

HULL'S CRUCIBLE.

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

Vol. VI.

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No. 23

Selected Poetry.

THE AGE OF STEAL.

In former ages poets, good and bad,
Assaulted vice—their aim the public weal.
The Iron Age its rhyming censors had,
Why not—it needs them more—this Age of Steal?
Prone in the dust commercial honor lies,
Stark knavery sways the scepter in finance,
Motives for statesmen bribery supplies,
And wealth and virtue only league by chance.
To suit the times even epithets we alter,
A treasury thief's no thief, but a "defaulter."
I like to label scoundrels with their names,
Robbers or swindlers as the case may be;
In print to crown them with their several shames
Is to the bard a genuine luxury.
If your bank-parlor is a bandits' den,
Why, call its inmates villianous, I say;
And when the State is fleeced by railroad men,
Pronounce them till-thieves on the wholesale "lay."
Why make for rogues a virtual apology,
By transcendentalizing crime's technology?
If a half-naked pauper steals a coat,
The retail wretch no pitying Christian bails;
But if a banker filches millions, note!
He's not arrested, for he only fails.
Yet, to my mind, the burglar at his trade,
Breaching, at fearful risk a barred stronghold,
Would tilt the scales of justice fairly weighed,
'Gainst him who safely steals intrusted gold;
Yet unto bankruptcy one goes, scarce wincing,
The other's tried condemned, and goes to Sing Sing.
Methinks some well-dressed persons walk the streets
Nay, drive fast teams and shine as sporting stars,
Who, but that trickery justice oft defeats,
Would, in striped vestments, gaze through prison bars.
Widows and orphans brought to grief by fraud,
Too well the glib-tongued, oily rascals know,
Who, making Plutus here their only God,
May sup, at last in Tartarus with Pluto.
They scarce would be at home, those false Philistines,
Placed in a Christian paradise with Christians!
Honor to piety! May every soul
That strives for Heaven in earnest, thither win;
But much I fear each church's muster roll
Includes some members hand-and-glove with sin,
Duty on "stated preachings" these attend,
Hoping thereby their sordid schemes to aid;
They play at worship for a venal end,
And value prayers as capital in trade—
Using the outward semblance of religion
As fraud's decoy, hypocrisy's stool-pigeon!
The Age of Steal lacks bards with honest pens,
To tell its villians in plain words the truth,
Drop satire's caustic on its sores and wens,
And tear its masks off without fear or ruth.
Meanwhile its countless graduates in crime,
Each day, each hour, more bold and lawless grow,
And Satan chuckles in his own dark clime,
O'er human imbecility and woe,
May we still hope—or is it a chimera—
Amid such scenes, for the "millennial era"?

Polemics.

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

LOVE, MARRIAGE AND DIVORCE.

—AND—

THE SOVEREIGNTY OF THE INDIVIDUAL.

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

CHAPTER VIII.

(CONTINUED FROM OUR LAST.)

The State is to me something other and more than a mob, because I believe that since Justice is all men's true and permanent interest, the heat of passion or the lust of gain, which too often blind men to the iniquity of their own personal acts, are far less potent in their influence on those same men's judgment of the acts of others. I believe, for instance, there are two men in the State of New York who are personally licentious for every one who would gladly see Libertinism shielded and favored by law. Men who roll vice as a sweet morsel under their tongues, are yet desirous that Virtue shall be generally prevalent, and that

their children shall be trained to love and practice it. I do, therefore, appeal to "the State," or the deliberate judgment of the community, to arbitrate between us, believing that the State property exists for a "terror to evil-doers and a praise to them that do well," and that it not only, but should, judge and deal with offenders against Sexual Purity and the Public Well-being. I think it ought to "suppress," not the expression of your opinions, but such action as they tend to clothe with impunity; and so far from deprecating their contingent suppression of me, should ever your principles gain the ascendancy, I prefer to be suppressed, for I would not choose longer to live.

As to the harmonizing of Freedom with Order, I, too, desire and anticipate it; but not through the removal of restraints on vicious Appetite. On the contrary, I expect and labor from its realization through the diffusion of Light and Truth with regard to our own natures, organizations, purposes, and that Divine Law which overrules and irradiates them all. In other words, I look for the harmonizing of Desire with Duty, not through the plotting out of the latter, but through the chastening, renovating, and purifying of the former.

As to the right of Self-Government, there is no such radical difference between us as you assert. You, as well as I, find a large class of men who are not capable of Self-Government; for you acquiesce in the imposition of restraint upon the lunatic, thief, burglar, counterfeiter, forger, maimer, and murderer. Where is their "inalienable right to Life, Liberty and the pursuit of happiness?" Ah! you say, "These men are depredators on the equal rights of others." "Very well," I reply, "so are the Seducer, Adulterer, Gambler, and disperser of Alcoholic Beverages." Who would not rather have his property wrested from him by robbery, than his children enticed into dens of infamy, and there debauched and corrupted? Where is the man who does not feel and know that the seducer of his innocent daughter—perhaps a mere child of fifteen—is a blacker villian, and more deserving of punishment (no matter for what end you apply it) than any street rowdy or thief? When you invoke "the Sovereignty of the Individual" to shield that villian from the Law's terrors, you do what no uncorrupted conscience can calmly justify.

As you seem unable to discern the principles which underlie my position on this subject, let me briefly state them: 1. Man has no moral right to do wrong. 2. The State ought to forbid and repress all acts which tend, in their natural consequences, or through the principles they involve, to corrupt the morals of the community, and so increase the sum of human degradation and wretchedness. 3. It is wiser, humaner, every way preferable, that crimes should be prevented than that they should be punished. 4. The great mass of criminals and public pests among us began their downward courses by Gambling, Tippling, or Lewdness; and these are almost uniformly the initial steps to a career of outlawry, depravity, and flagrant crime. 5. Sexual Love was implanted in man by his Creator expressly that the Race should be perpetuated—not merely brought into existence, but properly nurtured, protected, guided, and educated. All Sexual Relations that do not contemplate and conform to these ends are sinful, and at war with the highest good of Humanity. 6. The commandment from Sinai, "Thou shalt not commit Adultery," is a part of the natural or moral law, contemplating and forbidding every form of Sexual Relation except the union for life of one man with one woman, in obedience to the Divine end above indicated. 7. Hence (not because of the law given by Moses, but in accordance with the same perception of moral fitness or necessity) the State honors and blesses Marriage (which is such union, and none other) and frowns upon all other sexual relations.

It is nonsense, Mr. Andrews, to talk of your notion of

Individual Sovereignty as a new discovery, and of our antagonist views as moss-grown. From the remotest heathen antiquity, nearly every savage or barbarous people have acted far nearer to your principles than to ours. Polygamy, Divorce at pleasure, and still wider Licentiousness are all nearly as old as sin, and have very generally gone unwhipt of human justice. It is our doctrine that crime should be dealt with in the egg, and not suffer the vulture to obtain his full growth—that it is better to Prevent than Punish—that is relatively novel, with its Maine laws, anti-Gambling laws, penalties for Seduction, etc. The tendency, so obvious in our day, to revolt against all legal impediments to the amplest sensual indulgence, is a reaction against this, which is destined to give us trouble for a time, but I have no fear that it will ultimately prevail.

You deem me hopeless of the eradication of murder, and argue that, as we in New York have now no such offenses as *lèse majesté*, heresy, spoken treason, negro-stealing, etc., so we may (thus runs your logic) get rid of murder in like manner by no longer visiting it with a penalty or regarding it as a crime. I am not sure of the efficacy of this remedy. I have read with some care De Quincey's "Papers on Murder considered as one of the Fine Arts," and while I have certainly been enlightened by them as to the more poetical aspects of human butchery, I do not feel my personal objections to being knocked down with a slung-shot or paving-stone, dragged up some blind alley and there finished, have been materially softened by his magnificent rhetoric. I still think murderers unsafe persons to go at large—and so of seducers and adulterers. I think they would do the common-wealth more good and less harm engaged at Sing-Sing, than abroad in New York.

You tell me, indeed that "there will be no Seduction, no Bigamy, and no Adultery when there is no legal and forcible institution of Marriage to defend." I think I understand you. You mean that, if the legal inhibitions and penalties now leveled at the acts thus designated be abolished, they will no longer be found in the catalogue of offenses; but you do not mean, as your whole essay clearly shows, that no such acts as are now known by those names will be committed. On the contrary, you glory in the belief that they will be far more abundant than they now are. In other words, you believe that the acts known to our law as Seduction, Bigamy, and Adultery ought to be repressed—that they outrage no law of nature or morality, but only certain arbitrary and ignorant human interdicts.

