculate eight words per line. Don't send any humbug advertisements for us, we don't want them

SEVERAL leading Spiritualists held a preliminary meeting in Philadelphia on the fourth of July; the object is to effect some kind of a national organization of Spiritualism. As individuals, Spiritualists are generally failing to accomplish much. Organize a million of these drones into one body and we will have one large failure instead of a million small ones. What is needed is a disposition to make sacrifices of time, labor and money for the cause. Without this all future organizations will go to keep company with Dr. Taylor and Co.'s "Spiritual Institute."

L. K. JOSLIN writes:

"DEAR FRIENDS, MCSES AND MATTIE: Within I send you \$5.00 as some assistance in your condition of arrest by man-made laws for daring to love without permission of the Grundys. I have to-day written to Leo Miller and Mattie Strickland. I think that their position and yours is the true one and I hope that you may not suffer severely for conscience sake. Yours very truly."

We are truly thankful for such friends as Bro. Joslin. Several donations have been received to help us in the Battle to be fought in New Jersey this autumn.

YOUNG AMERICA is a hardcase — tomer. especially that portion of it that has been imported from the *ould country*. If you don't believe it go to Chelsea and see the efforts of about a dozen including one or two with blue coats and brass buttons to keep him any where near decent, during the one hour and a quarter of any of our evening meetings.

RADICAL LEAVES is the title page of a new twenty column monthly paper which is just started up in Lincoln, Neb. W. E. Copeland the well-known Radical Unitarian is its editor and publisher and all letters on business with reference to the paper should be addressed to him at Fremont, Neb. This number is filled with interesting original matter, generally concerning the divine authenticity of the Bible and Religion. Price \$1.00

THIS number of the CRUCIBLE is issued from 730 Washington Street. If there is any one in the universe who knows where the next will be issued from they have not told us we have not rented our office of the owner but of a tenant. The tenant has to day been turned out and we are now subject to the caprices of the landlord or the next tenant who may rent the building. We shall immediately set about looking for another office.

P. S. Since the above was in type we have secured an office at 18 Elliot St. Correspondents will address accordingly.

THE sad fate of Custer and his brave comrades is just what we should have expected from the Indians after the treatment they have received from our government. Frauds and swindlers have for years been perpetrated in the name of christianity and humanity until they could have no faith in the promises of the white man. Secretary Delano, J. S. Laville Rev. Commissioners Smith and one of the Grants took contracts for supplying the Indians, over-estimating the number of Indians when making contracts and under estimating when fulfilling contracts. There were not near blankets and clothing enough and the Indians suffered and perished for want of the clothing and blankets promised them. The beef cattle which were to weigh not less than one thousand and pounds each did not exceed seven hundred and fifty pounds. The pork was not fit to eat. The price we have paid for this rascality has been dear to us but we shall be happy if it costs us no more.

WE learn that Susie Willis Fletcher is meeting with such good success in England that she will come home in a few weeks to arrange to go back there to make a permanent stay. Of course Willie and his band of spirits will accompany her.

DR E. B. FOOTE of whom we made mention two weeks ago, was not sentenced to Prison as expected he would be; but was fined \$3,500. "The Judge," says the "Truth Seeker," "claimed to have looked closely into the merits of the case, and satisfied himself that the Pamphlets were not designed as a source of profit, but to aid in extending a knowledge of the Doctor's business." In consequence of this innocence of crime he was not imprisoned but fined. In the time of Matthew Hopkins who had a corner on Witches as Comstock has upon obscenity venders, a person accused of witchcraft, was thrown into a pond and if they drowned it was concluded they were innocent, but if they swam ashore it was taken as an evidence of their guilt and they were put to death. Comstock arraigns a man with equal surety that Judge Benedict (his Judge) will fine them if innocent and imprison them if guilty.

MRS. WOODHULL sends out "a private card to subscribers and friends" with an invitation to "Please circulate *privately* among known friends of the cause" in which she urges "the widow to send her mite," others their dollars—their fives, tens twenties, their fifties, hundreds, thousands." to her. We greatly prefer not to meddle with the business of other people, but reformers are poor and many of them will be deluded into sending Mrs. Woodhull more money. It is possible the *Weekly* will start up, but we have the best authority for saying the *Weekly* did not cease to be printed on account of a lack of support. It was a paying paper. Mrs. W. has taken herself out of the field of Reform—she is not a reformer, let her go to her own, the Church and Christian Association for her support. We have not said this to injure Mrs. W. she has a right to turn against reform, but she has no right to demand that reformers shall support her in her Jesuitical course. She has discarded Col. Blood, who furnished her brains for the past several years, and has married or is to "marry a wealthy foreigner" let him furnish her with the "thousands" which her circular asks you to contribute.

Original Poetry.

TO MY BUTTERFLY BREASTPIN.*

Emblem of immortality!

Why settest thou upon a *hubo er's* breast?
 Why not adorn some one of noble birth,
 Or fame attained? Was there no king, or prince
 Or warlike lord, in Nation's Capitol,
 Who would have welcomed thee, that thou must
 come.

