

HULL'S CRUCIBLE.

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

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Original Poetry.

JUST OVER THE WAY.

BY EN QUAD.

Just over the way, sweet voices are singing;
Just over the way, the chorus is ringing;
Just over the way, is the sweet Summer-Land;
Just over the way, is the bright angel band;
Just over the way, the loved ones are waiting;
Just over the way, the sunlight is breaking;
Just over the way, the pale boatman I see;
Just over the way, he is beck'ning to me;
Just over the way, is my glittering crown;
Just over the way, is my snowy white gown;
Just over the way, is my sweet angel guide;
Just over the way, is my heavenly bride;
Just over the way, I am longing to be;
Just over the way, I am sure I'll be free;
Just over the way, with the angels to dwell;
Just over the way, I know all will be well.

Polemics.

FREE-LOVE CONTROVERSY CONTINUED.

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

LETTER FROM HENRY JAMES.

S. P. ANDREWS, Esq.

Dear Sir—My letter of December, 1872, was not designed for publication, as is obvious from the face of it, and I regret that my friend Mr. R. should have been so inconsiderate as to print it without consulting me. Had it been intended for publication I should have modified its phraseology in more than one respect. It was written in the confidence of friendship, and betrays a latitude of expression permissible only to such confidence. My sole conscious purpose in writing it was to characterize two rival doctrines, and I should have abhorred to reflect injuriously upon the supporters of either doctrine, least of all unfashionable one. For while multitudes of equally sincere people may be found doubtless arrayed on either side of this controversy, there can be just as little doubt that sincerity in your direction costs a good deal of thoughtless opprobrium, while in mine, it wins a good deal of equally thoughtless popular applause; and sincerity that forfeits one's personal consideration will always argue a higher manhood than sincerity that attracts it. It is more than a duty, it is a pleasure, to admit all this; but I repeat that my difference with you is primarily intellectual and only derivatively personal.

Your doctrine, if I understand it, is twofold, namely: First, that men are *de jure* exempt from outward liability, which is liability to other men, for the indulgence of their appetites. Second, that they are *de facto* exempt from all inward liability for such indulgence, or liability to their own distinctive nature as men. In other words, you hold that I am not only under no conventional obligation to control my passions, no obligation imposed by outward law, but also under no natural obligation to that effect, no obligation imposed by my essential human quality. To say all in a word: You hold man to be his own law in respect to his passions, as well as in respect to his actions: provided of course that he doesn't wound his own ideal, or violate good taste.

(1) Thus your doctrine has both a negative or implicit force, as addressed to the making marriage free by progressively enlarging the grounds of divorce; and (2) a positive or explicit force, as addressed to the making love free by denying its essential subordination to marriage.

Now I wholly agree with your doctrine on its negative merits (1), or in so far as it teaches man's rightful insubjection to other men; (2) and I wholly disagree with it on its positive merits, or in so far as it teaches his actual superiority to his own nature.

First, as to the point in which we are agreed, I am not responsible to my fellow-man for the exercise of my appetites and passions, because on my passive side, the side of appetite and passion, I am not free, but in palpable bondage to my constitutional necessities, to my finite organization, or my mineral, vegetable and animal substance. And responsibility is the attribute not of a bondman but a freeman. I remain doubtless for a long while unconscious of my bondage, in the infancy of my career I have at most only a traditional and not an experimental knowledge of my true spirituality of nature, and hence am sure to identify myself with my organization, or look upon its proper life as my own. But my intellectual day does eventually break, and I then perceive with mingled awe and disgust, that what I had hitherto reckoned to be freedom and life, was all the while a cunningly disguised slavery and death. The truth is so, however, whether I perceive in or not. I am outwardly free only to act, not to suffer or to be acted upon; so far accordingly as I am a subject of this latter or passive freedom, this freedom to suffer or to be acted upon, my life is not outwardly but altogether inwardly constituted or energized, and disdains any outward responsibility. Thus I may experience love to any extent my temperament enjoins or allows; but so long as I commit no overt act of hostility to marriage, or no overt act of right to complain of me. To the entire compass of my passionate life or organization I am the subject, not of any outward or moral law, but of an inward or spiritual law exclusively, a law which is one with my race or nature, and determines all the issues of my destiny; and however properly therefore it may upon occasion subject me to my own unfavorable judgment, it at all events renders me superior to the judgments of other people.

And this brings us to the point of our disagreement.

(2.) I am outwardly free to act, for my physical organization and environment render me so; and being free I am properly responsible to others for the use I make of my freedom in their direction. They accordingly insist that I exercise my freedom within the limits of a discreet regard to their persons and property, under pain of forfeiting their good will, or incurring their acute resentment. Thus my freedom of action is essentially limited, not absolute. It is limited by my sense of justice, commonly called conscience, or the sentiment of duty I feel towards my fellow-men. The limitation is often practically inconvenient, is often, indeed, very painful; but it can be persistently resisted only at the cost of my spiritual manhood, only at the cost of my personal degradation below the level, not merely of human, but of brute nature, and my assimilation to devils.

Evidently then my personal freedom—my freedom of actions—is not in itself a thing to be proud of. It is at best a purely finite, that is to say, moral or voluntary freedom, consisting in my ability to obey or disobey an outward law, and realize, if I please, a certain mid-career, a certain earthly success, in conciliating the warring extremes of heaven and hell, or duty and inclination; and ideal consequently in human character is prudence or worldly wisdom. Now how do you account for this inveterate finiteness of the human personality? Why should my personal freedom, my conscious selfhood, confess this essentially limited quality? The fact seems to me wholly unaccountable but in one way, and that is on the principle that my personal life or consciousness is essentially subservient to a higher, because spiritual or divine life in my nature is identical with what we call society among men; and is contingent therefore for its character upon the measure of practi-

cal obedience or disobedience, I pay to the social spirit. I call this higher life God's life in my nature, as opposed to the life I feel in myself and call mine, because I manage to realize the one only in so far as I mortify the other. That is to say, I give up my outward life or freedom, which is my freedom to act myself as a center, or to consult only what makes for my worldly welfare, and I find, as I do so, an inward life—a spiritual freedom—making itself over to me, which is unspeakably satisfying, which is, in fact, so unlike everything I have hitherto called my life, that I cannot help pronouncing it literally divine and infinite. I dare not call this life mine, of course, any more than yours, since it is a life in our nature exclusively, and not in ourselves; and yet it is so intimately near and precious to me as to make my own proper life (and yours) seem utterly worthless and odious in comparison.