I hold exactly the contrary—that these are acts which God and all good men must reprobate, though the law of the land had never named them. I hold the systematic Seducer to be the vilest wolf ever let loose to prey on innocent and purity, and one who offends far more flagrantly against the natural or divine Law than any thief or burglar. So of the Bigamist, whose crime is generally perpetrated through the most atrocious deceit and perfidy. So of the Adulterer—I take up a paper now before me, and read in a Philadelphia letter as follows:

"Celestin William a Polish Catholic Priest, eloped from this city some days since with a married woman. It is believed they have gone West.

"Henry Schriver eloped from this city last week with the wife of a neighbor, leaving behind a wife and several children."

Here are four persons, all of whom have deliberately broken the most solemn vows Heaven was ever invoked to witness—three of whom have deceived and betrayed those to whom they had sworn fidelity in the most important and intimate relation of life—one, at least, of whom has deserted the children he was bound by every tie of Nature and Duty to support and educate in the ways of wisdom and virtue—yet all throwing themselves on their Individual Sovereignty, and trampling on every dictate of Duty, in

subserviency to their own selfish lusts; and what would your doctrine do with them? Nothing, but save them the expense of running away. They might have taken respectively the next house to that, they deserted, and there flaunted their infidelity and lechery in the eyes of the partners they had perfidiously deserted—the children they had abandoned. I call not this an improvement. On the contrary, so long as men and women will be thus unprincipled and lecherous, I am glad that the Law imposes on them, at least, the tribute to public decency of running away.

And this reminds me of the kindred case of two persons in Nantucket who have advertised in the newspapers that they have formed a matrimonial connection for life, or as long as they can agree; adding, that they consider this partnership exclusively their own affair, in which nobody else has any concern. I am glad they have the grace not to make the State a party to any such arrangement as this. But true Marriage—the union of one man with one woman for life, in holy obedience to the law and purpose of God, and for the rearing up of pure, virtuous, and modest sons and daughters to the State—is a union so radically different from this, that I trust the Nantucket couple will not concede, to their selfish, shameful alliance the honorable appellation of Marriage. Let us, at least, "hold fast the form of sound words."

I do not care to follow you over a wide area which has no necessary connection with our theme. Suffice it that I regard Free Trade as neither right or wrong, good or bad, in itself, but only in view of its practical issues. It is always bad when it tends to throw workers out of employment, or diminish the scanty rewards of Labor. When the Social and Industrial condition to the various Peoples shall have been so equalized that there will be no temptation to undersell and supplant the Industry of one Nation with the cheaper products of another, then absolute Free Trade may work well; but the mere equalization of wages is but one among several conditions precedent to healthful freedom from imposts. The Cotton Manufactures of India were ruined, and the Manufacturers starved, by the far better paid labor of England, aided by vastly superior machinery. A wise, paternal Indian Government would have prohibited the British Cottons until the British Machinery could have been somehow secured and set sufficiently to work. Thus efficient Protection would have opened the speediest way to beneficent Free Trade; and so in other cases. But understand me to believe and hold that what you commend as "the free play and full development and varied experience of the affections!" is not and never can be a good thing, but will remain to the end of the world a most revolting and diabolic perversion of powers divinely given us, for beneficent and lofty ends, to the base uses of selfish and sensual appetite—to uses whereof the consistent development and logical expression are exhibited in the Harlot and the B'hoj.

It is very clear, then, Mr. Andrews, that your path and mine will never meet. Your Socialism seems to be synonymous with Egotism; mine, on the contrary, contemplates and requires the subjection of the individual desire and gratification to the highest, good of the community—of the personal to the universal—the temporary to the everlasting. I utterly abhor what you term "the right of woman to choose the father of her own child"—meaning her right to choose a dozen fathers for so many different children—seeing that it conflicts directly and fatally with the paramount right of each child, through the minority, to protection, guardianship, and intimately daily counsel and training from both parents." Your Sovereignty of the Individual is in palpable collision with the purity of Society and the Sovereignty of God. It renders the Family a smoke-wreath which the next puff of air may dissipate—a series of "dissolving views," wherein "Honor thy father" would be a command impossible to obey—nor, indeed, can I perceive how the father, under your system, would deserve honor at the hands of his child. In such a beastial Pandemonium as that system would inevitably create, I could not choose to live. So long as those who think as I do are the majority in this country, the practitioners on your principles will be dealt with by law like other malefactors; and if ever your disciples shall gain the ascendancy we will go hence to some land where mothers are not necessarily watnous, love is not lust, and the selfish pursuit of sensual gratification is not dignified with the honors due to wisdom and virtue.

(TO BE CONTINUED.)

WHO SHALL LEAD THE WAY?

BY JOHN WILLCOX.

We have had but two great central leaders who have moulded the destiny of the world from the beginning of history, and will to the end of time. All others who have been, or will be, are but representations of side or secondary issues, calculated to develop the various branches of

the Tree of Life. Moses was the first, and through him the civilized nations of the world have been moulded in their civil and ecclesiastical laws since the dawn of history. The world has not yet progressed beyond him. His legacy to the world was the law of force, tyranny and centralized power, ambition based on selfishness, and maintained by wealth and caste. It has had its uses in holding in obedience the ignorant masses while passing through the mortal and base brain development of the human species, preparatory to taking on the immortal, by balancing up the organization through the moral and spiritual faculties.

Jesus is the second great leader, and a perfect leader and a perfect exemplification of human perfectability—an embodiment of every primary truth relating to human development, and ideal that will illuminate the world in more intensified brilliancy while time shall last. He came to demonstrate that immortality can alone be obtained through the brotherhood of the race, by guaranteeing to every child who is born into this world such conditions as will enable it to fulfil its grand mission through an alliance with the laws of its being, so intimately and yet so powerfully that they will be enabled to heal the sick, to feed the multitude through the power to materialize food—to calm the tempestuous sea and take on the spiritual or material form at will.

Spiritualists have touched the shore of a boundless sea of Infinite Possibilities, embodied in Christ's mission. If we have the wisdom to see that all we have done, which is strange and startling in removing the mystic veil from between the two worlds is but an approximation to the grand mission of Jesus while on earth. If we have the wisdom to carry the work forward to its ultimate, all power and blessings both in heaven and earth will be added unto us. If, on the contrary, we choose to criticise each other unjustly, to find fault with the fragmentary history of the only perfect Being who ever lived, because modern Christians are hypocrites, we shall be enabled to read our destiny in the wandering Jew, who after foreshadowing his coming and creating the necessary conditions for his birth, crucified him, for which they lost their nationality, driven as merciless fugitives to every land, with nothing remaining of their ancient greatness—grasping after money, that in the end destroys both soul and body. Spiritualists have already felt a foretaste of the same clash in their attempts to organize. The more they try it the more they are divided and broken up. It has been so in the past, will be so in the future. Every effort will be as futile as attempting to build cob-houses on the sea shore, for when the restless wave comes our little rubbish will be swept away. The CRUCIBLE will come to the front, the Banner must come then in the near future, or her doom is sealed; the Religio is stranded on the rocks of respectability in fog. Christ's second coming, not in person, is already being ushered in. The first stages of its manifestation were to disintegrate and prepare the way. That work has been accomplished. Now the world is ready and every Spiritualist is formally called to action. Inability to aid in the work will be the only acceptable excuse. This responsibility rests upon us individually and collectively. Those who give all will gain the greatest wealth that heaven and earth can bestow. It is the day of Judgment when all persons who feel this duty resting upon them are to be judged.

I see those who have occupied high places, and those who have so abused their sacred trust, that they are lost—have fallen below the line of Infinite Possibilities.

Many persons hold great power in their hands to benefit the masses. Many are fitted for teachers. If they appreciate the claims the world has upon them it is well. Private interests have had their day, and the powers that be, have failed to recognize their utility. We cannot battle against that without suffering an ignominious defeat. No person is fitted for the work who seeks to benefit his own condition merely in life. Those alone are called who see the necessity of a general movement that will bring the greatest good to the greatest number of our fellow beings.

The highest embodiment of the fraternal unity of the race, based upon the mission of Jesus as viewed from a practical standpoint, divested of superstitious dogmas. The only essential religious basis will be a recognition of the fact that the world is to be saved by the adoption of such regulations as will secure the highest propagation

of our species, by the abolition of every form of slavery thus securing the greatest blessing that it is possible to obtain in this life.