To home of PEACE † to find a place of rest,
 And there upon a humble *toiler's* breast?
 Didst come to prophesy that times will change;
 That in the future, near at hand, Peace will
 Take precedence of War, and LABOR rise
 To point of eminence yet unattained,
 Of honor now bestowed on fame unearned?
 Why on *white bosom* near the HEART alight?
 Would'st thou, like one God-sent, on great white
 throne,

This truth reveal: Through LOVE, in purity
 Incased, shall immortality be gained?

Who would have dreamed that thou hadst been
 a worm?

Groveling in the earth for daily food?

Who would believe, from such unsightly germ,
 Such grand development of beauty should

Arise to soar aloft on freedom's wing,
 And to Earth's children hopes of Heaven bring?
 If from a worm of dust such beauty rise,
 May not man hope for "mansions in the skies"?

To me thou art a prophet, risen worm!

Though matter-mongers say thy body dies,
 Does not thy resurrection *once* confirm

That from all future deaths thou mayest
 arise?

As eyes of groveling worm do not see thee,
 So grovelling man doth not man's spirit see;
 God bless thee! messenger of LOVE DIVINE!
 If name immortal shall be mine, so shine,
 EXCELSIOR.

* Suggested a by butterfly sitting upon my bosom, in 1863.

† Salem, N. J. the place of my nativity, was where the incident occurred to ROBERT SIMICKSON.

Polemics.

LETTERS TO MRS. E. B. DUFFEY.

BY MOSES HULL.

NO. VI.

DEAR MADAM: — I have several times, while reading your book, queried as to whether you were not after all a free-lover in disguise. If a weak argument against a position is the surest method of helping it on to success, then free-love will surely succeed.

On page 93 of your book I find the following elegant (?) paragraph: —

"It [free-love] reduces man to the exact level of the cat, the dog or the bull, which gratifies its animal propensities whenever or whenever it finds a willing female of its own race, and then goes away utterly oblivious of consequences."

Admitting the above to be true, the system taught and practiced by free-lovers has one advantage over that which you defend; according to your own showing we at least wait for a "willing female of our own race.

Married men seldom do so much, and when they do, it is considered an act of pure, unmerited grace on their part, — they have surrendered one of their legal rights. One would think from the way you write that free-lovers of the masculine gender did nothing but play the bull, that is, go from place to place in search of some one on whom to gratify their lusts. In all my acquaintance with the class of people whom you strive to write down, I have never met among them such a character.

On the same page from which I have just quoted you say: —

"A woman living in a free-love society would have this advantage over a woman living in polygamous society, that her right to herself would be recognized, and she would not have to submit blindly in mind and body to the caprices of a master. She would be a free woman and not a slave, and as such, she would not probably sink into the imbecility, triviality and sensuality of the wedded and unwedded slaves of the harem."

Yes! "jess so!" Then free-love is better than some other things! "Bitterness, scorn and hatred of humanity, breathe forth in every sentence they utter." "Vindictiveness is their motive power." "Their utterances sound like the ravings of a lost soul." Yet free-love is better than an institution where a woman is compelled "to submit blindly to the caprices of a master." You are right! Now, how is it in marriage? Is not a woman as thoroughly under her master as in polygamy? You know she is. If a husband does not use his power it is only because he is a kind master—not because the law has not given him the power. In polygamy is as great a proportion of good masters as in monogamic marriage.

The next thing you say, worthy of note, is:

"As man dropped the mantle of responsibility in the matter of offspring, it would unavoidably fall upon the shoulders of women. Her children having no father, she would have to be father and mother, both. Any widow can tell what that means. She would be compelled to bear, rear, feed, clothe and educate her children, all with the efforts of her own feeble hands. She would have no certain home and no sure stay in her declining years."

In this you have uttered much truth: you have referred to evils that must be remedied; but the remedy never can come otherwise than through the inauguration of the Era which dethrones legal prostitution, and grants freedom to the affections. All the evils you mention, exist in marriage, and in consequence of marriage, exist out of it. In the sacred marriage institution to-day, "as man drops the mantle of responsibility in the matter of offspring, it unavoidably falls upon the shoulders of woman;" Even now "widows" and some who had much better be widows "can tell what that means." Any institu-

tion allowing one man's life and health to be the alternative of her having to be a father and mother both, to her children, is wrong. Have you children my sister? If so, supposing a shock of paralysis were to attack the man whose name you wear, who would then "rear, feed, clothe and educate" your children? In the case of moral or mental paralysis you would be as bad off.

Now can not you help us to originate some plan by which every child whether the parents are or are not married, can be educated? "Oh!" you answer, "there is such a plan." Glad to hear it! Will you not help the free-lovers to extend that plan so that all can be clothed and fed? and so that no one whether married or not, can "drop the mantle of responsibility?" As for women, what "certain home" and "sure stay" has she now "in her declining years? If a husband could or would always provide such a home as that, would you base marriage on a "home" and "stay?" If so, how much better are you than the prostitute who sells herself for a home and stay? Do all married women have these conveniences? Husbands sometimes become sick or die without providing homes and stays. Occasionally husbands drink up not only their own earnings but that of the wife as well. Can't you suggest something better than the brittle thread of the life and health of a husband to support a woman in "her declining years? If not, do take a lesson or two from free-lovers before you make another attempt to write them down. You next say:

"Marriage really consists in a union of a man and woman in close companionship for the purpose of personal happiness, and secondly for the purpose of propagating the race. The legal form is not the marriage, but only a recognition of the marriage, intended to place such safeguards around it that those who enter it may be protected against injustice and treachery."

