

THE WORD.

A MONTHLY JOURNAL OF REFORM.

VOL. I.

PRINCETON, MASS., MAY, 1872.

Complete

NO. 1.

The Word.

Favors the abolition of speculative income, of woman's slavery and war government; regards all claims to property, not founded on a labor title, as morally void, and asserts the free use of land to be the inalienable privilege of every human being—one having the right to own or sell only his service impressed upon it. Not by restrictive methods, but through freedom and reciprocity, the WORD seeks the extinction of interest, rent, dividends, and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades-union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts the principal whereof has been paid in the form of interest.

Edited by E. H. HEYWOOD, it will publish the views of Wm. B. Greene, Mrs. E. C. Stanton, Josiah Warren, John Orvis, Woodhull and Claflin, Albert Brisbane, John H. Noyes, S. P. Andrews, Wm. Denton, F. W. Evans and other prominent exponents of industrial and social reform.

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Woman's Rights beyond Jordan.

Nasby's poem, "Hannah June," and Greeley's prose, alike give pitiful pictures of the subordination of woman in her present position. Ignorant, helpless, degraded by her humility and self-sacrifice, making the best of men arrogant, selfish, unjust, and the condition of most wives is simply that of upper servants without wages.

I desire to see women thoroughly roused to the dignity of their own individual lives. There is not a more pitiful sight in nature than the grand women all over this land, whose hopes, interests, ambitions, having been all centered in some dead failure in pantaloon, are now reaping a harvest of disappointment, discontent, and ill-starred dependence on broken reeds. Nasby, however, promises these "Hannah Junes" their reward hereafter. The difference between the poet and me is that I want Hannah to learn to read, write, and cipher, this side of Jordan. He wants her to wait on him during his earthly career and take to books in heaven. ELIZABETH CANDY STANTON, in the Golden Age.

MAY MEETINGS.

The Second Annual Convention of the AMERICAN LABOR REFORM LEAGUE will be held in New York city, Sunday and Monday, May 5th and 6th, in Cooper Institute: Room No. 18, Sunday the 5th, at 10 1/2 A. M., 2 1/2 and 7 1/2 P. M., in Room No. 24, Monday the 6th, Afternoon and Evening.

John Orvis, Mrs. V. C. Woodhull, J. K. Ingalls, E. H. Heywood, Miss Kate Stanton, Mrs. Lala Malliken, Mrs. E. L. Daniels, Geo. B. Drury, Albert Brisbane, Edward Palmer, Wm. Hanson, T. H. Banks and other Speakers are expected.

Seeking the abolition of the speculative tenure of property, because interest, rent and profit, or dividends, except as they represent work done, are essential theft, we invite those opposed to our views to be present and show why sentence should not be passed upon them.

The Third Annual Convention of the AMERICAN ANTI-USURY SOCIETY will be held in Hall 24 Cooper Institute, at 10 o'clock A. M., Monday, May 6th. Edward Palmer, Mrs. Woodhull, Mr. Heywood and others will speak.

THE UNIVERSAL PEACE UNION will hold its sixth annual meeting in Room 21 of the Cooper Institute, on Wednesday, May 8th, at 11 o'clock A. M., and 3 and 8 o'clock P. M., Alfred H. Love, Dr. H. T. Child the renowned French Orator, Armond Goegg and others are expected to speak.

Report of the Executive Committee of the New England Labor Reform League.