Minds who cannot comprehend this fact, can rotate around a smaller religious orbit, and still the superior blessings which we will offer to them in this life, will draw them irresistibly to us. Two years will crown our efforts with a grand success here. In eight years we will absorb all of Vineland. In twelve years we will proclaim the gospel of Industrial Socialism, to the State, at the Capitol in Trenton. These latter words are spoken by the greatest military chieftan of ancient times, who says, that as he conquered by the sword, in like manner will he conquer by the divine mission of Love. "The centuries alone have obliterated the dark shadow of my cruel deeds. I can gain Heaven only by rendering restitution for the suffering I brought to earth." At my right stands one in whom the philosophy of human relationships, attained its greatest advancements in that time. Within a month he has opened to me a strange, sealed book, from which I condense a few words.

He says that since the completion of Christ's mission on earth he has never returned especially to any living being. But that he established a plane of Divine Harmony that corresponds to the celestial Heaven. That by the slow process of evolution towards a higher state of refinement the spirit world which is evolved from the earth, is becoming sufficiently assimilated to admit of the close proximity of the celestial spheres in which the advanced spirits dwell in, on the divine plane of harmony. A belt, or zone, in which the divine plane blends with the earth, will be found to include the territory lying between the 38th and 45th parallels running from the Atlantic to the Pacific. Outside of this, the conditions at present are unfavorable to the success of any Unitary movement. That all mediums who imagine that they are especially influenced by Jesus, are mistaken in the fact, but are simply intercepted by the divine plane, and that the most of them, not being integrally organized cannot possibly be anything more than co-operation in a great general reformatory movement.

The first, and the only possible requirement in a leader, that will bring success, consists in the fact that he or she must have as far as possible, a knowledge of human life from every possible plane of experience and a complete integral education, with the crown, or apex, blending with the celestial or Christ plane. Without the latter all important requirement, the intellect is cold and uncompromising; members will dispute about trifles and fail in the main issue. To illustrate the point, the cause will justify me in referring to the characteristics of some of our most prominent social reformers and the points upon which they fail. Victoria C. Woodhull, who has done the greatest works of any one in this century, proceeded well and truthfully with her scriptural departure until she came to the secret which she could not reveal, thus her work was brought to an abrupt close simply because no farther experience could be given through her organization. She failed in two essential points. The first, was in not blending her scriptural deductions with a science. By this means she could have brought them down to the practical relations as every day life. The second consisted in her being an improvident spendthrift, with no more knowledge of an industrial basis, that must precede the great coming revolution in society than a child.

Stephen Pearl Andrews has accomplished a great work upon the social plane, but is entirely deficient in his knowledge of the business affairs of life. Dr. Edward Newbury of New York, who approaches nearer the divine plane of human perfection than any man in the social ranks, renders his work in-operative by adhering to the doctrine of self-sovereignty or assumed leadership, instead of securing the same through the franchise. S. N. Fowler has accomplished a great work in classifying the various stages of human progress from the lower to the higher, on a scientific scale, but is so tenacious in minor points that he renders the accomplishment of the main issue, involved in his plan, impracticable. Mary Elizabeth Adams, who is inspired with the idea that she is to carry into execution the mission of Christ on earth, possesses fine moral and intellectual endowments, but is entirely deficient in her executive

and social nature. While all of these persons will be disappointed in their expectations, each one could be very successful in special directions. They have already done much in penetrating the dark mist that obscures the pathway of human progress, and rendered it easier to carry the main issue to a successful conclusion. I was somewhat surprised to behold the following brief summary of myself:

"Thirty-two years ago we saw in you the work that has characterized your whole life to the present, and will in the future until it is finished. You have been a sealed book to your most intimate friends. The most of the time we have shut your interior from the world, so that we could the better prepare you for your coming work. You have imagined that you have led an independent life, but you have thought it strange and become very impatient, at times, because fate seemed to tear you loose from business, home and associates, when you have been strongly attached to them. Your business faculties and intuitive knowledge of persons and property would have enabled you to have amassed a fortune, if you had been allowed to remain in any one business pursuit. Observe one fact, which is that we have allowed you to remain in one pursuit only a sufficient time to obtain a practical knowledge of it. Thus you have gained a knowledge of twelve different industrial pursuits. In addition to that we have taken you to different parts of the continent and made you acquainted with society under every phase of development. We have enabled you to live through every phase of social development. We have shown you city life in all its phases, from two hundred houses of prostitution to the less worthy victims of Wall Street and Fifth Avenue. We have placed the means in your hands with which you are to tear down these institutions. The time has arrived when your real life mission is to commence. We see now more of the elements in you through which we can work out the future destiny of the race than in any other person. You possess an inflexible will, and have labored to disadvantage in manifesting too much of the combative spirit. We have had to use strategy, at times, in order to hold control over you. We have seen that this element of your nature was necessary to success, but you would not work in harmony, at all times, with others until you had grown into harmony with the divine plane. Within the last six weeks you have perceived that you have been gradually merging into a sphere of calm quietude that has tempered your firm and rough exterior with a feeling of mercy and love to all mankind. Without this crowning work in your nature you could not succeed.

"Manifestations of the law of force engenders a contentious spirit in others, while that divine love that infused the soul of the Nazarene is the basis of fraternal unity. With that love and with our aid, you and those who are to stand with you, will as surely succeed as we live and hold the destiny of this nation in our hands.

"You will call twelve persons to your aid, in the near future, who are prepared to help you—more powerful in special directions than yourself. In the future of the movement woman is to sway the scepter through the realm of the affections. At present you are to deal with the incipient stages of the movement. It will move slowly at first, since that is necessary to its safety. In five years from this time wealth and estates will be tendered you. The multitude of laborers will leave the cities and leave them to moulder into ruins—wealth will loose its hold on labor, and its possessors will be the paupers!"

This is all that I am permitted to give to the public. We wish to come in rapport with every reformer in this country whose heart throbs in tender sympathy for humanity. Whether possessed of means or not, let us hear all about you. Do not subject us to unnecessary trouble, since every moment of our time is occupied, either with our guides or the details of the work before us. The near future will test the mettle of professed reformers. Many will throw obstacles in our way, but in future we cannot notice them only when the cause justifies. My work of personal controversies is ended. In future I humbly ask the angels to turn my heart in tender love toward all mankind.

N E. Labor Reform League.

The annual May Convention of the New England Labor Reform League was held in Codman Hall 176 Tremont St Boston Sunday and Monday May 27th and 28th at 10 30 A. M., 2 30, and 7. 30 P. M. each day. Dr B. F. Clark Vice President in the Chair, E. H. Heywood, Corresponding Secretary, made the opening address, noting the growing unity of opinion and purpose in the labor reform movement; not merely "the survival of the fittest," but essential equity is declined to prevail over all opposition. The idea of the League, distrusted and devided only because they are not understood, are quietly moving their way into the most intelligent minds, and will ere long become law, government and history. Orators may sneer, Editors may scoff, and religio-culturists may toss their learned, foolish heads at the League, but victorious on every battle field of argument, the future is already ours. The greatest fraud on business and labor is RENT sustained by the bottom swindle of the ages, *property in land*; the next fraud is USURY; between this upper millstone, usury, and the nether millstone rent, useful people are ground into whatever grist speculative pirates want. Mr. Heywood offered the following Resolutions:

1. RESOLVED: That while the less-hours-of-labor movement, co-operative exchanges, and greenbackism are phases of protest against the speculative power of money, they do not reach the main cause of poverty, property in land, which permits rent, or credit monopoly which perpetuates usury; and until these two political usurpations of capital are swept away, business will be fraught with disaster, and labor doomed to destitute vassalage.

2. RESOLVED: That rent and usury are not only the most lucrative and respectable methods of stealing, hostile to industry and accumulation, but disastrous invasions of the commonwealth, and at war with the nature of things; and since they usurp control of raw material and credit, and thereby defraud people of opportunity to work and the means of subsistence, usurers and landlords are not only robbers but murderers, whose existence is fatal to honest enterprise.

3. RESOLVED: That since, instead of protecting persons and property from invasion, they exist by compulsory taxation, (which is robbery), and enable usurers and landlords to defraud business and labor of their rightful earnings, governments are standing invasions of life and property; and the political parties which administer them do not represent the people, or uphold natural law and order, but the cohesive power of public and private plunder.

4. RESOLVED: That while Christians worship as God, Jesus, a "tramp," who had "not where to lay his head," they ignore Bible denunciations of usury, and side with wealthy thieves against labor; that Infidels, Atheists, Spiritualists, and religio-culturists generally are in cordial fellowship with evangelical robbers to uphold usury, rent, and every other legalized means to defraud useful people.