Then marriage "consists in the union," but did law ever make the union? Suppose there is a union not recognized by law, are they married? Again, suppose the law pronounces a couple husband and wife, where this union does not exist, are such married? If they are, your proposition is wrong; If they are not, it would be adultery for them to live together—they had better part and each find a partner where the above mentioned union does exist, as such union is, according to your own showing, marriage, no law is needed to ratify the relation. You decide that the legal form is only a recognition of the marriage, you are right, but if the marriage did not exist it could not be recognized. But you never were more mistaken than when you decide the legal form is a safeguard by which to protect from treachery those who enter marriage.

I agree with you that that was the design of law, but where has it ever protected those who needed protection? Do you live with your husband because the law as a safeguard compels you to do your duty by him? If there were no law in the world would you not from motives of love and justice do your duty by him? Now suppose you detested him; could you not find some way to evade the law? Three fourths of the murders in the United States to-day originate in domestic inharmony: does the law in such cases protect against injustice? Nay, is not the law itself unjust? A lady in New York sued the father of her child for seduction and bastardy, when the case was proven, he had his choice to give security for the support of the child or to marry the lady; he chose the latter, was married on the spot and took his hat and walked off never to return—the cheapest way he could get rid of supporting his child. Did the marriage law protect that poor girl and child?

Reflect on the lesson I have here given you, you shall have another soon.

Correspondence.

LEO MILLER AND THE MINNESOTA CONVENTION.

DEAR BROTHERS HULL: Seeing a note with query in regard to the Minnesota Mass Meeting, comments on which you saw in the *Spiritualist at Work*, in justice to the truth I must give you a few facts in the case. I saw plainly when I read that article of Wilson's, that any reader would receive impressions very foreign to the facts of the case. I was elected President of the meeting before my arrival and when I got to the hall was escorted to the platform and introduced as President. I looked around, saw Cephas Lynn, Leo Miller and E. V. Wilson, and invited them to take seats on the rostrum. Miller shook his head. In conference I called especially on Mr. Miller to speak; he refused to respond. After meeting I went to him and asked him why he did not speak. He said he would tell me in the morning. In the morning he informed me that he had been mobbed a short time before and one of the committee had told him that for the sake of the Convention's success he had better remain silent. I said to him, if you are not going to take any part with us, tell the people why you do not; he did so. I made some remarks expressing wonder that Minnesota had not outgrown the rotten egg arguments, and spoke of being myself thus met in the old Antislavery war. Cephas then followed with a few remarks which I was very much surprised to hear, and which I considered very impudent, but Miller squelched him most

summarily. The free platform was maintained throughout the meeting. Miller was invited to make a half-hour speech by the committee, which he refused to do. He did speak several times, ten minutes, in conference, and more, I offered him my hour Sunday morning and urged the Convention to move that he occupy the time, as I was to speak again in the evening, which they would not do. Mr. Wilson forgot to state that I gave one of my most radical lectures on the Social Question, which was listened to with more marked attention and more warmly applauded than any other lecture given, as he also forgot to speak of my election as President.

I lectured there last fall to an immense audience, on the same subject and it was favorably received.

Miller made a mistake in not taking whatever time was allotted him and then making himself so interesting that the audience would demand an extension of time. The committee had a right to select their hired speakers to fill the lecture hours, if they choose to do so, but I am sure any one who knows that I am at a meeting an engaged speaker and also presiding officer, will be very certain that no gag law will be enforced. I am sorry to admit that at that meeting I learned the truth of the statement you made in reference to Lynn's unstable principles, and also that some others who talk so loud for a free platform, would surrender their principles in this respect, if they have any—if they felt fearful of losing a dollar by not doing so. It requires more sterling character than most people possess, to make a radical reformer. I like the bold, outspoken spirit of the *CRUCIBLE*, and if the *Weekly* "is asleep in Jesus," I think the *CRUCIBLE* is awake in the interests of humanity.

Yours Fraternally,

JULIA H. SEVERANCE, M. D.

MILWAUKEE, July 9, 1876.

JESUS CHRIST BOYD.