Some years ago effort was made, in Worcester, Mass., to bring into the presence of each other, representative employers and employes, and provide means for a free and impartial discussion of the labor question, independent from the exclusive control of class interests on either side. The effort succeeding, soon took the form of a local organization, and led to calling the Boston Convention of January, 1869, which instituted the New England Labor Reform League. Under its auspices conventions were held in many of the leading cities and towns of the Eastern States, resulting in a three days gathering in New York city, in May, 1871, when the American Labor Reform League was organized, with Wm. B. Greene as President, and J. K. Ingalls, Wm. Hanson, and E. H. Heywood Secretaries. We shall not attempt a detailed report of these meetings, but only indicate the drift of opinion and the principles and purposes of this phase of the labor movement. Launching out in quest of truth, intending to follow wherever it might lead, this voyage of discovery has landed us on a basis of action quite removed from what many expected at first. Regarding a reduction of

THE HOURS OF LABOR.

as at least one of the chief objects, a most appalling state of things was at once apparent in our cities and manufacturing districts, where the great bulk of property is in the hands of an artful, designing few, but its creators generally poor—the property class having leisure, ease, culture, social preferment; while the laborers accept dependence, intellectual and moral stupefaction, with the other usual accompaniments of a general doom of poverty. But since the advantages of one class and the adversities of the other are both the result of the different means of subsistence and enjoyment within their reach; and since, while labor is naturally agreeable to human beings, an excess of

it is not a common fault, except under compulsory circumstances—the operative being quite as willing to work six hours, instead of eleven, provided he could get for it as much, or greatly less than as much, as the capitalist, who rides to his office at nine and goes home at three—it was evident that

THE CAUSES OF POVERTY

must be looked into. Idleness, intemperance, vagrancy, the various reasons assigned for the degradation of the laboring classes, by those who apparently have no interest or desire to settle this question on the basis of fundamental equity, were soon discovered to be out of order and impertinent in the discussion; for these vices, bad enough in themselves, have nothing to do with the question of justice in issue, and are much more prevalent in the property class than in the working class. One does not desire to be poor, to be drunk, ignorant or dependent, but is pushed that way by adverse conditions; especially those doomed to be always at work, but always poor, if they reason at all, will ask why the wealth which they create is enjoyed by the class whose business is to get a living without work. Thus we came upon

THE TENURE OF PROPERTY

finding it a universally admitted principle that labor is the source of wealth. Hence the equitable basis of ownership is service and there is no other tenable claim to property, except one receives it as the free gift of another who earned it. Land, mines, forests, water courses, naturally free as air and light, being produced by no human agency, can rightfully be appropriated by none to the exclusion of others of equal needs. To presume to own these or sell them, or any buildings or other valuables located thereon, for more than cost, or, in other words, for more than an equivalent for the labor that has been actually and usefully expended upon them, is a contravention of the fundamental claim to property, that labor is the source of wealth. The capitalist may receive back what he puts out; if he gets more he gets what does not rightfully belong to him and has defrauded the true owner to that extent.

LABOR AND CAPITAL MONOPOLIES.

Workingmen, taking a leaf from the common practice of capitalists, who employ every possible kind of strategy to get the most for the thing they have to sell, strive to gather within the limits of organization existing mechanical skill under a mutual agreement, to teach the art to no more new hands. Thus, by checking increase of supply, the demand increases and they control the market in which their labor is offered for sale. Trades unions, therefore, on this, their usual basis, are an attempted monopoly of knowledge, which, if successful, would put a stop to human progress: though the natural outgrowth from the necessities of a hard-pushed class, though logically right when judged by the principles on which business is generally done, still the above mentioned practice is inconsistent with liberty, and indefensible in morals. But prohibitory tariffs, restricted money, whether of specie or paper, the assumed ownership of land and its kindred natural resources, the speculative control of railways, telegraphs and the products of industry generally, are monopolies, infinitely more iniquitous in principle and hostile to the general welfare than any that labor is able to maintain. Hence our aim has been to follow the lead of impartial liberty and essential right regardless of whether it won favor from either side or brought upon us the curses of both. Believing in opportunity and reciprocity, in the natural right of workers of all nations to create and exchange commodities, unrestricted by local class interests,

OUR PURPOSE

is to abolish utterly, the existing speculative tenure of property and put the wealth of the world into the hands of those who created it. Conceding the right of one to hold and expend property to the extent of

The Word.