5. RESOLVED: That ten hours, pay for eight hours work was unjust to impoverished laborers, outside of government employ, who ultimately pay most of the taxes; and the eight-hour law itself served only to help clever rogues into Congress, who knew little about labor reform, and cared less; and as people are not naturally disposed to work longer than their pecuniary needs compel them to, the hours of labor can be effectually reduced only by securing to labor its own, in destroying the legal power of property to increase without work.

6. RESOLVED: That compulsive eight-and-ten hour laws, of social democrats, 3.65 usurers, and other exponents of progressive tyranny, will not find equality in usurpation, the path to liberty in right; and not until they make a square issue with the legal causes of poverty, by demanding the abolition of property in land and credit robbery, will their efforts be backed by the irresistible tendencies of natural law.

7. RESOLVED: That the denial by marriageists, of woman's natural right to maternity, and the invasive he-ism which disfranchises her, are but parts of the world-wide usurpation which withholds from women one-half of their rightful earnings, as compared with the wages of men; that enriched by this special robbery, and the ill-gotten gains of speculative increase, men have money to buy woman's virtue and leave her a ghastly wreck in the slaughter houses of marriage and prostitution."

Mrs. Heywood was followed by A. B. Westrup, of Boston, who read a paper on "A Defence of Freedom of Banking." He argued that the tendency of this government the past few years has been backward. The working classes are overworked, and when the question is investigated, the sad fact is found that this is not a government of the people. The poor are an essential part of the Divine plan; usury and hard times are the ruling characteristics of Christian civilization. The speaker argued in favor of greenbacks as the only honest system of money, and the abolishment of all class legislation.

Mrs. E. H. Heywood addressed the Convention on the question—"What does poor Pay, Cause to Women?" Women have less pay for the same work than men, and

it is upon this corner-stone that men have erected a non-civilization. She contended for equal justice for women in pay for labor, and was very strong in her denunciation of the so-called Social Democrats, especially that plank in their platform which says that women shall not be allowed to earn their own living.

Dr. D. M. Lawrence said that property in land is the worst kind of robbery; it is fraud upon fraud; no one has any right to hold a foot of land; no one has any claim upon it, except that it is given to them by some one who years ago stole the titles.

After a brief address by Dr. N. H. Dillingham the Convention adjourned.

The afternoon session opened at 2:30 with a largely increased attendance. Mr. E. H. Heywood gave an outline of the objects of the league and of the work before it.

Mr. A. D. Wheeler read an essay—"Have we a Democracy?" He argued that when we see to what extent our legislatures are controlled by banking institutions and other capitalists we must come to the conclusion that this Government is not one of the people, but an aristocracy. Money is deemed of more importance than human life. He denied that rich men attain their wealth honestly, and argued that any one who partakes of more than his proportion of this world's goods does so to the detriment of some one who must go without his due proportion.

Mr. E. H. Heywood argued in favor of the distribution of property according to quality, ability and right, in accordance with true business ideas. To-day, business ability means to cheat, defraud and embezzle all we can and get money, while true business capacity means equity and justice. The world's bad position today is due to the usurpation put on the neck of woman.

E. B. McKenzie of Maine remarked that the sphere of woman in labor was a thread-bare subject. To say that woman should be equal to men in work is contrary to nature; to say that she should be paid the same as men is to utter a human impossibility. Woman's sphere is different from that of man; it is her duty to rear the human family, and unless she gives her undivided attention to that she cannot perform her duty properly. The writings of such men as Lysander Spooner are the only ones that do the laboring men any good. He did not believe in the man coming to the platform and saying that because his hands are callous he knows all about the labor question. The remarks of the speaker evidently did not suit many of the audience, as he was frequently interrupted with questions, and some of his answers were greeted with hisses and other marked demonstrations of disapproval.

Mr. E. H. Heywood said it was a frightful state of things in Boston when the editors and the preachers and the cultured people support usury, rent and profit.

Rev. Dr. Barnes said the power of woman must be waked up, side by side with man, and then establish societies and send for the missionaries. We have but half a government, half a church, half a religion, because woman is not recognized equally with man.

Mrs. Dr. J. A. Crafts denied the statement by Mr. McKenzie that public life detracted from the usefulness of woman. This is a world of supply and demand, and let woman stand up and demand the same wages as man and she will get them. If the women will get a good physical nature, they can get a great will power and come out all right.

Mr. Charles McLean and one or two others addressed the Convention, after which it adjourned till evening.

Bishop Julius Ferrette read an interesting essay upon "The Laboring Farmer." The object of the essay was to teach that a man in order to be true to himself must be able to get his own bread, independent of the nation, and then he could go and deposit his manly ballot, and that the working farmer is the true American baron.

The principles of the Social Democracy movement formed a prominent feature of the discussion of the evening, remarks pro and con being made by E. H. Heywood and D. J. King, Messrs. Verity, Devine and others.

The Secretary read an approving letter from Leander Thompson of New York, also one from R. W. Hume, and one from E. D. Linton.

George C. Waite of Maine claimed that property in land is founded upon injustice and amounts practically to robbery. Agitation may bring about such movements as will lead the Government to apply the needed remedies. A public opinion must be built up which will compel the enactment of such laws as are required. Women should, for the same work, have the same pay as men. Men and women should in this respect be on an equality.

Dr. Arthur Merton discussed the social faculties from a scientific standpoint, and claimed that science shows that the division of the functions of government into three departments—legislative, executive and judicial—is wrong. The great requisitions are the organization of national intellect, the organization of national affection and the organization of national industry. The specialization of functions and of labor is the key to all progress. This doctrine of specialization must be applied to property. The right

[CONCLUDED ON THE 5TH PAGE]

Hull's Crucible.

MOSES HULL,

MATTIE SAWYER,

D. W. HULL.

Conductors.

Boston, Saturday, June 1st, 1877.

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

Editorial Correspondence.

Now that I am not in the chair editorial of *HULL'S CRUCIBLE* permit me Mrs. Editor, to drop my duplex-entity, and instead of using the editorial we, to furnish a treat for my own natural self by using the ego-tistic I.

On the 31st of the last month at 12,30 P. M. I, or rather the cars were steaming out of the Boston and Maine Depot, for a "journey way down in Maine." The afternoon was one such as Henry Ward Beecher has been accused of calling d—d hot, the cars were crowded to their utmost capacity. If we had been on any other line except one running so close to the sea, we should have suffered, but old mother ocean kept her fan in operation all the afternoon, for which a few of us were devoutly thankful.

Arrived in Portland, found Bro Daniel in waiting at the depot for me—was astonished a little to see his improved appearance. He does not look much like a sick man; indeed his health is rapidly improving, inasmuch that he may hope to live to be a hale hearty old man. D. W. has fitted up a neat little office where he has gone into the general practice of medicine. He puts in the most of his idle time compounding botanic medicines and bids fair to soon have quite a drug store. He is steadily building up a good medical practice. He does not want the people of Portland to, very many of them, be sick, but he hopes enough of them will be comfortably sick to keep him moderately busy.

By the way D. W. is talking a little of starting a greenback paper in Portland. That is something very much needed, *Chase's Chronicle* is the only greenback paper in the state. The *Chronicle* is a wide awake paper, printed on good clear large type; but it is thought the growing interests of the greenback cause in Maine demands paper in Portland. I acted as a kind of a wet blanket medium for the enterprise. I have seen so much of this starting of Reform papers which the reformers would not support. How few reformers understand their duty in such things. I met a case yesterday that should be put on record, but if I recorded all such cases the *CRUCIBLE* would need to be enlarged.

I stepped up to a man who had come some distance to attend our meeting, a so-called reformer, loud in his professions, whom I had seen at several meetings in this part of Maine, and asked him to join the army of *CRUCIBLE* supporters.

"No," he said, "I am a poor man, I don't get time to read so many papers. I take a democratic paper and a republican paper and that is all I can afford to take."

"But," I ventured to state; "you are a reformer, you have no confidence in either democracy or republicanism, why do you feel under obligation to support their papers here is the *CRUCIBLE*, occupying the advance ground of reform, the only paper of its kind on earth, a paper which is now clearing its sixth volume and yet not one number has even paid its expenses, simply because people who call themselves reformers prefer to pay their "money for that which satisfieth not." I added, "Oh, I get sick, heart sick, of standing in the front ranks of reformers—of taking all the blows from the enemies of reform and paying out of my meagre earnings, the expense of keeping up a medium of communication among the reformers, and all this, to be insulted by the statement that a reformer can't take the only journal of its kind in the world because forsooth he has two rich, old foggy journals to support."