Now what is the warp upon which this life of God in our nature—that is, in you and me and all men quite equally—is woven? I do not hesitate to say: the warp of suffering. Not voluntary suffering, or suffering for suffering's sake, of course, which is mere hypocritical or dramatic suffering, the base counterfeit coin of the flesh which the Roman Catholic, or pietist pays to his idol in lieu of the pure gold of the spirit, when he would inspire it with a favorable conceit of his own merit—but rational or helpless suffering, originating in what used to be called a conscience of sin, meaning thereby a hearty contempt of one's self, and inflamed by the endless labor it costs to get away from the monstrous superstition of a possible personal worth or private righteousness in us.

Of course every one must here bear witness for himself alone. We are now dealing with the realm of our inward being, of our true freedom of individuality, where we dwell in direct contact with the inward disallow all mediation. But I do not hesitate to affirm for myself. I experimentally know no freedom but that which is here indicated as pure human, being a freedom of illimitable inward disgust with my own, and, if need be, every man's personal pretensions. I relish my moral or outward freedom, my freedom of finite action, as much as any man. I relish it so very much, indeed, that I doubt not it would soon run my head into a noose, if it were not perpetually belied by this more living or spiritual freedom within. The two things cannot co-exist in the same bosom but as substance and shadow, life and death. The one sensibly finites me, the other expands my consciousness to infinitude. The more I prize my moral freedom, or freedom of outward action, and identify myself with it, the more my life is finited or centered upon my petty person. The more I prize my spiritual freedom or freedom of inward reaction, and practically identify myself with it, the more my life is infinitized or socialized, until at last it becomes so transfigured into universal dimensions, as to make me feel myself almost sensibly blent with the life of my race or nature, which is God.

Understand me. The distinctive badge of our nature hitherto has been passion not action, suffering not enjoyment, in order to base a truly human consciousness in us, or separate us from the animal. Rather let me say it has been action inspired by suffering, since our natural infinitude or divinity has been almost wholly swamped in our mineral, vegetable, and animal beginnings, and has only come to consciousness in the person of one man in history, who yet realized in such amplitude its power to sanctify all men, that he could say to a petty thief who shared his cross—"This day shalt thou be with me in Paradise." In short, passionate and not rational action has been the inevitable law of human life, the indispensable condition of its eventual extraction from the mud and slime of its finite maternity. Thus no man has been great in history, with a

truly human greatness, who has not won his way to it through suffering; that is, by painfully subjugating the rampart hell of his merely personal ambition and aspiration to a tranquil inward heaven of just and equal relations with his fellow man. And to be blind to this great fact is to be blind, in my opinion to the total divine worth and significance of human nature.

Now it is precisely here, as it seems to me, that your doctrine avouches its signal incompetency as a law of human life. The doctrine stamps itself, indeed, fundamentally vicious, in that it utterly ignores this profound suberviency which what is personal or particular in us has always been under to what is human or universal; and so practically subverts our natural dignity, or declares it undivine. You conceive—such at least is the logic of your position—that our appetites and passions are a direct divine boon to us, intended to enhance our personal enjoyment and power, and to that extent relieve our existing prison-house of its gloom. I deny this with all my heart. I am persuaded that they are given to us in no positive interest whatever, as they are given for example to the animal to constitute his feeble all, but in a distinctly negative interest, or with a view to disgust us with our prison-house or finite heritage, and stimulate us to demand a new birth more consonant with our spiritual or race-traditions. Thus I can't for the life of me figure to myself what free love means, unless it be one of two things: either, 1. A freedom to love promiscuously, which is a mere speculative freedom equivalent to lust, and therefore disowned by the universal human heart; or else, 2. A freedom to desecrate love, or reduce it to animal proportions, by divesting it of an exclusively marriage-hallowing. But no man, least of all a man of your great sense and decency, will contend for the former alternative; so that the latter alone needs to be considered.

COMMENTS AND REPLY, BY S. P. ANDREWS.

The courteous, kindly and generous remarks of Mr. James, in the opening of the preceding letter, would disarm at once every disposition that might have existed toward an acrimonious criticism of his views. It is far more congenial to my feelings to enter upon the ground of mutual investigation in the common field of the search after truth, than to be bandying charges or hunting for offenses; or even to be training the heavy artillery of a crushing logic against hostile intrenchments. Still I do not propose to abandon the advantage of utter frankness which the past relations of Mr. James and myself have authorized between us. The fortiter in re may, I hope, be retained without, hereafter, any sacrifice of the suaviter in modo.

It is a task of no little difficulty to reply adequately to a letter of this kind. Apart from the occult nature, broad scope and intrinsic importance of the subject-matter, and apart from the eminent ability and subtle originality of Mr. James, in the treatment of whatever subject he handles, there are great incidental difficulties. His points of view are so transcendental, and so original in their transcendentalism, his lack of preliminary definitions (for example, he never tells us what he means by marriage), his assumption of a scope of knowledge on the part of his readers which most readers are destitute of, and, finally, his novel and sometimes confusing and almost blindingly brilliant individuality of style, including a system of technicalities peculiarly his own, conspire to make a tangled mass of obstacle. He is one of the easiest writers to treat adversely and to put conclusively in the wrong, by simply assuming that he means what other mortals would mean by the use of the same language; but one of the most difficult to treat candidly, and first disinvolve, and then estimate fairly.

He is one, therefore, in a sense, whose amity is more to be dreaded than his enmity. He needs an interpreter when he addresses himself to others than his own admiring acolytes; and I could wish that he had one at hand in whom he might more confidently rely than in me; but under the circumstances, I must occasionally take the liberty (and I sincerely apologize for doing so) of restating Mr. James in my own words, for the sake of my readers, or of saying to them, in other language, what I understand him to mean. I will add, however, that I have been my-

self so instructed by them, that I feel some confidence in my ability to apprehend him rightly; and that I hold myself completely subject to his correction wherein I may have failed to do so. * A writer who talks of freedom to suffer, and man's actual superiority over his own nature, and underscores these phrases as containing the gist of his thought, needs as friendly an interpretation as Christ's words when he teaches us to hate father and mother for the truth's sake. Whosoever wishes to understand may have to labor hard to succeed; and whosoever wishes to cavil may readily do so.

[I also take the liberty to insert numbers indicating paragraphs and subjects in Mr. James's letter for ease of reference.]

The second branch of Mr. James's definition of what he conceives to be the doctrine of the free lovers, what he calls "our point of disagreement," and which I have marked, where it is severally restated, by the figure (2), is that they—that I, for example—hold myself "exempt from all inward liability" to my "own distinctive nature as man," for the use I make of my passionate nature.