PRINCETON, MASS., MAY, 1872.

THE WORD is issued to further the practice of essential equity. That the old *regime* has ceased to embody regenerating power is plainly evident, from the fact that labor is destitute in the midst of opulence it creates; that woman, the mother of men and of the Christian God, is held to be a dependent and an underling; that war continues to balk the best intentions of humanity; and that the great organs of public opinion, the press, the pulpit and the seats of learning can witness these things without impatience to correct them. Since, by acquiescence, government has forfeited its right to rule, and the church to teach, it is high time that all well intentioned persons, putting their trust in human reason and the beneficent tendencies of Natural Law—obedient to signs of the times around and within them, should abandon conventional authority, and seriously ask what is right. Believing in the ability and the duty of the people, disciplined by mutual criticism, to manage their own affairs, financially, politically, socially and religiously, this little venture, in behalf of Free Enquiry, is sent forth to play its destined part in coming struggles. We are ambitious to make it self-supporting, to increase the size and frequency of its issue, and ultimately to publish it from a more central locality. To this end the co-operation of lovers of justice will be welcome.

The American Labor Reform League, with its auxiliaries, presents the only free platform where capitalists and laborers are equally welcome. It is desired to start movements in new localities and promote public discussions in every direction. To do this we need money. Those wishing to aid can remit funds to L. K. Joslin, Treasurer, Providence, R. I., or J. K. Ingalls, Secretary, No. 5 Worth st., New York City.

Princeton as a Summer Resort.

Our friends at a distance will be interested to know that this mountain town is a favorite resort of people, from the cities, seeking clear air and cool breezes. The Wachusett House, kept by P. A. Beaman and Son; the Prospect House, by L. F. Thompson; the Mountain House, by M. H. Bullard, and many other establishments, semi-public and private, are usually filled to overflowing during the hot weather. Boston, Providence, New York, Philadelphia and even St. Louis and New Orleans send their annually increasing delegations. Noting this fact, Peter Pierce, a New York capitalist, has recently bought the Isaac Thompson farm, the Waite farm, the tract of land opposite the new depot, and in company with Henry Blake, Esq., seems likely to own the west end of the town. We hope that he is a good labor reformer and intends to improve these land tracts, build houses thereon and sell them just at cost. At any rate we are glad he is investing money here, and will do our best to convert him, if he turns out to be a speculator.

FUTURE LIFE. "If a man die shall he live again?" Those interested (and who is not?) in this question will find abundant facts and phenomena in the *Banner of Light*, advertised in another column. It is the oldest, ablest, and most widely circulating exponent of Spiritualism in the world. Wm. White & Co., Boston. All newsdealers have it.

Fanny Hyde, a young lady operative, recently shot her employer, Geo. W. Watson, a wealthy manufacturer of Williamsburg, N. Y.

WOMAN'S SUFFRAGE.

The subjection of women has been a prominent topic in the debates of the Labor Reform League from the outset, opinion among its members seeming to be pretty nearly unanimous that it is both unjust and impolitic to deny them a voice in framing laws they are compelled to obey. One of our most efficient co-adjutors, however, Col. Wm. B. Greene, objects strongly to the way in which the woman suffrage agitation is conducted, and we take the liberty to extract from a private letter the following explanation of his position:

1st. It goes on the ground that the majority has a right to govern the minority, that *sovereignty* naturally and rightfully inheres in the majority, which I deny. The woman suffrage talk sounds to me like black republicanism run into the ground. Mrs. Livermore tells me, from the platform, that she wants the ballot so that she may be able to stop my wine and tobacco, by legislation, and force me to be virtuous according to her pattern—which is not encouraging to me. I and the majority of the American legal voters too much for me as it is, and am not willing to increase its numbers, power or prestige.