While the cause is cursed with such parsimonious skinflints and such damned injustice to its workers and sufferers, it is no wonder the wheels turn as though they were loaded with mud.

Enough of this! If it sickens the readers as it does the writer, a little of it will go a great ways.

On Friday June 1st, at a little after 12 o'clock, having enjoyed a good visit and rest at the House of Mr. and Mrs. Porter, I boarded the Maine Central cars for Skowhegan, thence I came by stage to Bingham, where I landed at 11 o'clock in the night. A few hours rest and refreshing sleep at the house of brother and sister Whipple where I am now stopping, and I was ready for duty.

I must confess I love to preach in this diocese better than in almost any other it has been my lot to occupy. The parishioners are so accomodating and look out so thoroughly for the interest of the speaker. No officious dictating committee or chairman even to inform a speaker what he shall say or do. Almost as soon as I was out of bed and ready for business on Saturday morning I was waited upon by two of the Bros. Baker, who informed me that they had engaged a church and fitted up a grove, now I was to have my choice, which would I have? I soon decided to take both; like the biped of the turkey persuasion, that sat on a hundred eggs, I'd "spread myself." I occupied the meeting-house on Saturday and Monday, the grove on Sunday. I was then consulted on all the minutia of the meeting and told to speak on what I pleased, as often as I pleased as long or short as I pleased. This was freedom enough! but it extended to every thing even the taking of collections, amount of salary etc. That is a little too much. I fear conscience will step in and I won't get as much pay as I would if the matter was left to them. At least I will adopt the latter course.

I have become the regular pastor of the Reformed Spiritualistic Church here—am to come once a year and preach to them. Once per year is as much as they can endure.

They want me to bring Mattie next time and have her installed as assistant pastor, but shaw! I can't do that; I don't own any Mattie. If they want her to come, her address, is 18 Eliot St., Boston, they can open a correspondence with her. I should be glad to have her go anywhere I go because she is the company I like and then for assistance is such a fine help to me.

Never did a man work with a more true yoke-fellow.

I have written a long gossip letter and said nothing about our meeting. Well I spoke five times, twice in the church and three times in the grove and to-night am to speak in the church on "Greenbacks," going to nurse the rag baby. It has many nurses in this part of Maine. I never had more attentive audiences any where in my life. Not one act of misbehavior in the vast audience in the grove yesterday. Some of Boston rowdies should come and take lessons in good behavior from these Maine boys and girls.

I will probably address the Independent Reform Club here on Wednesday night on the Causes of Intemperance, speak in Skowhegan Thursday night on "The Cause and Cure of Financial Panic."

Love to all in the office, I am as ever,
M. H.

HAS THE BOTTOM FALLEN OUT.

Is it possible that even the slaves of Shyllock who edit the Boston *Herald* have at last got an idea. If we are not mistaken their drivers in the wall and state corners will be compelled to tighten the reins of the *Herald* which has thitherto, without a wince, done their bidding. Just think of it, the *Herald* for the last three years has been telling the people, that we have at last touched bottom—reached bottom. Now we have found hard pan and no mistake. Now, that money has been taken from the people and they have been turned out to tramp, there will be no more over production and good times will set in. But alas! hard times, like Banquo's Ghost would not "down" even at the bidding of the money mongers who command the Boston *Herald*.

In its issue for June 1st, the *Herald* has an editorial on the cut down in prices by the Pennsylvania railroad, in which of course, as usual, it advises the employees to submit. It says:

"It is fortunate that we have not yet reached bottom, for stocks are still going down and dividends are diminishing, but the wages are still high enough so that there are three men ready for every vacancy. Capital is now fighting, against extinction and labor for bread. Labor cannot get bread without the help of capital, and it must earn it, for it can no longer get it as the highwayman does by violence."

So we have not found the "bottom" yet, and workingmen must submit to other reductions. And now the *Herald* exhorts that, inasmuch as "labor cannot get bread without the help of capital, and it is better to labor than to tramp or get it as the highwayman does, by violence, it had better submit."

Now we humbly suggest that this is the "last straw." "Labor cannot get bread without capital. Laborers, you are dependant, capital is not, it can get bread without the aid of labor—of course it can! We submit that this editorial of the *Herald's* sounds so much like the slaveholder's injunction: "Servants obey your masters," that we find it hard work to have patience to read such things. Such editorials originate either with knaves in the money power or in something so nearly related to driveling idiocy that the difference is not worth mentioning.
M. H.

THE HERALD ON THE LEAGUE.

The following is the way the capitalists and bondholders press of this city treats Labor Reform.

"The Labor Reform League changes not with the flight of years. The same driveling idiocy about labor, the same impracticable notions by hair-brained sophists, who think they think, but who do not. When men, in the interest of labor, talk about abolishing the fruits of labor, they do not command our respect. Jack Cade was the prototype of all this class of philosophers. Every quart pot shall hold three pints when they have their way, and crops shall grow without tilling. Of course the real workingmen do not patronize this fools' congress. They know well enough that nothing is to be had for nothing, in this world, and that those who offer something for nothing are knaves or idiots."

The "fruits of labor which the Labor Reform League, would abolish and the enormous interest profits and rents, which laborer now enjoys, but which he always pays, and which takes capital out of productive industry and puts it into bonds True there are some fools who attend the Labor Reform League, but they generally go there to report the doings of the League for papers or to get "buncombe" so they can write articles filled with denunciatory idiocy about labor."
M. H.

DID WE?

—"Prof. A. E. CARPENTER, once a distinguished Spiritualist Lecturer, but more recently devoted to Mesmerism, is in the Worcester Jail on charge of rape, alleged to have been committed on the person of Mary Eva Sterry, one of his, mesmeric subjects. We regret to see Moses Hull, in the *CRUCIBLE*, brings him in guilty, before trial!"—*The Word*.

Bro. Heywood, would it not be well for you to read the *CRUCIBLE*. It would save you from making such blunders! When and where did we bring Prof. Carpenter in guilty? Have we not always claimed directly the opposite? We never believed him guilty of rape, we believed courts would make out the case adultery. That is the most we ever have said anywhere. M. H.

HOME PENCILLINGS.

Owing to the amount of matter that has been waiting from week to week to come to light in the *CRUCIBLE*, I have promised myself to keep my pencil in close quarters this week. I know our readers will not complain. Either the *CRUCIBLE* must be enlarged, its conductors write less, or some of its correspondents learn to "boil down" their articles.

A correspondent says: "What will Boston do for a sensation when Moody and Sankey leave the city?" Boston is well provided for; on the heels of the revival comes the great London Show—a circus and menagerie. A few weeks, since, the streets were thronged with Tabernacle goers. Moody and Sankey were the attraction. To-day the crowd is wending its way in another direction to behold elephants, monkeys and female horsemanship. "Variety is the spice of life." My note book contains numerous dottings but they will keep. MATTIE. J

MEMORIAL DAY!

Hypocrisy is at premium in our country. Hence we see the great demonstrations that are made by the cowards and pimps over the graves of the dead heroes. To be sure

there are some soldiers that participate in the movement, but they do the marching furnish the flowers, while the leaders do the sporting and get the pay. There was one soldier that we wot of in the city of Portland that participated in the last demonstration. He was at the battle of Bull Run,—he was; he smelt powder there too and the smell was not savory to his nostrils; so he took advantage of an opportunity when he found an officer off of his horse to examine a ford, jumped astride of the same (the horse we mean) and dashed furiously into—the rear nor did he stop when out of sight all of his friends he was so gloriously leading on out of dangers until he was safe in Washington city. He resigned and since that time he has never been so foolhardy as to risk his precious carcass in any place of peril. It is well, it is well; for his untimely demise would have rendered him incapable of perpetrating his annual obituaries over the graves of his fallen comrades. What would dead heroes do without live ones to tell of the glories won by them. Thousands of dollars were to be spent this year to purchase flowers to ornament the graves of our soldiers. Now this is all very nice; the music, the men in uniform and the marching were all very pretty, and since none of us but the poor soldiers who do the hard marching are compelled to be bored with the speeches, we suppose we should not complain. But here at the street corner is a one armed man grinding out subsistence on a hand organ, and a miserable subsistence it is too. He could pursue some other avocation, but for the loss of that arm. There are no flowers strewn over the grave of that arm though it is just as deserving, nor is the cost of them thrown into his faded soldier's cap which piteously begs to the passers by, while he does the duty of grinding out music with his wearied remaining arm.