It was this sort of thing which in my previous critique I denounced as balderdash. I take back the offensive word and will merely say, that any such supposition as this is merely a figment of the imagination of MR. JAMES. Nearly every word he utters so forcefully and characteristically, although, sometimes, somewhat mystically, of the normal career and graduation of the human character and of society, out of a lower and sensuous life into a higher and spiritual life, is such that I entirely accord with it, affirm it in my teachings from time to time, with all the powers that I possess, and aim to ultimate it by every legitimate means in myself, in those about me, and in society at large. It is for holding and promulgating just these views that I have in the midst of seeming dissension and inability to be myself comprehended by him, ever loved and cherished the noble type of personality which I always gladly recognize in him, and it grieves me more than I can express, that such could so far misapprehend me as to attribute to what my nature would prompt me to denounce with him as akin to a doctrine of devils. When people willfully misunderstand me, I sometimes take no pains to explain; and perhaps I have even at times couched my doctrines in such terms, that my assailants should seem to be successfully gratifying their malignity, while I have known that they were biting a file in attacking my positions; but whenever, as now, I am convinced that there is an honest attribution to me of opinions that I and my co-doctrinaires, so far as I know, utterly repudiate, I hasten to remove, so far as lieth in me, every possibility of a continued misunderstanding.

My understanding of the subjects is that they, of all people are precisely the champions of those higher mental qualities and states; and, that if they sin at all, it is in their readiness to trust too much to the elevating and regulative potency of just those elements. If we understand ourselves, this is the only quarrel we have with the community at large; and we are the representative people of just those things which MR. JAMES supposes we have cast overboard. His indictment of us is no other than a subtle and highly spiritualized repetition of the same estimate of us and our doctrines, which the common vulgar herd of crude, undeveloped, and themselves merely passionately organized people attribute to us, in a purely external and unspiritualized way. It hold curiously the same relation, as a mistake, to the common vulgar blunder of the people, which Swedenborg's, and if I understand him aright, Mr. James's idea of marriage holds to the common external legal understanding of it.

The whole doctrine of free love is, therefore, rigorously contained in what Mr. James defines as the negative side of the doctrine. It has no other side whatever; and upon this side of the subject, Mr. James affirms that he is infinitely in accord with us. The other side of the doctrine—what he calls the positive side, and attributes to us—is, as I have previously said, purely a figment of his own imagination, and would be as abhorrent to me, if I recognized it as really existing anywhere, as it is or can be to him.

I have said that free love has no positive side to Mr. James's sense. It is a purely negative doctrine, or merely

the doctrine of "hands off." This is as true of it as it is of Protestantism, which is negatively a denial of the authority of Rome, but which may be positively stated as the right of private judgment in matters of conscience.

[To be Continued.]

THE BIBLE STORY OF CREATION.

BY W. S. BELL.

[A LECTURE DELIVERED IN INVESTIGATOR HALL.]

[CONCLUDED FROM OUR LAST.]

But the history of the Bible shows that the book containing the account of creation, was not written until two thousand years or more after Adam's reputed time!

There is no evidence that Moses wrote the Pentateuch, as it is written in the form of a traditional or legendary narration, but as a history written by a contemporary. And even should it be established that Moses wrote the book, it is a record of events some two thousand or more years before his day.

"After coming to these results, says De Witte, (ii.-160) we find no ground and no evidence to show the books of Pentateuch were composed by Moses. Some consider him their author, merely from traditionary custom, because the Jews were of this opinion though it is not certain that the more ancient Jews shared it; the expressions, 'the Book of the Law of Moses,' 'the Book of the Law of Jehovah by the hand of Moses,' only designate him as the author or mediator of the Law, not as the author of the Book.

The Law is ascribed to 'Prophets' in 2 Kings, 17, 18, in Ezra 9, 11. The opinion that Moses composed these books is not only opposed to the signs of a later date which occur in the book idea, but also by the entire analogy of the history of the Hebrews literature and language."

"The discovery in the Temple of the Book of the Law, in the reign of King Josiah about B. C. 624, as related in 2 Kings, 22., is the first certain trace of the existence of the Pentateuch in its present form. That if this Book of the Law of Moses existed before this time it was generally unknown, or had been quite forgotten, appears from the extraordinary sensation the discovery excited, and from the sudden and tremendous reformation immediately commenced by the pious and alarmed Monarch, with a view of carrying into effect the ordinances of this Law. Now we find that when the Temple was built and consecrated by Solomon, and the Ark placed therein (about B. C. 1000), this Book of the Law was not there; for it said (1 Kings, 8, 9). There was nothing in the Ark save the two Tables of stone which Moses had put there as Horeb.' Yet on turning to Deut., (31, 24) we are told that when Moses had made an end of writing the words of the Law in a book, he said to the Levites, take this Book of the Law and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there to witness against you."

"This Book of the Law, which was found in the Temple in the reign of Josiah, (B. C. 624) which was not there in the time of Solomon, (B. C. 1000) and which is stated to have been written and placed in the ark by Moses, (B. C. 1450) is almost certainly the one ever afterwards referred to and received as the 'Law of God,' the 'Law of Moses,' and quoted as such by Ezra and Nehemiah. And the only evidence we had that Moses was the author of the books found by Josiah, appears to be the passage in Deuteronomy (31) above cited." (Greg's Creed Christendom.) But the book of Deuteronomy must have been written at a comparatively late date. "The Horims dwelt in Seir before-time; but the children of Esau succeeded them, when they had destroyed them from before them, as Israel did unto them. Besides other anachronisms occur in the chapters 3, 14; 34, 1; 2, 20-23.

That the Pentateuch was not written by Moses or near his time, is indicated in the style and language of the book itself. The resemblance between this and the books of writers about the 5th century B. C., is so close as to warrant the conclusion that the book was written about this time.

Acrostic.

BY MRS. H. C. GARNER.