BY W. F. JAMIESON

EDITORS *CRUCIBLE*:—As this individual, Mr. J. C. Boyd, is anxious to have the public think him a "rouser" rater, and a remarkable genius every way, will save space to admit it. If any one can find one word where "Jamieson squelches scussion" in the half-column width example given, I am willing. Because I have no wish to waste any time in discussing with E. F. Boyd, Chauncy Barnes, or any other "fool for Christ's sake," means that I repudiate my advocacy of free discussion, so let it; but is it not too absurd for serious notice? If two years ago, as he says, I considered him "one of my ablest critics," it only proves that two years' discussion has whittled him to the small end of nothing. It was himself who confessed that his style of argument (?) was low and contemptible, and because I took him at his word, he quotes the phrase in his last article, as if I applied it to him originally. Is that honest? Talks

about me "degrading him in public estimation." It is his own writing that does that, not me. I have incurred his hatred; it cannot be helped. He is not the first friend of Jesus that has manifested a disposition to roast his opponents. Why is it that love for Jesus almost universally begets hatred toward mankind generally? It may be cruel to stir up the wrath of these mild followers of sweet Jesus, but there is a lesson in it. The maddest people I ever meet are those who shriek loudest for Jesus. When any free and easy Infidel dares to question his "divine perfection" (?) these gentle beings buzz like a nest of hornets.

I do not expect Mr. Boyd to take kindly to my criticisms, which I have given plainly enough, as I have a right to do, and with no personal ill-will toward any human being. When he departed from the amenities of debate, and I employed a little pleasantry with a slight sprinkle of ridicule, he comes back after two months' sulks, and whimpers through three columns of dreary stuff about how I "abused" him. Moses Hull, J. H. Toohey, and Horace Seaver have in a similar manner "abused" poor Victoria Woodhull—another divinely illuminated follower of J. C. (That is to pay the clergy for calling America's greatest friend, Tom Paine. When they quit calling him "Tom" for short, I'll quit calling Jesus J. C.)

Says Mr. B., "A person who is rabid is not supposed to be morally responsible for his utterances." Very well, then I let you off.

EDITORS *CRUCIBLE*: We feel constrained to give vent to our indignation, and therefore the following Resolutions to be printed in the *CRUCIBLE*, if you have space and deem them worthy a place therein.

The friends of progress of Mansfield voted to send them as an expression of their indignation at the arrest of Moses Hull, Mattie Sawyer and others. Not that we are all prepared to live as they do, but shall probably do so, when we are fully convinced that it is our duty, as we believe they are living in accordance with their highest ideas of right, and some of us think their ideas of right are far in advance of the majority of people.

Resolved, That we, believers in, and friends of progress, do truly sympathize with Moses Hull, Mattie Sawyer, and all others who have been arrested recently, as we believe, contrary to the law of right.

Resolved, That all who are laboring to benefit humanity, are as one family; therefore, when one or more are abused, all suffer with them and have a right to express just indignation and demand restitution.

Resolved, That a Revolution in social affairs must needs begin, and inasmuch as it seems even now to be going on, we are fully determined to stand at our post, until our part of the work is completed.

Resolved, That we will in every possible way, assist those who are in the front of the battle, and are being so fearfully persecuted.

L. A. MEARS,

Secretary for Friends of Progress.

EAST FOXBORO, Mass.

Hull's Crucible.

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

Boston, Saturday, July 22, 1876

DUTY OR LAW—WHICH?

One of the biggest scarecrows we have to meet to-day is the idea of the sacredness of law. Old fashioned Democrats never plead the infallibility of the United States Constitution, Protestants the infallibility of the Bible, nor yet Catholics the infallibility of the church, with more zeal than many, even among reformers, plead the infallibility of common statute law.

We have been told not less than a hundred times, "You are right—that is you are right in theory, but your *methods* are bad—while we acknowledge the laws are many of them bad, you should obey them until you can get them repealed. Our duty as *citizens*, you know, requires us to obey the laws."

Probably this was the way the people talked to the three Hebrews; their answer was, "Be it known to thee O king that we, will not serve thy Gods." When such language was used to Peter, his answer was, "Whether it is right to obey God or man judge ye, we can but speak in this name." We apprehend we have a feeling akin to that which characterized these Hebrews. An old proverb says: "Resistance to tyrants is obedience to God." We add, Resistance to bad laws is obedience to God.

Now while we believe in general laws and regulations for the good of community, we believe that law-makers as well as law-breakers should know their place. Laws meddling with enlightened consciences, especially when they are unnecessary, should be made odious. A public sentiment in this country should see that laws "derive their powers from the consent of the governed."

Under the existing state of things reformers are always liable to be law-breakers. Do you ask why? we will answer.

1. Laws are always an expression of the opinions of the conservatism of the age in which they are made. A radical—one who ploughs out ahead of the age in which he lives, does not give expression to the opinions of the populace, and therefore cannot by the populace be sent to do its legislation.

2. Our common law, which is in force on every point where there is not an express statute, is based on the laws which governed England centuries ago; they are, therefore, the opinions not of the conservatism of to-day, but of the *conservatives* of at least two centuries ago.

3. Our statutes are many of them very ancient, and therefore, behind—even the con-

servatism of this age, much more are they behind the advanced thinkers of to-day.

Now what are we to do? When law and duty conflict, if conscience must bend to law, progress is at an end. If on the other hand, law gives way before conscience, a hitherto unrecognized factor—the future sets up its claim and infallible law will go with infallible Popes and Bibles. Our mind is made up. We shall humbly try to obey our highest convictions of duty.

WAY STATIONS.