And here is a woman taking in washing and supporting herself in that way, she gave her husband and his business to the war while the banker loaned his \$35 for which he took a bond for \$100 with 6 per cent, interest. She draws a miserable pension to be sure, and pays it back to the bondholder as interest on his bonds, which but for the service of her husband and other soldiers would have been valueless. They recompense her by dropping flowers on his grave; what a glorious thing that is! How his spirit must rejoice as they show their appreciation of services by passing by his needy family and dispensing their blessings in showers of passers over his now useless dust. They promised him when he went to the war that if he should be crippled or killed that his family should not want for anything. They keep their promise by making his wife pay taxes on the clothes she wears, the food she eats, the matches she ignites, and the bed she sleeps on and dropping flowers on his grave; She is taxed because the bondholder lent us thirty-five dollars, and called it a hundred. He lent it because he had more money and if the army of the South came North it would be taken away from him. Rather than to lose it: all he would lend it to our government and take bonds for only two hundred and eighty five per cent of its value, so the government could buy ammunition and war equipments and protect his bonds and what he did not lend. She gave her husband to save his bonds and money—and

now she pays for the principle of having done so much. How she must appreciate these "Decoration days." They are connected with so many reminiscences of the past—so much treachery and deceit broken promises, plighted faith; and reminiscences of the present too! she is reminded that she is a living martyr and that thousands of dollars are wasted for want of which such as she is suffering! Its glorious to be a martyr, and it is not every one that has such privileges it has conferred on her! O, glorious Memorial day! We doff our hat to Thee!

D. W. H.

EXAMINE YOUR WRAPPER.

We find there are a number of subscribers who do not know when the time for which they paid for the CRUCIBLE expired. This week our delinquent subscribers will find the time when their subscription ended written on the wrapper.

If you have paid to volume VI and number 21, the wrapper will be marked thus: VI, 21.

Each volume contains twenty-six numbers. The price of vol. IV is \$1.25, vol. V, 75 cents and volume VI \$1.00.

We are trying to make the CRUCIBLE the most wide awake Reform paper in the land. And we shall certainly succeed if the noble reformers of the nineteenth century will put their shoulders to the wheels and help us push the car of progress up the mighty steep of time. Reformers, you are concerned in this work. Will you do your part by renewing your subscription, by getting new subscribers, by sending sample copies to those whom you think would be interested in a reform paper, and by introducing the CRUCIBLE wherever and whenever an opportunity may present. If you will, rest assured that we will, do more than our part. Try it and see when the year has ended how much you have done to bless humanity.

[CONTINUED FROM 3rd PAGE.]

of property in man ought to depend upon the capacity to use and make productive. The specialization of talent is the great desideratum.

Mrs. Hope Whipple discussed Universalism, and expressed her sympathy with the general principles of Labor Reform. She criticised Mr. Heywood as intolerant toward those who differed from him in opinion, resulting in an interesting running discussion between Mrs. and Mr. Heywood and Mrs. Whipple. Mrs. Whipple defended the principles of Pantarchism. Mr. Babcock of the *New Age* made an earnest appeal in behalf of freedom of speech. Mrs. Heywood put in a word in favor of women receiving the same wages as men, and attributed much of the social evil to the effect of low pay for woman's work. Moses Hull appealed for free speech and discountenanced the manifestation of mob violence. Dr. Barnes spoke in favor of equality of wages between men and women.

The evening session was opened by Mr. McKenzie of Maine, who discussed various sociological questions connected with the problems of Labor reform. Moses Hull urged the importance of unity of action on the part of those having the general objects of the league in view. Mrs. Heywood asserted that the present state of society was a system of fine-cut classic robbery on the part of the monied class towards the workmen. Dr. Merton discussed social science as related to Labor Reform. Various other phases of the Labor Reform question were further discussed by Mrs. Heywood and others.

[The above running sketch of the Convention is taken mainly from the Boston Herald Report.]

Correspondence.

The Wedded One.

BY A. P. BOWMAN.

Creative love in God alone,
Can make the wedded truly own
A oneness poised on equal force,
Affinitized from every source,
Of life, of love, of wisdom too,
In halves they are but one in two,
As two in one, together grown,
They form the one in God alone.

"Whom God hath joined together let no man put assunder" has been well said. And if the Church and State would only let God in his own nature and wisdom manage this affair among men and women, and not interfere with their own law and gospel, it would be much better for all concerned. There would then be no "bond woman" in chains to a "slave holder." The law and gospel of Church and State now make the bondwoman and the slaveholder. The one cannot exist without the other. And they are both the result of arbitrary unrighteous law and gospel, educationally and traditionally fastened on the people by custom and learned ignorance. They become the unwilling slave or master of each other in obedience to this custom or ignorance of the people, that so completely ignores the the only law of God creatively making the male and female one, when equal in all the forces of life.

The "bond woman" and her master is held by the power of conventional force, and not by creative attractions based on equality of demand and supply for each other.

They are joined together by man, and man-made arbitrary law and gospel instead of by God in their very nature and creative love energy.

They are held in bonds by custom and tradition as a duty they owe one another. And their adulterated children conceived in sin and iniquity become additional links in their chains of bondage, under which to groan in sorrow for deliverance.

Their utter incapacity to meet each others, demands and supplies only increases their desires unto one another for a oneness they never can reach, greatly multiplying their miserable conceptions of adultery and shame.

The chattelled conditions of the female, with extreme poverty and helpless dependence her master mate, make it almost utterly impossible for her to escape her bonds in the face of society, earth-life even in death law and gospel seem to enforce their arbitrary demands in the relation of slave and slave holder, by withholding property rights from the female and giving all to the male.

The master mate holds his "bond woman" not as an equal in the very essence of his life and love joined together by God, but as a legalized, licensed, subjugated female prostituted to his service sensually, and otherwise, as an item of property. We can claim damages from any one who may use her conjugally without her consent, as is frequently done in our courts of law. (Witness the Tilton Beecher case.) Or he might even give a bill of sale surrendering her with other property to the use of another for the small sum of fifty dollars by mutual consent of his "bond woman," who might seek a better master, as in the case reported from Alpha Co., Mich; In fact he only holds her by arbitrary, law licensing cohabitation, prostitution and rape with a life service that nearly always ends in death of one or both parties prematurely. If she pleads for life from her master she will find herself advertised. "Left my bed and board I will pay no debts or bills of her contracting and warn all from harboring or trusting her" with a closing paragraph of shame and slander fastened upon her, as is often the case.

In view of all these things how can a man love and respect a woman as his equal and yet retain all the property in his own name and live under code of arbitrary law licensing cohabitation? It certainly is a careless criminal disregard of justice and equality that must end in the worst form of slavery.

I know an old friend who claims to have lost a wife just because he gave a title of 80 acres of land unto her. Now he says, If I ever get another wife, I will never give her any claim on property with which she can make a home for herself. Let every woman take warning and never live with a man who is not willing to equalize wealth with her by legal title to property. Nothing can be more false and hypocritical in practice than for one to boast of love and regard for his wife, while he holds her under bonds by legal licensed arbitrary authority, bound to him by children, bone of his own body and by an utter helpless, dependent penniless condition. How can such a one know what it is that furnishes him a wife. The bondage, or true love. Let her have an equal share of all your wealth, and an equal right to the children with liberty to go where she pleases and then if she remains with you love is not far off.

I know a free-lover and his wife who talked loudly of their freedom for more than twenty years in love matters, but during all this time he held all the title to their little property. At last he gave his wife half of his little all, and soon after came also their separation. Thus it was the love of home, or the dependence of the woman on the man more than the true love of joining in one by creative love energy.

O, that men and women were wise in the love relations of life. That they would consider the welfare of their offspring and do as much to improve the human race as they do for their barnyard stock. See the farmer go 20 miles to improve the disposition of his horses, then go home quarrel with his wife and propagate the worst vicious wicked children shame! Does the man really think more of his horses, than he does of his wife and children? so his actions seem to declare. And he is not alone, but a vast multitude stand with him wickedly and viciously propagating the human race; without the least regard to injustice, equality and liberty, and the purifying sanctifying, and perfecting creative love energy in its gathering of all the male and female forces for the elevation of our race. O, woman wake to liberty and love, as found in equality with man.

"The World Moves."

The quiet people of Mansfield, especially the religious portion, so-called, were much shocked to learn that the citizens intended to decorate the soldiers' graves on the Christian Sabbath. The citizens called upon the ministers of the place to go to the cemetery and take part in the services, but they refused to even go down and offer a prayer and tell God all about what they had come for, namely, to decorate the graves of our fallen heroes. But the Comrades in their manhood, however, stood firm, and said—"If we go alone we will place flowers on the graves of those who stood beside us on the field of battle, and fought, bled and died on Sunday as well as any other day. Let cowards stay in their nicely furnished homes if they will; we have a duty to do and we will do it, for if Sunday is better than any other day, in what more appropriate manner can we observe the day than by remembering our fallen brothers."