The Universal Reform Association Camp-meeting,
 Heroes and heroines, we send you our greeting,
 Evolve the truth, hungry souls are now seeking,
 Universal reform, O, what a grand thought
 Narrowness leaves, magnanimity is sought,
 Inborn virtues, from generators given,
 Vice flees, life stays, death is riven.
 Ethics, according to natural laws,
 Reason accepts, though bigots think they find flaws,
 Social science, search it out, if understood right,
 Affranchises all humanity, it is a beacon light,
 Luminous lore removes scales from our sight.
 Reformers, remember the great aim of life,
 Ennobling enjoyment, comes not where there is strife.
 Faithfully, lovingly, stand by each other,
 Overturn the wrongs which now oppress thy brother,
 Repudiate monopolies, let labor have its due,
 Money! ah, it will then have a different hue.
 Aristocratic sway, oh, when shall it cease?
 Sneaking politicians, destroyers of our peace,
 Stereotyping laws by which we are enslaved,
 Obedience we must render, else we are de-
 praved
 Constitutional? yes; bow your heads and weep,
 Imprisoned you must be, unless these laws you keep.
 Authority of the Bible, too, how dare you doubt its word?
 Think for yourself? impudently absurd.
 Innate virtues, the preachers say are sham.
 Oracles say, too, "By the blood of the Lamb
 Nailed to the tree, believe or be damned."
 Cabalistic traditions, have lost their strong hold,
 Agitation has come and we have grown bold,
 Menace us, we care not, the truth makes us free,
 Physiology is better than the "See"
 Metaphysics, free love, co-operative homes,
 Echo through the world, sounding from our domes.
 Ecclesiastics howl their edicts, we heed not,
 Together, priest and edicts, will have to lie and rot;
 Intuitive light makes intrigues hide their head,
 Noxious nostrums, M. D's. and D. D's. will soon be dead,
 Goodness, truth and love shall be forever wed.

The Song of Specie Payments.

BY MARBLEHEAD GREENBACK CLUB.

TUNE: The Devils Dream.

Specie payments, hard money, honest money;
 Honest money, hard money, specie payments.

CHORUS, Specie payments, hard money, honest money, &c

For the last few years, almost the entire press of the nation has been engaged in singing this beautiful song, and it is really a delightful tune, indeed it has such a charming effect upon the people, that no one stops to consider or explain what it means; all are fascinated with this melodious strain. "Specie payments" is the great boon, the supreme blessing, that is soon to be bestowed upon the American people; but this sweet song is

like the song of the syren, and before we are entirely lulled to sleep and firmly fixed in the embrace of the monster, it will be well for us to open our eyes and see where we are going. It is not always pleasant to disturb the enchantment of a beautiful song, but when our homes and our bread and butter are at stake, it would seem to be no more than an act of wisdom or prudence, to break this spell, long enough, at least, for a few moments reflection, and look at realities and facts and figures.

Secretary Morrill in his message to Congress last winter, spoke eloquently of specie payments, and recommended that Congress take action at once, to hasten the time when the people should receive this great blessing, and we were told, too, that President Grant was anxious that it should take place on the first of March, so that it would be the crowning glory to the great benefits that he has bestowed on the people, in the last few years, since we commenced the policy of contraction, and digging down to hard-pan. What a blessing it is to the working people to have plenty of time for recreation and amusement. But here is Mr. Morrill's recommendation, that the three hundred and sixty millions of greenbacks be funded into gold interest-bearing bonds. Funded! what a sonorous word, how melodious it sounds? The Eastern railroad is funded, and so are a great many other corporations; but let us close our ears to the music and open our eyes, and see what it means. The first thing we discover is, that this combined aristocracy of Wall street, State street and Chestnut street, can grab this whole batch of three hundred and

sixty millions of bonds, and issue them at a "red cent." It can be done in this way. By an act of Congress any large capitalist rich enough to own one hundred thousand dollars worth of U. S. bonds, is entitled to receive from the government, a cash present of ninety thousand dollars for every one hundred thousand of bonds; and there are many of them, in these three great money centers, who own millions of these bonds that were bought for fifty cents on the dollar, and they have already drawn out, in this city, some where, a round four hundred millions of dollars; and this is the "honest money" that we hear so much about. As fast as these capitalists get the greenbacks into their possession, they can pack them away in their safes, and issue in place of them the money which has been presented to them by the government; in other words, exchange their own notes for greenbacks, after they have succeeded in collecting all the greenbacks, they can present them to the U. S. Treasurer and take the bonds, so that the government actually gives them the money with which to make the purchase; and John Sherman, whom we have every reason to believe has been the paid agent of this money power for the last eight years, is now actually engaged in this stupendous scheme of plunder. Is it any wonder then that there are so many choristers joining in the grand chorus? Suppose it should happen to cost one hundred millions dollars, even, to bribe the press and lobby this scheme through Congress, there will still be left two hundred and sixty millions for these robbers to divide among themselves. Three hundred and sixty millions of untaxed gold-bearing bonds is a clever little haul for one sweep of the net, but this is a fair sample, only on a smaller scale, of all the other

financial schemes that have been advocated by the press, and engineered through Congress, in the last sixteen years, since this combined aristocracy took possession of the government.

These three hundred and sixty millions of greenbacks are the only benefit the government has received from the currency, and it is an outrage against humanity, especially now that greenbacks are almost at par with gold, that an attempt should be made to steal them from the people, for the purpose of substituting bondholders notes. But suppose these greenbacks were really burdensome, or in any way objectionable, and it was for the interest of the people to get them out of circulation, how easily the government could call them in and burn them, and no one would be the loser by it. Why then should they be funded into bonds, to be snapped at by the school of unscrupulous money sharks? Why should they be changed from a benefit to a burden? Are not greenbacks as good as bank notes? Cannot the government's "rag money" circulate as well as the bondholder's "rag money"? If they are sincere in the cry for "hard money," why not burn the bondholders' "rag money"? All this shows plainly enough how futile is the clamor that is now filling the columns of the daily press. If the financiers of this government are not bribed to play into the hands of Wall St., they are a set of idiots. But the time for specie resumption has been fixed for January 1st, 1879. Two long dreary years, then, the struggling, starving millions must pay taxes, toiling on, all the while growing poorer and poorer, and the untaxed bondholders rolling in luxury, growing richer and richer.