2d. I go for minority representation and for checks whereby the minority may offer successful resistance to the majority. The Democrats of Massachusetts ought to have one-third of the State representation in Congress, instead of having none at all, for they throw one-third of the votes. The present unjust legislation in Washington would be impossible if the Democratic and other minorities had their full and just proportional representation. As soon as we have proportional representation in the federal, State and municipal governments, that is, as soon as the ballot becomes a weapon of defence in the hand of minorities, instead of being as it is now, a weapon of injustice and tyranny in the hand of the majority, I am willing that women should also have it; for women need protection as much as men do. When the women vote, I would have both men and women vote in sealed envelopes, with signed votes, so that cheating would be impossible, and would have the voting done through the post office. I think that if some women, say your wife for example, would get out a new programme for the woman-suffrage agitation, connecting it with minority representation, she would make a ten stroke. I think there are many men who, like me, are unwilling to surrender their sovereignty to Mrs. Livermore, would like to see the women vote."

Col. Greene was the originator of the Working Women's Convention, held in Boston, in April, 1869, the revelations of which produced a profound impression throughout the nation, awakening discussion and inspiring other movements still in progress. We think the Boston school of woman-suffrage advocates deserve the contempt he feels for them, on account of the indifference, not to say patronizing insolence, with which they have treated the righteous claims of the working-women.

USURY. What has brought about this unnatural and world-wide conflict between capital and labor? *Usury*, a specious and masterly device by which selfish men require and receive—for the use of every needful thing—the same returned to them over and over again, *ad infinitum*;—transmitting this overwhelmingly wicked claim from generation to generation; perpetuating and increasing poverty, degradation, moral blindness and moral corruption, until confidence of man in man is nearly destroyed; This Usury system, modernly called *interest*, has been withstood by a considerable number in all ages of the world, until in these latter days, moral blindness has so far prevailed that it is sanctioned or acquiesced in by nearly all. The hour at last has come when its unlimited and ever-increasing power for evil is so fully developed that none but the most morally blind can fail to see somewhat of its unjust and demoralizing character.

EDWARD PALMER.

ADVICE.—Make your paper so small that there will be no room for any nonsense in it.—L. M. Tilton.

PRICE REDUCED.—The Word will be furnished for fifty cents instead of seventy-five, as first proposed.

Henry Ward Beecher favors opening public libraries on Sunday.

his earnings, and to be exempt from labor, while consuming the principal of his savings, we think that those who live on an income without work, like the old slaveholding class, are a burden and a nuisance in any community. We therefore favor the denial by statute of the assumed right to own land or any other natural agent—the labor expended thereon being the only commodity equitably vendible, the abolition of railway, telegraphic, banking, trades union or other corporations charging more than the actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid in the form of interest. Constantly asserted on our platform, which is always free to opponents, these ideas have stood the test of most searching discussion and are becoming settled moral convictions in steadily increasing numbers of the American people. The lack of ready means of communication has rendered our efforts necessarily intermittent and desultory, but in addition to the conventions and other public discussions held, we have circulated over seventy thousand books and other documents, comprising more than one million six hundred thousand pages, the reports of the Treasurer, H. H. Bigelow, of Worcester, showing the following

RECEIPTS AND DISBURSEMENTS.

Cr.

By Cash for Books sold.....	\$9,629 25
" Collections, Donations, and membership fees.....	3,099 02
" Books and other Assets on hand....	402 50
	\$13,130 77

Dr.

To paid Canvassing Agents.....	\$6,343 96
" Rent of Halls, Advertising and Printing.....	1,667 16
" Expenses of General Agency and Lecturers.....	1,718 75
" Cash paid for Books.....	3,288 53
" Mail, express and other expenses....	97 20
	\$13,120 60

Leaving a balance on hand of.....\$10 17

Having no power or wish to assess a tax, its members being free to adhere or withdraw, as impulse dictates; no person, whether member or officer, being held responsible, in pecuniary aid or opinions for any thing more than what his or her name is actually signed to, the Labor Reform League is a purely voluntary association, where concurrent thought can flow unrestrictedly into collective purpose. To members and many other friends our thanks are due for their intelligent, steadfast and hearty co-operation. To our opponents we shall continue to offer a free platform, confident, that by interchange of opinion, our ideas will ultimately win a general acceptance.