If trains could run from Boston to San Francisco without stopping for any purpose, much time might be saved in the journey. As it cannot be done, the weary passenger hails every station on the road as a kind of way-mark—an evidence that he is traveling—that he is journeying in the right direction—that so much more of his journey is in the past. Conductors and engineers welcome them as places of taking on supplies of fuel and water, without which they could not pursue their journey. Is there not some analogy between this and the journey out of the land of mental slavery to that of absolute deliverance from the superstition and ignorance of the past?

Reform starts back where ignorance and tradition absolutely bind the soul hand and foot; the mountains of perfect intellectual and religious deliverance are so far off, that they cannot be reached at one run, so there must be stations and station keepers on the way. Thus in journeying from the absolute power of kings and priests and church traditions, to religious, political and social freedom, it may be necessary to tarry a time at many of the different stations built by the various religious and political sects in the land.

Believing this, we are glad of all these way stations. We know that when persons have arrived at the last station we have passed, they, unless they get tired of the journey and stop, as many conservative Spiritualists have done, or turn back, as Mrs. Woodhull has done, must arrive where we are. Our recruits must come from those in our immediate rear; conservatives generally know this, therefore their opposition to our work. They need have no fear of our depopulating their stations, for while we are continually drawing from them, they are as constant and as largely drawing from the church. The truth is, the whole world is traveling—those behind as well as those ahead let us jog along and give a cheering word to those who have gone ahead to spy out the land, the inhabitants of which come with us as men do with grasshoppers. Conservative Spiritualists should not fear our work: they have their revenge in drifting from the churches. As our field is comparatively new, and people fear

to tread where few have gone before, (for there are lions in the way,) there is no danger of our entirely depopulating the ranks of those in our rear.

WAYSIDE PENCILLINGS.

Again the tent is raised and preaching resumed. We held our first meeting in Chelsea, on the 15th inst. Our work in this city commenced under many and serious difficulties. The tent did not arrive as soon as expected, when brought to the ground we were annoyed by learning that a portion of its belongings had been mislaid or lost by the steamboat company, consequently the programme for the evening could not be carried out. On the following day we succeeded in borrowing ropes &c., and after many hours of laborious work, the tent was partially raised, seats arranged and every thing in readiness for meeting. Good reader, I wish you had been there; imagine yourself, tried anxious, disappointed in your efforts, endeavoring to compose your nerves, striving to put yourself in the best possible conditions for talking, longing for a few moments quiet in the gathering twilight, beset with not less than two hundred girls and boys, wild as Arabs. Our tent master provided himself with an impromptu dressing room and even found it impossible to remove his working suit without intrusion. While he was engaged on the tent, his dinner basket was captured and a portion of its contents confiscated. As the hour for meeting drew near, the army—which by this time had received heavy reinforcements—rushed into the tent and of course crowded the front seats. I soon learned by their talk that they expected to see "Spirits" perambulate the audience. When the organ and boxes on the platform were opened, these juveniles strained their eyes lest unobserved by them, a "ghost" would pop out of some corner and frighten them. Do you wonder that we were a little discouraged at the prospect of preaching to such an audience? We opened the meeting by talking to the children; late in the evening a fair sized audience had come in and Moses commenced his regular arguments on Biblical Spiritualism.

Sunday morning dawned beautifully. The occasional cool Sea breezes brought their rejuvenating effects to us. Morpheus too, had wrought wonders on our mental and physical during the night, so when we started for the Ferry, we seemed to carry a new inspiration and added strength. Our three meetings on that day presented every token of encouragement, if they bespeak anything for the future we will have a good time in Chelsea. Moses delivered a discourse in the morning from Mathew 21: 41, 42. In the afternoon we gave a brief account of our work and battle in Vineland; our speeches were followed by Dr. H. B. Storer and Prof. J. H. W. Toohy. Dr. Storer said he had come

out to express his sympathy and encouragement in our enterprise. He believed when our views were investigated and our position understood, the public would find less of objection and more to endorse. He felt that our earnestness and devotion to the work, ought to impress the people that we were sincere, consequently should be entitled to a respectful, careful hearing; that opposers should state their reasons for objections and as honest women and men meet us squarely in discussion. Prof. Toohy Spoke encouragingly of the tent enterprise; referred to that class of persons who had not sufficient backbone to attend meetings in a tent, (our tent seats are minus backs) denounced Mrs Grundy and all her cousins, said many good things concerning reform, that I have not space to record here.

In the evening the tent was crowded, hundreds were compelled to stand; Moses resumed the argument commenced on Saturday evening; there was no lack of interest on the part of the audience. The day's services closed with an inspirational song. This is our first meeting in New England the present Season—we are encouraged.