At last the time arrives; let us now look at the situation. The three hundred and sixty millions of greenbacks have been stolen from the people, and added to the national debt, silver has been demoneitized and is no longer a legal tender for the payment of debts, the currency of the nation is bondholders "rag money," doled out to them at the rate of ninety per cent. on their bonds, and the government is compelled to pay all its debts in gold, as this is the only legal tender money in the nation; besides the vast sums of interest money, the whole running expenses must be paid in gold. How can such an arrangement as this revive the ruined industries of the nation? If embarrassing the government will restore prosperity, why not make sure work of it, and compel the government to pay all its debts with diamonds; diamonds are more costly than gold and more difficult to obtain. But where will the government get all this gold? Why buy it of course. Of whom will they buy it? Of Wall street, State street and Chestnut street, and of the Rothschilds, to be paid back again for interest money. What will the government have to buy the gold with? Bonds, bonds, more bonds, an unending issue, then, of untaxed, gold bearing bonds, adding fuel to the flame that is already consuming us, is the great feast to which we are invited, this is the meaning of the beautiful song of specie resumption, this is the proposed situation in 1879. What will be the results? No person this side of the grave can tell. Some of the best financiers in the country, however, men who are above bribery and corruption, solemnly give it as their opinion, that the most likely thing to happen is, that the whole nation will be

thrown into bankruptcy. If such a calamity should happen, this combined aristocracy of untaxed bondholders, from both sides of the Atlantic, could easily enough rake in what little there will be left in the hands of the people, for they will have all the gold, all the bonds, and all the currency, or "rag money," as their hireling press sneeringly calls it; and with this they could buy up the valueless bankrupt property of the nation, and if the people have strength, or spirit enough to resist, they can be put down at the point of the bayonet, as the people of Great Britain were in 1823, when this same rascally scheme of plunder was forced upon the nation.

Specie payments, then, is the last act in the drama, the closing scene in this terrible tragedy; it is the culmination of the vilest of all villainies.

But the syren song of "hard money, and specie payments," still rings out through the press, and the Jauggernaut of contraction, preparing the way for the reign of king gold, who are driving the best business men in the country into bankruptcy, and grinding the working people, all over our fair land, into the last extremity of woful poverty and ruin.

Let us now close our eyes again, and open our mouths, like robins, and all join in the chorus—

Specie payments, hard money, honest money, &c.

Correspondence.

Reply to Questionings.

BY O. B. SMITH.

EDITOR CRUCIBLE: In your issue of May 5th, there is an article signed D. A. P. which treats of a subject that to me is vitally interesting, and, it is so because I considered it of vast importance to humanity.

The sexual question is one upon which some doctors disagree. No one man or woman knows it all. The subject has been so long tabooed and so little investigated, even to this day, that it is necessary that we should go slow in forming opinions and arriving at conclusions. With regard to the sexual relations we are at sea without compass, chart, or guiding star. That it is right for us to be so ignorant of this important subject few will pretend. Why is it? Simply that a few, a favored class may profit. This ignorance is akin to the Latin labels upon our medicines. It animates the prosecutions for quackery and compels us to be murdered, Allopathically. I remember when with my fevered tongue scorching, they denied me a drop of water to cool it. But to return to the important subject of which I propose to treat. "Isolated house-keeping" must be abolished before woman can occupy her proper sphere and before she can bring forth a perfect race of men (and women.) If men only knew what they lose by making woman a slave they would soon ameliorate her condition and do the work themselves that they condemn her to do. We have now on exhibition here a picture of an Australian squaw packing a kangaroo and of the buck bringing up the rear burdened only with his spear. It was necessary that he should be prepared for war. The very next step in the march of civilization woman was sold a slave to gratify the lust of man. How far beyond this have we advanced. Is not woman still sold for this abominable purpose and worse still is she

not often a willing party to the sacrifice. Why is this? because among the wealthy she is kept in utter ignorance of her high purpose and of what nature has in store for her when she shall cast aside the shackles in which society has bound her. I must take exceptions to your contributors complaint about the present dregs of women. I'm sure we have had nothing like it before and I never recollect to have seen any thing to equal it except among the South Sea Islanders. I object most emphatically to hiding the divine form of woman, and those who havn't the shape can make one to suit with the present fashions.

"Arousing passions she did not ask for" for certain reasons. "That beautiful Platonic love which her soul so yearns for and which made her life so sweet during courtship." "Is it jealousy she feels?" etc. Will it best help the cause of reform? What man believes to be right in regard to sex-relations? "Is it best for woman to try to retain the love of a husband at the expense and sacrifice of her own self respect?" All these passages point at important subjects that should be fully if not openly discussed. For my part I am willing to answer the three top questions not quoted by saying that I believe if we take good care to secure comfort and happiness for our bodies and I know it can be done, if we would try we might risk our souls to take care of themselves, but since mankind have been taught for ages that to save our souls was the great and special object for which we are brought into "this breathing world, scarce half made up" we must not be surprised that for certain what they (seem to deny) whether they have a soul and if it is best to save it. But to return to the main question. There are facts with regard to the sexual question that cannot be ignored. Men and women do fall in love and while that love is raging it shuts out all other love. What is that idea that fills the young mind and what plants it there? Is promiscuity a normal or abnormal condition? Until we know all the conditions surrounding their appearances it will be impossible for us to judge correctly, and while I incline to the latter, I must admit that cases have come under my observation that made me doubt. We must remember that the former is under a base which may prevent us learning all the facts in that direction. Such persons have always seemed to me of not only strong but generous love relations, and it is a fact—I pray my orthodox readers to excuse me—that courtesans are of that character;

There is one fact connected with this subject worth noting. It often happens that where two people of opposite sexes meet, one becomes drained of his or her magnetism while the other is changed, as the dry sponge absorbs water. May not this explain the reason why those who patronize cyprians must feel the greatest contempt for them. As to variety in sexuality being the spice of life I do not believe in it for the reasons above given. But while I say this I do not mean to bind those together who do not love each other. "I hear some one object, 'what becomes of the children?' Well admit the truth and we shall soon learn a way to provide for the children. Most people would be apt to find one whether they loved each other or not before they had married, if love and marriage was free as it should be.

I shall be asked, "what will become of the woman put aside?" Make woman the equal of man and then we can reply by asking what will become of man under similar circumstances? the fact is, we have not yet ceased to value woman as the slave trader estimates her and for the same reason. There are a great many who base arguments upon sexual matters by comparing humanity with the brute creation, especially during the period of gestation. Now if there is any one thing more than another that convinces me of the divine wisdom, it is the difference between brutes and human beings in this particular. Showing that sexual love was designed to be an undying tie between man and woman. That some women are not inclined to sexual love during pregnancy, is because conception has taken place under unnatural conditions, and this is probably the case nine times in ten. Even the doctors have found out there is a difference. But very few, if they knew, have ever explained the reason. I have often wondered if it was ignorance, or the fact that healthy children would interfere with their profits. "That beautiful platonic love so sweet, desires courtship," is easily accounted for. It would be even sweeter after marriage than before, but for frequent abuse, the result of ignorance. And who is responsible for this curse that makes so many lives wretched? Not those who have attempted to enlighten the world upon these important subjects and who are spit upon and cursed as if they were some vile and venomous thing.