In behalf of the Executive Committee.

JOHN ORVIS, *President.*

E. H. HEYWOOD, } *Secretaries.*
HERBERT DANIELS, }

TRADES-UNIONS.

We clip the following sensible remarks from the *New York World*, a paper especially valuable for the full and impartial reports that it habitually gives of the facts and phenomena of the labor movement, both in this country and Europe.

"But in fact it is equally idle to blame or to praise the labor movement. It is a serious and it is getting to be a world-wide phenomenon, and it behooves us to consider it. At last, as our London correspondent tells us, it has reached the agricultural laborers of England—a class so hopelessly degraded that moralists have only contemplated it to shudder and political economists to pass by hurriedly on the other side. And the organization of labor is an index as well as an auspex of the improvement of labor. In the dark ages there were no strikes in Europe, as there are none now in Patagonia or Madagascar. Almost the first symptom of the Renaissance was the formation of guilds and trades-unions, whose object was to organize and exalt labor. Obviously the proceedings of trades-unions are not always the results of inspired wisdom. But it is better to have them than not to have them. That a class apparently so helpless and so hopeless as the *adscripti glebe* of the Great Britain has taken to strikes and revolts is a good, not a bad sign. It shows not that these men are also bitten of a tarantula, but that, for the first time, they have come to feel and to partake the life of the world about them."

PROTECTIVE TARIFFS, in effect, are like carrying a man up four stories and flinging him out of the garret window.—*Jostah Warren.*

THE INTERNATIONAL.

For the first time in the history of the world the sentiment of human brotherhood looks towards a positive fact. Jesus, Buddha, Zoroaster, Confucius and other founders of old-time religions, fondly cherished the idea; but no church of any faith has power to restrain "the brethren" from slaughtering each other at the bidding of government when the lines of martial strife or nationality run through its associated worshippers. Existing governments, whether republican or monarchical, are servile creatures of the money power which incites the common people to destroy each other in order that it may realize profits out of the sanguinary strife. But the International Workingmen's Association, proclaiming a law higher than is recognized at Washington, London, or Berlin, that human beings have an inalienable right to life, to land and the fruits of their industry—bids the idle property class follow in the wake of their late relatives, the slave-holding class. The new gospel may be inferred from these words printed on the back of each card of International membership in English, French and German:

"The emancipation of the working classes must be accomplished by the working classes themselves, the struggle for their emancipation means to struggle for equal rights and duties and the abolition of all class rule. The economical subjection of the man of labor to the monopolizer of means of labor, lies at the bottom of servitude in all its forms of social misery, mental degradation, and political dependence. The economical emancipation of the working classes is therefore the great end to which every political movement ought to be subordinate as a means. All efforts aiming at that great end have hitherto failed from the want of a solidarity between the manifold divisions of labor in each country, and from the absence of a fraternal bond of union between the working classes of different countries. The emancipation of labor is neither local nor a national, but a social problem, embracing all countries in which modern society exists and depending for its solution on the concurrence, practical and theoretical, of the most advanced countries."

The declarations of its Congresses at Geneva, Lausanne, Brussels and Basle, indicate the following programme:

1. The total abolition of all class rule and all class privileges.
2. Complete political and social equality for both sexes.
3. Nationalization of the land and of all the instruments of production.
4. A reduction of the hours of labor, so as to allow more time for improvement and recreation.
5. Education to be undertaken by the State—to be obligatory, gratuitous and secular.
6. Religion to be ignored, as being a speculative subject concerning the individual. No religious differences or creed to be recognized.
7. The substitution of a direct system of taxation based upon property, instead of the present system of levying taxation upon industry; the taxation to be progressive.
8. The abolition of the standing army, as being a provocative to war.
9. The adoption of the principle of associative production, with a view to the complete supersession of the present system of capitalist production.