There are times when our burdens seem heavy but in the bearing of them our strength is tested; there are moments when we feel the hurt of persecutions yet they only seem to quicken our souls to sublimer action. Were it not that we have suffered, we would be unfit to go as ministers to the people. Sometimes when I feel worldly deprivations most, I know I am the wealthiest. Physical, material poverty is hard to endure, but angels defend me from that mental poverty, which would deprive me of one warm, sweet thought, or take away any desire for intellectual exaltation, blinding me to all sensibilities of moral worth. It is considered a terrible thing to lose a good reputation. It is rational to suppose that every woman and man desires a good name, but under existing conditions of society no person can retain a flattering reputation and cultivate character, i e, if they take hold of any public work. In all ages, reformers have been regarded as outlaws; they have indeed been rebels, rebels against man-made customs and laws, this is normal, therefore right. No person with a far-seeing soul reaching a century in the van, can bow in reverence to laws enacted one or more centuries ago. Reformers are not below law, they are above it, it is impossible for them to obey their conscience and not become law breakers. I did not intend to stretch my pencillings into a sermon. More anon.

MATTIE.

THOUGHTS ON GOVERNMENT.

VI.

Government an Impossibility.

The awkwardness with which laws are now made is an abundant demonstration of

this proposition. Having no clearly defined rules of right and wrong, or what punishments shall be inflicted on wrong-doers and what shall not, our law-making parties are continually thrown in almost interminable quarrels over issues. One set of law-makers follow another almost biennially changing and altering the work of their predecessors, making it worse or better, as their prejudices or their biases may dictate, while their constituencies pay the taxes and strive to adapt themselves to the ever changing panorama of law as it moves before them.

The curse of Government is that nobody seems to know the true limits of "*Be it enacted.*" While many persons have no rule of action but law, it is a question whether the law power has the right to make or unmake morals. In the first place, it seems impossible to tell what acts are, and what are not crimes. It is admitted that whoever violates the law is a criminal; but this reduces law-makers to the necessity of stating what acts men and women may do, and what they may not do. Law, probably grew out of the principle of communal protection; restrictions thrown over each member of society to keep them from trespassing, any one of them upon another or the rest of them. So far as this went it was all very good, but then the difficulty came, what should and what should not be considered a trespass, until we have laws for every action—laws

shall not go, with whom we shall live and associate what kind of a medium of exchange or barter we shall use, and what kind we shall not use, etc.

"Reason cannot desire for man any other condition than that in which each individual not only enjoys the most absolute freedom of developing himself by his own energies, in his perfect individuality, but in which external nature, even, is left unfashioned by any human agency, but only receives the impress given to it by each individual of himself and his own free will, according to the measures of his wants and instincts, and restricted only by the limits of his powers and his rights." —Humboldt. *Sphere and Duties of Government*, p. 18.

On the next page, he says:

"Any State interference in private affairs, not directly implying violence done to individual rights, should be absolutely condemned."

It is proper here to observe, that Humboldt was a believer in Government, but he would limit its authority. His book is exposed to some criticism. In another page of the same, he says:

"If we cast a glance at the history of political organizations, we shall find it difficult to decide, in the case of any one of them, exact limits of which its activity was formed, because we discover in none systematic working out of any deliberate scheme, grounded on a certain basis of principle."

The bare fact that we have different

limitations for the same actions in different states is evidence enough that law-makers have no definite idea of the dividing line between evil actions and good actions. To illustrate, a party can procure a divorce for one cause in Massachusetts, for another in New York or Michigan, and still for another in Indiana, while in South Carolina he or she who once enters into the marriage relation must remain in that condition until one or the other of them shall be relieved by death. And again, in different states we have different laws concerning intoxicating drinks. Law-makers have undertaken to legislate upon vices supposing them to be crimes,—not knowing that each individual can only decide for himself or herself what is a vice and what is not, and that no third party can have the right to interfere with private actions which concern no one, but the one who commits them. There are many pernicious evils in the land, such as dressing uncomfortable, keeping late evenings, sexual excess, intoxicating drinks, etc., which are ruining and breaking down constitutions, but since these evils affect none but those who indulge in them, we have no right to legislate upon them, for this reason: We are not able to tell what amount of clothing is necessary and what amount is superfluous, as different organisms may require different hours of sleep we can't tell when it is bed-time for one or not for another.

What amount of sexual intercourse is necessary to the health of the individual, nor what amount is pernicious, and we shall probably find the same difficulty if we undertake to say who needs stimulants and how much, and who does not. If we undertake to legislate upon vices there is no telling where we may stop. To the writer of these articles pork is just as repulsive as intoxicating drinks; and tobacco is still more. Indeed, we had rather have the atmosphere about us poisoned with the magnetism and breath of a drunkard, or a prostitute, so called, or a libertine, than with one who has fully glutted his stomach on pork and poisoned his breath with tobacco. We are compelled to live among debauchees, however, and since their acts affect themselves only, it is no one's business. If we thought different we should memorialize the legislature for a "Tobacco Prohibitory Law," and a "Pork Prohibitory Law."