"Will it be best for woman to practice what man believes to be right? To minister to their insatiable lust, to be broken down in body and spirit; to bring forth children, spiritually, physically and mentally depraved. No, never do it. Revolt against the tyranny your soul abhors, for thy sake, for man's and thy children's sake. Burst asunder the manacles that have held you in bondage through so many ages and declare that you will be, at least, the equal of the beast in this particular, that your love relations shall be free and under your own personal control.

C. B. SMITH.

Letter from A. J. Clark, M. D.

DEAR CRUCIBLE: It is not that my interest has grown less in the CRUCIBLE or the cause it advocates that I have been silent so long. But business, pressing business, and hard times. I am compelled to do five times the amount of labor for the same sum of money, that I did only a few years since. I am practicing medicine, treating magnetically, lecturing on science and other subjects, but more especially, anatomy, physiology, psychology and spiritualism. I will refer to the cause of Radical Spiritualism in Indianapolis. It is on the ascendancy. We have at last obtained a hall with a seating capacity of five hundred persons, furnished with chairs, and lit with gas, and better than all else a free platform, and all through the liberality of the Pope—but not the Pope of Rome, but of Indianapolis. Yes, brother E. S. Pope, the proprietor and publisher of the Indianapolis Sun did it, as he is the man who uses his means for the advancement of free thought and radical spiritualism; also the indefatigable workers in the greenback cause.

Our hall is on Indiana Avenue, about one square from where the Academy of Music stood. Our meetings every Sunday afternoon and evening are well attended. The

debating society being an enjoyable feature of the meeting. Spiritualists and Liberalists generally participating in it. Free lovers are denounced in this city by such men as Elder Black, Rev. Childs, Elder McGee, and another wealthy and prominent Church member, formerly a wholesale merchant of this city, about sixty years of age, who let his lust go so far as to attempt a rape on the person of a little twelve year old girl, daughter of a friend of his whom he had taken out to ride; also, Rev. Joseph E. H. Colewell, Esq., of Kokomo, a member of the Quaker Church, who proclaimed publicly last winter that he was sanctified, not having committed a sin in twenty years, was arrested a few evening since, in the very act, and fined for associating with a public prostitute. I could name a great many others but it would fill a volume of 1,000 pages to name all, so this will do. We hold a meeting in a grove near Kirk's X Roads, Clinton Co., Ind. On Saturday and Sunday the 14th and 15th of this month. I will answer calls to lecture in Indiana, Ill., Mo., Kansas and Iowa. Address me, until farther notice, 103 South New Jersey Street, Indianapolis, Ind. Liberal lecturers passing through Indianapolis will call on E. S. Pope, at the "Sun" office, or Drs. Hall & Clark, 135 1-2 South Illinois Street, at their Healing Institute.

Moses and Mattie or Brother Daniel when you come West don't pass us by.

Yours for Progress and Reform,

A. J. CLARK.

John H. P. Guild,

Writes: "EDITOR CRUCIBLE:—upon what ground does Mr. E. H. Heywood call the rum-drinking, rum-selling, murderous outlawed Mollie Maguires who were executed, 'John Browns'?"

It is such men who are a disgrace to every thing and are the worst enemies of the cause they pretend to champion. Working men have the ballot box, why not use it before resorting to the force in making a just government."

Hull's Crucible.

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

Boston, Saturday, Aug. 11, 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.

Our Feast of Tabernacles.

As yet our Camp-meeting is not large; there has not been more than two thousand persons on the ground at any one time. We have about two hundred steady campers on the ground—more arriving every day. Next Sunday, special trains will run from Boston, Lowell and Lawrence. Unless a rain should prevent, a very large audience is expected. Never was there any camp-meeting more harmonious than ours has been so far. There has, as yet, been no disorder, no disturbance of any kind. Conferences have been rather interesting, speaking has been good and timely. Among the regular

speakers who have addressed the audience are, W. S. Bell, C. M. A. Twitchell, Hattie Wilson, Leo Miller, Mattie Sawyer and Moses Hull. There seems to be no doubt but we shall have speakers and speech-making enough.

We are sorry to record that it is not probable that there will be very much opposition to the sentiments of those who projected and conducted the meetings. The enemies of reform seem determined that truth and error shall never have a fair fight in an open field; they will neither admit us to the columns of their papers, their rostrums or pulpits, nor accept our invitation to come to our meetings and present their views. The fact is, a majority of our opposers, knowing that we are in the advance guard of truth, will not meet us.

Out of courtesy we have extended a personal invitation to a majority of conservative speakers to be present and present their views; not one of them has accepted. This is well. It aids in convincing many that our conservative brethren are again playing the game which has ever been played by their prototypes. All these things seem to open eyes.

We notice a great growing toward the Universal Reform Association. Almost every one likes the name and the principles of the organization. Next Monday is our Annual meeting; then we expect large accession to our numbers.

Our Grove is a beautiful place; every one likes it. General harmony prevails. All feel that it is good for them to be here.

More next week.

M. H.

Extravagancies of Religion.

We have been asked by several parties, mostly in the West, to re-publish some of those old laws bearing in favor of the church, as the clergy were inclined to deny that any such laws ever had an existence. Even Joseph Cook tells us that christianity has not changed any within the last fifty years. Though christianity of half a century ago is much less obnoxious than was christianity two centuries ago, it is a disgrace to civilization if it is true that the same mental darkness and disposition to tyranny lurks in the community that ruled the world at that time. In the reference hereafter to be made, the reader shall not be confined to this country.

CIVILIZATION AND CHRISTIANITY.

It is asserted that christianity is the author of civilization, and in evidence of this we are pointed to countries where christianity is unknown. It is true that the more barbarous countries are not christian, but this in no way explains the contiguity of these two institutions. It is the accident of independent, free thought, that has stimulated civilization; and this has been more manifest in christian countries than in other places from the circumstance that christianity having been developed farther west than other religions had, was thrown among those tribes, and perhaps, who, becoming accustomed to travels among foreigners, had acquired somewhat the habit of patterning after all that was good that they found in their travels. It may be noted that the farther west we go the more unstable we find the institutions to be. Commencing in Asia, we find the Hindus and Chinamen faithfully copying in each successive generation the institutions of preceding generations. For thousands of years there has not been a single change in

their affairs, and consequently they have been at an intellectual stand-still. Coming farther west as we approach Persia, Turkey, Palestine and Egypt, we find territory that has been disputed by different nationalities occupied first by one and then another, for more than two thousand five hundred years, and here we find more enterprise and less stability than we do in the extreme East, crossing the Bosphorus and the Dardanelles a new field is opened to us. The christian religion once established in the immediate neighborhood of these straits has been partially routed out of the country and its votaries made tributary to the Mahomedans. For fifteen centuries this territory has been the scene of religious quarrels, first between the See of Rome and the Bishop of Constantinople and afterwards between the Greek church and the Mahomedans.