Not having leisure now to discuss its methods and theories, we are glad to note its tendency to obliterate national lines and abolish that most stupid and barbarous of virtues, patriotism. But it is not pleasant to see Dr. Marx and other leaders of this great and growing fraternity lean so strongly towards compulsory policies. Let us be governed by the laws of nature until we can make better. If the International would succeed it must be true to its bottom idea—voluntary association in behalf of our common humanity. If they would strike a telling blow they should—1st, resist passively military drafts and conscriptions in all countries; 2, declare for the immediate and unconditional repudiation of all war debts. It is strange our English cousins have not laid hold of this last weapon, for their public debt has been paid a thousand times over. As Boutwell by continuing to collect interest for our bondholders steals more than any other American, so the Chancellor of the Exchequer is the biggest thief in England.

THE ETHICS OF SWINDLING.

WM. HANSON, a clear-headed thinker and a direct, entertaining and forcible speaker, thus writes to *Woodhull & Claflin's Weekly*:

"Why is it wrong to steal? Because the thief takes property clandestinely for which he gives no equivalent."

Why is it wrong to gamble? Because the winner, on a bet, takes money from the loser for which he also gives no equivalent. The only difference, then, in these two cases is this: that in the first case property is taken by stealth; in the second case it is taken by consent. The immorality, then, in either case is this: that property is taken without giving any equivalent. But suppose property be taken by mutual consent for which a fractional equivalent only is given. Is it not equally immoral? Here is a case: I sell a watch to a mechanic, which cost \$100, at a profit of 25 per cent. My service in this case amounts to this: the writing of a letter to a firm in Philadelphia; the opening of an express package; the time spent in winding up the watch and handing it to my customer. The amount of labor spent in this transaction would not exceed, perhaps, one hour's service, for which I receive \$25, while the mechanic who bought the watch must give eight and one-third days' labor, at three dollars a day, to balance one hour's labor. Is this *equity*? Is it *gain well earned*? Suppose I had charged \$25 for one hour's service in repairing his watch, could it be considered *well-earned* money? Would it not, rather, be counted a gigantic swindle on a small scale? The profit system, then, as a *system* is a swindle, because there is no *equitable base* by which to establish a price. The game is, take all you can get. Add to this the doctrine of supply and demand as applied to rent, interest, profits and dividends, and we have the cause of the *involuntary* distress of nations.

As all legitimate wealth is the product of labor, labor only should be rewarded. Therefore, he who obtains money, property or labor, except by gift, and does not return an exact equivalent in money, property or labor, is either a parasite or robber. This is an axiomatic truth, and therefore needs no demonstration."

CONVENTION NOTES.

Reform conventions are the highest tribunal of collective decision among a free people. Government with its congress, supreme court and armies; the Church with its clergy, creeds and Bible; the seats of learning and the well nigh omnipotent newspaper press—all must ultimately yield to what the enlightened moral sense of "vagabond reformers" ascertains to be right. Of the many noteworthy incidents of the public meetings of the Labor Reform League we have space to give only very brief extracts from some of many letters received. *Those who wrote letters however, as those who were personally present and spoke, are not to be understood as endorsing the views of the League unless they say so.*

Senator Sprague: "The remedy for general debility must look to restoration in whole. Let nature have command and become the true physician. Your work and mine is to remove artificial obstructions to nature's free work."

Mrs. E. C. Stanton: "I think laboring men (accustomed to dig round the roots of things) are nearer the fundamental truths of a just government than our windy representatives at Washington. Though I have read the profound discourses of these Honorables I never saw daylight in the finance problem until I read the pamphlets which you sent me. Now I know that the true thing to be done is to abolish all interest on money, making it simply a medium of exchange, not a merchantable commodity.... I am thoroughly with you in all the reforms which you advocate—the inalienable homestead, free trade, labor, finance, &c., &c."