Even in crimes, it is impossible to tell what laws are, and what laws are not necessary. Hence, we find in different States, different penalties for the same crimes. In some States the death penalty has been abolished, in others it is enforced. It is clear that if a crime has been committed the magnitude of that crime can be estimated, just as we might estimate anything else; and also, if that crime deserves a punishment, the nature of that punishment may be ascertained. There is no difficulty in getting at

the law of equivalents in anything not controlled by legal enactments. But when we come to the subject of penalties, Justice and Law meet in dead-lock, and a struggle ensues until Justice succumbs, or a compromise is made giving but little advantage to the antagonist of Law. The difficulty is in the penalty. The person who kills another is clearly an irresponsible being, else he never would have committed such an act, and the community should secure him the same as if he was an insane person, allowing him at the same time, the privilege of a family, if he wishes one, and the privilege of providing for the comforts and convenience of that family out of the proceeds of his labor, and give him all other privileges consonant with the safety of community that he may wish; nor should the community wait until a crime has been committed, the very fact that a person is so morally diseased as to be in danger of committing an outrage should be the only evidence necessary to secure such person until the reform desired is effected. It is a poor consolation to the relatives of a murdered person that the murderer has been punished. The punishment in no way atones for the transaction of the crime. (19)

(TO BE CONCLUDED.)

Our Lyceum.

Conducted by Mattie Sawyer.

EDITORIAL NOTES,

We have a story cooking for our Lyceum. We were in hopes no have been able to commence its publication in this number of the CRUCIBLE, but we have found little time to devote to writing since we came home. What has become of our young correspondents? Does our good friend Mrs. H. F. M. Brown remember her promise? There never was a time when we needed help in every direction more than now. Nightly tent meetings make a large demand on time and strength. Will our friends bear this in mind and remember their duty?

BOYS AND THEIR MOTHERS.—Some one has written beautifully to the boys in the following manner. Here is a whole sermon in a few sentences:

"Of all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is a love pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is in love with her. Next to the love of her husband, nothing so crowns a woman's life as this second love, this devotion of her son to her. And I never knewed a boy to 'turn out' bad who began by falling in love with his mother. Any man may fall in love with his fresh-faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover to to his mother in her middle age, is a true knight, who will love his wife as much in the sere-leaved autumn as he did in the daisied Spring-tinpair.—*Johnson.*

HATTIE AND MATTIE.

BY HATTIE E. CARR.

I know two little sisters,
And one, is very fair,
And one, a dainty darling,
With flowing soft brown hair.

They are but nine, and seven years old,
The fair one's name is Hattie,
The little brown hair'd dainty one,
Hath the sweet name of Mattie.

Two little gems of priceless worth,
Two buds of earth unfolding,
Two loving hearts for their sweet sake
The tenderest love are holding.

Two precious lives the Father gave,
To bless their earth's fair Eden,
And in their hearts they bless his name,
For these sweet treasures given.]

Oh, may their lines be ever pure,
As stainless as the heather,
And bloom in loveliness of soul,
Living in love together.

Two birdlings in one sweet home-nest,
Two sunbeams brightly gleaming
Across the path of mother-life,
Where tenderest love is beaming.

God keep them ever in his care,]!
These buds to earth-life given,]
And bless them as they walk earth's ways,
And fit their path for heaven.

To every little sinless soul,
The Father's love be fed,
And o'er their stainless innocoe,
May angel-care be shed.

BY ANNA PRESTON.

The work of the sun is slow,
But, as sure heaven, we know;
So we'll not forget,
When the skies are wet,
There's green grass under the snow.

When the winds of winter blow,
Wailing like voices of woe,
There are April showers,
And buds and flowers,
And green grass under the snow.
We find that its ever so,
In this, life's uneven flow;
We've only to wait in the face of fate
For green grass under the snow.

—*Springfield Republican.*

ODDS AND ENDS.

"Step by step since time began
We see the steady gain of man.

—Censure is the tax a man pays to the public for being eminent.—*Swift.*

—The Millerites now keep the day on which they are going up a profound secret.

—The wealth of a man is the number of things which he loves a blessing, which he is loved and blessed by.—*Carlisle.*

—One that can feast upon another's misery, vexation or disappointment, has a most unhealthy soul.

—If a man does not make new acquaintances as he advances through life he will soon find himself left all alone. A man should keep his friendships in constant re-
—*Johnson.*

—By relying on our resources we acquire mental strength; but when we lean on others for support, we are like an invalid who, having accustomed himself to a crutch, finds it difficult to walk without one.

The wise man changes his mind; the ignorant man will not. The former will acknowledge his error and correct it, but the pertinacity with which the latter adheres to his opinions, always bears a just proportion to his ignorance.

—You are not obliged to discuss your business or affairs with every one you may chance to know; but, in dealing with a confidential friend, be perfectly frank. Disclose the real motives of your conduct; then those who differ from you may still respect you.

—A shallow fellow asked tauntingly of Dr. Parr: "Why, doctor; don't you write a book?" "I know," said the doctor, "a process by which I could easily get up a very large book." "Indeed!" said the fellow; "tell me how." The answer was: "By putting in what I know and what you don't know." The doctor was comprehended.

—A promising young shaver of five or six years, deliberately reading his lessons at school one day in that deliberate way for which urchins of that age are somewhat remarkable came upon the passage, "Keep thy tongue from evil and thy lips from guile." Master Hopeful drawled out "Keep thy—tongue—from—evil—and—thy—lips—from—girls."