It will never be claimed that either the Mahomedans or Greeks are civilized though the latter is christian and the National religion of Russia. Nor do we find promising indications of civilization until we find a class of people whose ancestors but a few centuries ago were ignorant, but active barbarians, carrying their conquests into all parts of the Roman empire; they learned something of the Greek and Roman branches of christianity, and mingling as subjects with the Mahomedans, they soon acquired that disposition for travel which has conduced to the supplanting of the Norse Mythology by those civil institutions which are the boast of christian countries. But it was not their religion that built up their civilization, for the territory about them as in the countries of Spain and Italy, are extremely religious, and very little civilized. Crossing the British channel, we come to that commercial country which has extended its conquests in all parts of the world, a country which has been peculiarly the battle ground between the Catholic and Protestant religions, and here civilization is supposed to have reached its climax. In this country of all others christianity deserves the least merit of civilization. Every reform that has been offered every advance step that has been made by some body outside of either of the great branches of the Christian Church. The extensive information that has been received through the travellers of this maritime nation has conduced almost solely to its advancement. It will be noticed here that progress in civilization is always proportioned to the disposition to travel, emigrate and exchange places, and never to the amount of Christianity, and that as civilization increases or comes up Christianity and all other historical religions as fixations of faith go down. While Christianity is in no way responsible for civilization, it is probable that Christianity owes its existence to civilization; for without civilization there must necessarily be conflict between Christianity and what other systems it may happen to come in contact with, and it is well known that religious wars are generally wars of extermination. At the same time it is possible that civilization may yet cause the death of Christianity, or the absorption of it all but the name into something better. It has already had infused into its organization elements of adjustment to its environment. It is no longer the stiff unyielding institution it was two or three centuries ago, its cannonization of orthodoxy is becoming more inclusive every day, and by and by

we may expect it to become flexible enough to adjust itself to all the peculiarities of each individual of the human race; and when that period shall come there shall be nothing left of it to remind us of the religion that prohibited Galileo from looking through his telescope, or that imprisoned John Faust, for taking the devil as his partner and printing Bibles on his "devil's printing machine."

D. W. H.

(To be Continued.)

WAYSIDE PENCILINGS.

For two weeks, my time has been so crowded that I have been compelled to omit my Pencilings, but, dear readers, bear in mind however often or long I am forced into silence, that my earnest prayers accompany every number of the dear little paper in which we are putting our *all*. Sometimes the duties of the hour exact labors from me that are less agreeable than others, but they are *in the programme* and I cannot "change the bill." I find that during my silence my note-book has been accumulating items, which, probably, at the time would have interested the readers of the CRUCIBLE. Some of them are out of date; others will keep. To-night I must pencil the things that lie nearest to my soul. Changes are constantly weaving their strange, mysteries about us. Almost daily, are we presented a new experience; some sweet, some sad, but all necessary to perfect the web of life.

Since my last jottings, I have received the intelligence that my beloved brother—my girl husband—has closed the volume of his earth experience. My mother was present at his funeral, and has sent me a tenderly forting letter, telling me how beautifully he passed away—"just like one going to sleep." I am sad; not that he has passed out of a condition of physical suffering; not that his dear spirit is where "the mists have rolled away," but that I was not privileged to visit his bed-side and clasp his hand, ere the icy chain of death had fettered the physical form. Of all the friends he claimed in this world, he knew and often acknowledged the fact, that he had none truer than she who for fourteen years walked by his side a loyal wife. I open his last letter but one to me, in which he says: "I want to see you, I could say so much more than I can write. I would like to visit you, but do not think I could stand the journey. Through all I have been a true brother to you." How many times that sweet assurance came to me, when all was dark and the battle seemed more than I could endure. On hearing of our arrest, he was among the first who penned me words of sympathy. Now he has gone, i. e., his physical presence will mingle with us no more. Who has a better right to pen his memoriam than myself? Who so well knew his motives and appreciated his worth, as the companion of his earlier years, and friend of his later life? Of his qualities, good or ill, I have nought to do with; of his goodness I *knew*; if he was faultless, he was unlike other men.

Christopher was born in Franklin, N. H., was next to the youngest of a large family of children. In early childhood his parents came to Massachusetts, and took up their abode in Baldwinville, where he made it his home for the greater portion of his life. At the age of twenty-eight he became my husband. We were married in his mother's cottage, a few days previous to the death (speaking after the manner of men) of his

dear father. At the time I made his acquaintance, he had not become converted to the doctrines of Spiritualism, but sufficient evidence was given him from time to time to convince him of the "return of the dead." He not only became a believer but a medium, as many of our friends who read this will remember.

We traveled together a portion of the first year of our married life. We afterwards settled down and went into a house-keeping arrangement in his mother's home. Time flew on golden wings. The domestic experience we received was new to us and developed an element in our natures that had never before been awakened. By and by there came a dreary day. The war-cry sounded through our little town; more troops were wanted. My hero left the work-shop, changed his coat for a blouse of blue, shouldered his gun and went out to share the fate of a common soldier. Oh, the days and nights of weary waiting; but his letters came regularly, filled with cheerfulness and always prophecying a safe return. He was a member of Co. D., 36th Mass. Regiment. He served as a faithful soldier for nearly three years, brave in the presence of the enemy, and always ready with encouraging words to cheer his sick and weary comrades.

A few years after his return he went from Baldwinville to East Templeton, from there to Fitchburg, from thence to Manchester, N. H. Circumstances were of such a nature that we broke up our home when we left Fitchburg, fully believing that in the "by and by" it would again be established;

The saddest feature of our position has been, that so often we were forced to unbosom our most sacred lives, and expose them to other eyes. Don't ask me to do it here; do not question how the relations between us were severed. That was my husband's affair and mine. Suffice it to say, when he saw me failing in health every day and felt in his own soul that we were being divorced by a power higher than we could control, he talked the matter over with me and we separated to test ourselves, when we were thoroughly convinced that if we put on the appearance of "husband and wife," it must be externally alone. When our interests became twain, he penned me a letter, saying: "As we cannot travel one road in the journey of life, it is better that we separate." I felt it all—I knew he had been conscious that my life was not in my hands, that my angel friends were determined to put me where I would do the most good, and forced me into the world to meet—persecution and hatred.