At almost the last moment before commencing the march a bribe was offered the band, consisting of a large sum of money, to induce them not to furnish music for the occasion; but such brave fellows as P. M. Cobb's Band is composed of, could not be bought. One of the members told me—"We agreed to furnish music for this occasion, and we shall do it, be it on Sunday or any other day."

At 4 P. M., the sound of the drum gave us to understand that all was ready, and headed by one of Mansfield's noble men, the procession marched to Spring Brook Ceme-

tery, where they found a poor and despised Spiritualist woman, by the name of C. Fannie Allyn, who was solicited to offer an invocation, she, believing that when duty calls she must obey, at once consented. After the invocation she delivered an eloquent address, which brought tears to many an eye, as she called their attention to Gettesburg, Libby Prison, and those fallen heroes, not dead but risen.

After the speaking, the comrades paid the tribute of affection to their departed brothers, when Mrs. Allyn improvised a poem entitled "Decoration Day."

After some excellent music by the band, the procession started en route for home, to the tune of "Hold the Fort," although some of the church people thought it rather quick music for Sunday, notwithstanding it is played on church organs nearly every Sunday. Every thing was done in the best of order, and we could truly say that "it was good to be there."

Mrs. Allyn did her part nobly, and received the thanks from the "boys in blue," and the citizens generally; thanks are also due to Sup't. Shepard, the Marshal, and others, and especially to the Band, for their promptness in discharging every duty assigned to them. To those who remained at home, we would say, be more faithful to discharge your duties, in the future, and the angel world will be ready at all times to assist you, and this world will learn to respect you.

FROM ONE WHO WAS THERE.

Mansfield, Mass., June, 1877.

Answers to "Questionings."

DEAR CRUCIBLE: Per request, I will, to the best of my ability answer, in accordance to my humble judgment the queries propounded in an article entitled Questionings in yours of May 5th and signed D. H. P. but which should have been signed D. A. P.

The first two questions we would answer in the negative;—nature [is calling woman into the sunshine and pure air, and we hope that the noble young woman who has asked these questions will aid the good work of establishing co-operative homes, where woman's powers may have freer scope than in our present systems of life. Question 3rd, a few of us will do this; we must be so strong in the right that we can wear our reform dress even when our nearest friends look upon it with disgust; it sometimes takes more nervous strength to do this than it does even to wear a more fashionable dress; therefore we do not blame even dress reformers for wearing a less conspicuous dress when they wish to be free from the mind-actions of others; but there are a few whose work it is to use their strength especially for this purpose, and these are the martyrs for this truth—the leaders and saviors in this reform. Slowly but surely will more and more women be able to practicalize this truth—as also men who will unfold in that moral grandeur, and will joyfully walk by the side of woman who follow nature instead of false custom. That noble veteran of reform, Warren Chase, said through the columns of the *Banner of Light* that one of the proudest days of his life was when he walked through the buildings and grounds of the centennial exhibition with two dress-reform women attired in their costumes. The 4th question is a very touching one. Dear young sister in the cause of reform, mayst thou never be called upon to suffer what some of us older sisters have suffered because so many men have thought that

"strong minded women" should be void of those tender sensibilities which bids all loving-souls; women yearn for gentle ministrations of love and attention from the object of their affections; we who understand our soul-needs must band ourselves into a glorious sisterhood, and assist each other in gaining that selfpoise and dignity of character which forbids us becoming martyrs to those who respond not to woman's want of thoughtful attention; but let us not be discouraged—men are learning what true womanhood is, and we will help them develop to true manhood.

5th question. Certainly woman, should be able to call forth love without arousing passion, and we will learn to do this as we learn how to approach man spiritually—true reformers among men are learning that the exercise of sexual passion is only enjoyable when it answers woman's needs as well as his own. 6th question—as every child has a right to a father, so has every prospective mother a right to the attention of that prospective father; man should consider his responsibilities as great as woman's. There are instances where the bravest women have dared to stand alone with the crown of motherhood upon her brow, these are the martyrs in womanhood self sovereignty—these are instances which have been necessary in this great social revolution, but when society has recognized the rights of motherhood, when men and women have learned that each can become individualized and yet realize their dependence upon each other for happiness in all the duties of life, then thank God, every prospective father will gladly bestow his kindest care upon the mother of his child. 7th question. If he mingles freely with other women it should be only those who will help him be more devoted to her. 8th. Woman should be guided by her own intuitive perceptions of right. 9th. No!

In answer to the last three questions we would say: We may become more spiritual by seeking to know of our spirit home, but unless we do attend to the duties of this life, our future will not be what we desire. If we, by following our highest light—faithful to the performance of duties here—carry the kindness of heaven in our bosoms, and labor in love for all humanity we will bless this life and will find blessings waiting us "Over there."

SADA BAILEY.

Vineland N. J. May 17th, 1877.

Letter from R. W. Hume.

EDITORS OF CRUCIBLE:

Perceiving that you are about to hold a Free Love Convention in Boston, and believing Social Reform to be the most important of the four grand reforms now agitating the civilized world, I have taken the liberty (as an old worker in that cause) to send you this sentiment which I hope you will kindly read at the Convention:

Personal Sovereignty: a right inherent in every sane human being; to be exercised at all times, in all places, and under all circumstances. In woman and in man the basis of all law, of all virtue, and of all liberty, which cannot be attacked without injustice, nor surrendered without dishonor.

I propose to go on a lecture tour when the schools close, about the last week in June, when I hope to see you in Boston, for of course I shall have to go there first, in order to get my credentials.

Long Island City, N. Y. May 18, 1877.

A Kelley Pease in the Field.

EDITORS CRUCIBLE:

I wish to inform my friends through your valuable CRUCIBLE (as I now have no other way) that I am now engaged in lecturing, and shall be until I get the money promised me. I made a volunteer missionary tour through Pennsylvania to Philadelphia, and so on to Vineland, N. J. As I wrote you

last week, I had a grand reception in Philadelphia and Vineland. At my lectures last Sabbath quite an interest was manifested, and I am to speak here one or two Sundays more, when I go to Philadelphia, and then New England-wards.

Will my friends please write to me at Vineland New Jersey. I really perceive that because of my previous sufferings I have an inspired gift for speaking, and that I can do great good if the friends favor me.

A. KELLY PEASE.

How is This?

[The following item from the *Truth Seeker* will be news to those who attended the late Free-Love Convention in Boston. We fear the *Truth Seeker* has been seeking in the wrong place for truth. ED]

"DURING the holding of a Free-Love convention in Boston the other day, and while E. H. Heywood was speaking, some young students from Harvard College—of whom there were about twenty present avowedly to break up the meeting—rushed upon the platform and acted very improperly. Mr. Heywood endeavored to preserve order, but the students being in the majority and the police valiantly remaining neutral or out of sight, the convention was forcibly converted into a "highly-moral," orthodox, theological circus, with a member of a leading Boston family as ring-master and his fellow students as clowns. After giving the free lovers a lesson in "Christian" forbearance the students went away and the meeting resumed business.

John Sherman's method of paying the National Debt.

BY E. P. MILLER.

The policy of John Sherman and his hard money co-partners, for paying the National Debt, may be shown by a simple illustration;

A business man purchases a piece of real estate for \$200,000, paying \$50,000 in cash, and giving a mortgage on the property for \$150,000 bearing 7 per cent interest. He spends \$5000 in improvements, fitting up the property for his business. The improvements are made by friends specially interested in his welfare, and who are so directly benefited by these improvements that they are willing to take his promissory notes on interest for the amount which the improvements cost, giving him his own time to pay the notes. Thus the entire debt was \$250,000, one quarter of which was not on interest. His business being established is prosperous, his income being \$13,000 a year, over and above his current expenses. The interest on his mortgage at 7 per cent is \$10,500 a year. This gives him a net income of \$2,500 over his total expenses to use toward the cancellation of his mortgage of \$150,000. Through the advice of some pretended friends who have money to loan, he is made to believe that his credit would be better and his business more prosperous if he would borrow on a second mortgage on his property \$50,000 and pay off his promissory, non-interest-bearing notes, which he was not obliged to pay until he was conveniently prepared to do so. He is foolish enough to take the loan and give the mortgage. This makes his mortgage interest debt \$200,000, and the annual interest at 7 per cent is \$14,000 instead of \$10,500. He finds at the end of the first year that instead of having \$2,500 toward cancelling his mortgage of \$150,000, that he is short \$1,000—and has not money enough to pay the interest on his mortgage. The result of this policy is that as he is not able to meet the interest on his mortgage, the first mortgage forecloses, sells him out, and the money lender who holds the second mortgage buys the property, stripping him of his entire possessions, including the \$50,000 originally paid in cash.