—"Suppose," said a lawyer to a witness he was trying to badger, "suppose I should you tell that I could bring a dozen men of your town to this court room who would say they would no believe you on oath, what would you say?" And calmly the witness made his reply, "I would say you lied." A gentle smile diffused itself all over the court room, and the witness stepped down.

DID HE PROPOSE?—It was midnight. The young man had farewelled himself out, and Emmeline had locked the door and was untying her shoes, when her mother came down stairs with a bed-quilt around her, and said:

"Wanted to creep up stairs without my hearing you, eh? Didn't think I knew it was an hour after midnight, did you?"

The girl had no reply, and the mother continued:

"Did he propose this time?"

"Why—mother!" exclaimed the daughter.

"You can 'why mother,' all you want to, but don't I know that he has been coming here for the last year? Don't I know that he's burned up at least four tons of coal courting around here?"

The girl got her shoes off, and the mother stood in the door and asked:

"Emeline, have you got any grit?"

"I guess so."

"You guess you have. I just wish that a feller with false teeth and a mole on his chin would come sparking me. Do you know what would happen, Emeline?"

"No."

"Well, Ill tell you. He'd come to time in sixty days, or he'd get out of this mansion like a goat jumping for sunflower seeds."

Emeline went to bed to reflect over it.—*Detroit Free Press.*

Apotheosis.

MRS. H. AUGUSTA WHITE bid adieu to earth-life at nine o'clock, on the evening of June 28, in the City of Brooklyn, N. Y.

Many more important events gather around the life-history of this little, faithful woman, than can possibly be included in this brief sketch. Justice to the memory of one of the most faithful souls that has walked this earth, demands that brief mention of a few of the most important events of her life, should be made.

Few have accomplished so much in so brief a period; few women have labored against so many disadvantages. None have been more faithful to the cause of truth and progress. The matured angel, amid all its sufferings, and anguish that wore out the mortal form, caused every one to feel at ease in her presence. Her child-like innocence, her entire devotion to the cause of truth and justice, disarmed her foes, and made her many devoted friends. During the many long months that I stood over this young life, in a ceaseless effort to restore her to health, I could not think that so true a soul would be taken, when the cause of human progress so much needed her. But from the unseen world she comes back to me to-day, and says that she will unite the broken links in her life, and finish her work on earth through me, without that bodily suffering that seemed for the moment, to wreck her hopes and aims on earth.

She was born in McHenry Co., Ill., in May, 1857, so that at the time of her departure, she was about twenty-nine years of age. Before she had reached her ninth year her mother died. Between that time and the 12th year, her sisters married and she was left alone to keep house for her father and brothers. In rather destitute circumstances, she managed to get a first class education. Part of the time, she worked for her board away from home and went to school; her ambition was so great that the exposure, caused by over work and going to school through the deep snow, caused her to contract difficulties through repeated colds, from which she never fully recovered.

But with all her trials and privations, she obtained an excellent knowledge of the English and German languages, was a good phonographic reporter. Prominent among the advanced reforms that sought expression through her earnest soul, was that of woman's retaining her name, believing as she did that the surrendering up of the name was the first acknowledgement of the condition of slavery to which woman is subjected in marriage. Although possessed of youth and rare beauty, that almost universally influences woman to cling to the follies of fashion and conservative custom, she

ignored both, and took a bold stand against marriage, and in favor of the sacred right to consummate love unions without calling to her aid either the civil or ecclesiastical law. Every reformer in the land who has seen the Constitution of Valcour Community, recognized it as embodying the best platform for the reconstruction of society, that was ever given to the world in its time. The work was almost entirely due to her. The fact of the enterprise having failed from other cause than that of the plan itself, detracts nothing from the credit due her in that work.

When I look back upon the past I am grieved at the many mistakes that I have made. But the fact that I have stood over this woman for the last year and given every energy of my life to administer to her wants, to alleviate her sufferings, and to soothe her fevered brow up to the last moment, when the soul took its flight, marks the brightest spot in my eventful life.

She took a philosophical view of the change that awaited her. She desired to live if she could enjoy health, but preferred to go, rather than that her sufferings should be protracted. A few weeks before her departure she had a vision. Her mother and sister came to her and raised her gently from her bed of suffering, took her a long way off to a beautiful mansion, took her into a large room elegantly furnished and

ment the room was illuminated with a soft halo of light. Streams of magnetic light were concentrated upon her; in this condition she slumbered so quietly and rested so sweetly, that she had almost forgotten the long months of anguish through which she had passed. They returned to her and asked her if she would return to her room in Brooklyn. She reluctantly consented, and as they entered the room they beheld her lifeless form dressed in the habiliments of the grave.

Again, she saw a beautiful city on hill in the spirit world. The valley that intervened was covered with a dense mist. Two days before her departure, while sitting by her side I saw the city that she desired; the mist had risen from the surface the placid waters that intervened, and on the shore on which I stood I saw two bright angels in a boat, dipping their silver as they approached the shore, and with the symbol that enabled me to foresee, every hour, when in deep solemnity the departed spirit would take its flight.

JOHN WILCOX

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