How strange it is that we are compelled to sever sweet, social ties, to move out of conditions that we feel belong to us, in order to grow and develop the possibilities that are within us. Will there be one whose eye will peruse this article, that can be so heartless as to suppose the writer has not suffered in consequence of these revolutions? When I went out to the world, pledged to follow my highest thought, that world seemed like a wilderness; I did not know that somewhere in the future my path would cross another's, whose strong right arm would hold me steadfast and whose brave true soul would inspire me with the life and light I needed. I did not dream that this world held within its hidden hands a chalice from which I would drink the elixir of health, but I went out, trusting to the Infinite Pow-

ers. Through all this struggle, he whose name I have borne stood firm in brotherly love and sympathy. When we learned we could not obtain a legal separation without swearing falsely, we said "No we will not bow before a law that would rob us of our integrity. We made our own contract of dissolution, settled our affairs amicably, and the community called it a mean transaction. Oh my sisters and brothers! I hold in possession a legacy of which I maywell be proud. The memory of a departed companion who from the manhood in his nature and a true regard for woman as such, *dared to sign an emancipation paper* contrary to all law and custom. When told it was not legal, he said. "It is all the same to me, I have given it in honor."

When Moses Hull and myself proposed to publish a declaration of our union, he wrote me a letter expressing his gratification; I published an extract in the CRUCIBLE, and the gossips declared I forged the communication.

During the five years in which I have been in this struggle, the dear departed one and myself have sustained the kindest relations. He has been to our home—and tonight his face looks upon me from the wall. Although my life has been made rich with the experiences of a rare, sweet companionship, and my soul is restful in the life and love of my acknowledged "yoke fellow," I turn with tender memories to the husband of my girl-love, he fills a place in the chain of life none other can claim.

And in the web I hold,
I know he will see he has woven there
And texture rare,
With linkings of finest gold.

I did not think to trespass so far upon the time of my readers. I came from the campground this morning to work at home to-day, when I completed my labors I came into the quiet of my own room and fell to write just as I have.

Leo Miller dined with us to-day, went to the grove with Moses this evening. Elvira shares my room and bed to-night. What consolation do my readers suppose I can offer the "poor, forsaken wife?" I would like to have some of our gossip neighbors look in upon us. They could judge for themselves.

I will say something about camp life in my next.

MATTIE.

A Universal Moral Panacea.

A reader of the *Hebrew Leader* proposes the following remedy for the ills of the flesh and spirit, composed of leaves, plants, and roots, which, if taken without a wry face, will make any man respectable and happy:—

Leave off drinking.
Leave off smoking.
Leave off chewing.
Leave off snuffing.
Leave off swearing.
Plant your pleasure in the home circle.
Plant your business in some honorable employment.
Plant your faith in Truth.
Root your habits in industry.
Root your feelings in benevolence.
Root your affections in God.

This is the way they used to bait sinners in Concord, N. H., in 1863, in order to ensure a good harvest during the revival season. We give the first verse only, the remaining verses told all about Jesus:

It is easy to love when eye meets eye
And the glance reveals the heart,
When the flush on the cheek can the soul bespeak,
And the lips in gladness part;
There's a thrilling bliss in a loving kiss,
And a spell in a kindly tone;
And the spirit hath chains of tenderness
To fetter and bind its own.

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HAMILTON COUNTY, }

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D. HUMPHREYS,
Notary Public, Hamilton Co., O.

Cincinnati, Feb. 9, 1876.

[SEAL.]

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MOSES HULL & CO.,
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Editorial Brevities.

E. V. WILSON spent one afternoon on our Camp-ground.

OUR readers must make allowance for the "short comings" of the editors during Camp-meeting.

ELVIRA L. HULL will soon join the campers at Shawsheen River Grove. She will probably "speak for herself" while there.

WILL our delinquent subscribers bear in mind that we are sadly in want of money. The little they owe us would do much toward keeping our craft afloat.

G. H. KREIDER of Richmond, Va., is to start a new paper to be called "the Army of Progress." We pity him. Experience will not justify the least hope of success.

THE dailies tell us that the "Back-bone" of the strike is broken. This is about the one-hundredth time the "Bone" has been broken. The strike must be in a poor condition by this time.

OUR new printer we have found very prompt and punctual, but not knowing that the editors of the CRUCIBLE signed their initials to their editorials and finding certain articles signed D. W. H., and others M. H., he supposed them to be communications and put them in the wrong place. With this we will find no fault; we are more particular to get our thoughts before the people than as to the place they shall appear in the CRUCIBLE.

WHAT is to become of the CRUCIBLE is, with us, a serious question. Mattie has broken down under excessive labors, we are tired out. Landlords, pressmen, paper makers, and others are after us for money. More than one thousand dollars are due us, we can't get it. Unless there is a sudden change we must go to the wall, and spend the next few years in trying to pay the debts contracted to save the life of the CRUCIBLE. It seems to us a sorrowful day when the reformers can no longer support one paper. We do not ask any one to support us, but truth, which lies nearer to our heart than anything else, will suffer when the CRUCIBLE ceases to exist.

Webster says, to hop, means "to move by successive leaps or sudden starts; to jump once or by successive hops, alighting on one foot; to skip, as birds do; to spring." This however is not the definition of the word as associated with the J. R. A. Camp-meeting at Shawsheen River Grove. Taken in that connection it means that there will be dancing every afternoon and evening during Camp-meeting, so that those so disposed may "trip the light fantastic toe" by sunlight or moonlight. A special train will leave the Grove on Friday and Saturday nights, at 11.30, for Lowell, Lawrence, Haverhill, and way stations, at reduced rates.

THE spirit of some fiend incarnate, must have taken possession of our intelligent compositor. In a work just published at this office, in which occurs the sentence: "The dazzling shrine of the fickle Goddess of Fashion;" he makes the author say: "The dogging shrine of the sickly Goddess of Fashion."

Useful Knowledge.

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

Interesting Facts.

The number of seeds of wheat in one pound is 10,500.
The number of seeds in one pound of barley is 15,400.
The number of seeds in one pound of oats is 20,000.
The number of seeds in one pound of buckwheat is 25,000.
The number of seeds in one pound of rye is 23,000.
The number of seeds in one pound of red clover is 249,600.
The number of seeds in one pound of white clover is 686,400.

Special Notices.

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

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

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

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

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

Per order of the Committee.
MOSES HULL, Pres.
MATTIE SAWYER, Sec.

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

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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EXTRACTS FROM LETTERS.

Executive Mansion, Washington Apr., 9. 1877.
JOHN KINGSBOROUGH: Cleveland Ohio.

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