Had he prudently left the \$50,000 of non-interest bearing notes as they were, he could in twenty-eight years have paid all his debts, and would have had a property worth

\$250,000 and a yearly income of \$13,000. He would have saved enough in interest alone, to have soon paid all his debts. But by following the bad advice of the money lenders he has lost everything he had.

This is a fair illustration of the policy being pursued by John Sherman and the Hayes administration with reference to the National Debt. There were \$710,000,000 of Greenbacks, legal tender notes and fractional currency in circulation at the close of the war. They represented about one quarter of the Public Debt which was not on interest.

Hugh McCulloch and all his successors as Secretary of the Treasury down to the present incumbent, acting on the advice of Wall Street Money Lenders have insisted on pursuing the policy of converting the non-interest notes into a bonded interest debt, and making the people pay interest on \$710,000,000 of debt that they need not pay a dollar on, if left as money. They have already converted more than one-half of this non-interest debt into interest-bearing bonds, and the recent decision of Secretary Sherman is to push on this scheme until the whole amount is thus converted.

If he proceeds with policy he will bankrupt the country just as certainly as the business man in our illustration was bankrupted by changing his \$50,000 non-interest notes into a mortgage on his property.

Let us make practical application of this policy to the payment of the National Debt, and see how it effects the pockets of the people and the wealth of the nation. An act of Congress passed February 25, 1862, made provision for the payment of the National Debt by the purchase or payment of one per cent of the entire debt each fiscal year, to be set apart as a sinking fund; also that the interest on said fund should in like manner be applied to the purchase or payment of the Debt. The entire Debt in 1865 was \$2,756,431,571, one per cent of which gives just \$27,564,315 as the amount to be paid the first year. The second year they would pay this amount and one year interest on it, the third the same, with two years interest, and so on, until the debt was cancelled. We have made a careful estimate, and find that by leaving the \$710,000,000 of Greenbacks with the people as money, the entire debt would be cancelled in just thirty years by simply complying with the law in regard to the sinking fund.

But how do we find matters, if, instead of keeping our Greenbacks as money, we convert them into bonds, and add the \$710,000,000 to our interest debt? This one per cent for the sinking fund was raised by tax on the people as an extra to the amount required to meet the current expenses and the interest the bonded debt. By converting the Greenbacks into bonds bearing the average rate of interest paid on the bonded debt, we find that it adds to the annual interest, paid, \$4,825,000. This increase of interest amounts to \$12,260,680 more than the one per cent provided for by the sinking fund.

Thus it will be seen that the Debt would be annually increased instead of diminished, notwithstanding the use of the one per cent provided for the sinking fund. We have made an estimate as to how this account would stand in thirty years. We find that instead of having the debt paid and the people relieved from taxes at that time, the debt would be increased from \$2,756,431,571 to \$4,132,559,636—an increase of \$1,376,128,065!

Do not these figures prove conclusively that the policy of Hayes, Sherman, and the men who are now managing the Government is impoverishing the whole people and bankrupting the nation?

The people have left the finances of the country to be managed by men controlled by the money-lenders, and who have been acting upon their advice in paying our Debt. We must take the matter into our own hands, and not only put these fellows out of office, but make them surrender to the people the bonds they have thus fraudulently taken from them.—*True Republic*.

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

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

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Editorial Brevities.

OUR type gave Seward Mitchell's address wrong, it is South Sebec, Maine.

We have just received a fresh supply of the *Money Question*, by W. A. Berkey.

It is probable that a strong delegation may go from Skowhegan, Madison, Solon, Bingham, Exeter, Dexter and other places in Maine, to the Universal Reform Campmeeting at Shawsheen River grove.

C. FANNIE ALLYN made us a flying visit last Monday. She lectured in Mansfield Sunday; will occupy the Spiritualist's rostrum in that town during the present month. She is an indefatigable worker, dividing her time between household labor, the care of an invalid mother and the rostrum.

THERE is now talk of peace in Europe. This should not be since certain Adventists have predicted a general smash up which is to be climaxed with thunder, lightning, tumbling of mountains and the descent of the Lord in a fiery chariot. Somebody must write the belligerents that if they don't do their fighting a prediction will fail.

THE Boston Herald delights in telling its readers that Dr. Dillingham, who was arrested as an abortionist, is a prominent free-lover, while it forgets to tell them that medicines are compounded, in our drug stores, by the gallon jug-full for abortionists, who, as is supposed, advertise in the "respectable" Herald.

THE most of our calls from Maine have sprung upon us too suddenly, we cannot fill them. It is strange that people will wait until the last moment. Four weeks since, we could have arranged a string of appointments so as to have visited every place where calls now at the "eleventh hour" come from.

WE ought to have noticed long ago that we have received the *Harbinger of Light* from Melbourne, Australia, containing the account of the arrival and reception of Dr. J. M. Peebles in Australia. The *Harbinger of Light* also contains a test between Dr. Peebles and Hudson Tuttle, in which, it seems to us, the sage of Walnut Grove Farm carries too many guns for the John of the spiritual dispensation.

THE Lawrence Journal has a half column article devoted to a report of the lecture the Editor-in-chief of CRUCIBLE delivered in that city a short time since. It says: "The lecture given by the Rev. Moses Hull, last evening at Webster Hall, Broadway, was a clear, logical and concise statement of self-evident facts, going to show the immense power the government has given the capitalists at the expense of the laborer. A brief synopsis is only possible with a lecture replete with deep thought, stirring arguments and eloquent language. It is hoped he will have an opportunity to deliver it to a larger audience than greeted him, owing to its not having been publicly announced." The Green back ball is rolling. MATTIE.

This morning we were happily surprised by a visit from Andrew Jackson Davis. Time has set its seal lightly upon him. His locks are now silvered. Otherwise he seems no older than when we used to see him in public gatherings. Although he is living comparatively a quiet life, his soul is still in the work, and his interest in the Lyceum unabated. The encouraging words he left with us will be treasured like apples of gold. He will be at Rochester Hall on Sunday the 17th inst. to participate in the Lyceum exercises. MATTIE.

Obituary.

Passed to the "Beyond," Sunday morning last, the spirit of J. H. Ross, after a union of sixty-four years with the mortal. Bro. Ross was a thorough Spiritualist, ready at all times to bear his testimony to the truth of the Spiritual Philosophy. As a husband he was tender and loving. Some five years ago his companion was afflicted with blindness, and none could be more assiduous and faithful than he, to minister to her needs and afford cheer to her in her desolation. He read something daily to her from the *Banner*, or some spiritual book, and his passing away will in all respects be to her a sore loss. Kind words were offered before the mortal was committed to the earth, by Bro. L. K. Joslin and myself, also appropriate hymns by Mrs. Robinson and Miller and at the grave I was moved to commend the life of our risen brother to those assembled as a better passport to the bliss of the Summer Land than the religion of dogmas and ceremonies which are generally mere heartless forms. Our brother had a ripe soul and it was meet it should depart with the beautiful verdure and the bloom of full spring time.

WM. FOSTER, JR.
Providence, R. I., June 1st, 1877.

Special Notices.

Grove Meeting.

THE NORTHERN WISCONSIN SPIRITUAL CONFERENCE will hold its next quarterly meeting in Bro. Wm. Scovel's grove, in Princeton, Green Lake Co., Wis., June 8th, 9th and 10th, 1877. Commencing June 8th at 10-12 o'clock A. M. Capt. H. H. Brown and Dr. J. H. Severance are already engaged. Other speakers are expected to participate. A grand time is anticipated. Let all true Spiritualists be in attendance.

DR. J. H. SEVERANCE, Pres't.
DR. J. C. PHILIPS, Sec'y.
Northern Wis. Spiritual Conference, Ormo, Wis. May 1877.

Universal Reform Campmeeting. The Universal Reform Association will hold a Campmeeting in Shawsheen River Grove. Commencing on Wednesday, Aug. 1, and holding over three Sundays. Arrangements have been made to carry passengers to and from the campmeeting over the Boston and Main R. R. at greatly reduced rates. Good speakers, both radical and conservative are being engaged and arrangements perfected for the most profitable meeting, to the participants, ever held in New England.

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

[SEAL.]

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