T. W. Higginson: "The subject presents very great difficulties. Beyond a strong faith in the gradual introduction of the co-operative principle I have little to offer at present."

Hon. Isaac Butts. "If our debt is to be sustained and ultimately paid the *whole cost* must at last devolve on labor. By no possible juggle can Labor be emancipated from this thralldom except only by not paying. All schemes purporting to benefit Labor by cunning modes of taxation are deceptive."

Hon. Wm. Mungen, ex-member of Congress, from Ohio, distinguished for his memorable speech advocating the repudiation of the so-called national debt: "A nation, as well as an individual, may be truly said to be just, financially speaking, when it, or the individual, or both, pay their debts once. Our Government has paid this debt, principal, interest, and all, far more than paid it. Then I am opposed to paying it over and over again. This

is not repudiation in the offensive sense of the term—it is not the refusal to pay an honest debt."

R. F. Trevellick, President of the National Labor Union, an eloquent and effective speaker and tireless worker: "Interest drawn out of productive labor is destroying the masses. It will be impossible to retain this as a democratic republic unless some means are devised to bring interest down to one and a half per cent."

A. M. Puett, Chairman of the National Executive Committee of the Labor Reform Party: "Unless we stand together for equal and exact justice to all, for the reserved rights of the States as well as of the people, and frown down encroaching power, centralized anarchy will be our inheritance."

Hon. John Hincheliffe, of Illinois, one of the coming statesmen of the West: "My best wishes for the uprooting of errors in our so-called political science, however venerable these errors may be, and the substitution therefor of principles more in accord with human progress. New England *can*, by disciplined effort and consistent devotion to the interests of the working class, as contradistinguished from the mere capital class, give the turning point to this movement and make it truly national."

Hon. A. Campbell, the reported author of the financial planks of the National Labor Union Platform: "The real issue presented to the American people is the non-producing against the producing element, usury against muscle and brain. Upon the result depends the success or failure of democratic institutions on this continent."

Geo. E. Harris, London: "Heartiest greeting; will do all I can to spread our ideas here, and promulgate your views as widely as possible."

CORRESPONDENCE.

Mrs. E. L. DANIELS, New York City. "The name of your paper gives me great pleasure, for its significance."

R. D. GOODWIN, St. Louis, Mo. "I am willing to give the balance of my life in the good cause."

Mrs. E. M. F. DENTON, Wellesley, Mass. Thanks for letter and remittance. Will print your views on marriage soon.

JOHN ORVIS, Boston. "The *Word*, I am glad it is to be uttered, and am certain it will be so clear as to admit of no doubt as to its meaning."

J. FLORA TILTON, Cleveland, Ohio. Thanks for drafts duly received. Your observations on the loving kindness of men will appear soon.

SEWARD MITCHELL, an abolitionist who survived Garrison's fall in 1861, and did not so far lose his wit or his manhood as to favor the war, writes from Cornville, Me. "The dethronement of the Christian God, and the repudiation of the national debt, Amen! If such is the programme count me in. In due time will forward money for the *Word*, the foundation of which was laid in the glorious old *Liberator* Office."

HENRY EVANS, New York City. "The present tenure of land is more devilish, in its fruits to both white and black men, than ever chattel slavery was."

ALFRED H. LOVE, Philadelphia, Pa. "All success to the *Word*, it cannot help being 'fitly spoken.'"

JOSEPH S. TILTON, writes from La Porte, Indiana, of a prominent business man of C. who made improper advances to her, "Doubtless he is one of those saints who believe explicitly in the sacredness of the marriage vow, and deprecates the efforts of woman to right its abuses as the work of a destroying angel."

CORA WILBURN, Camden, Me. Will reply by letter soon.

MARY A. CUTLER, Providence, R. I. Shall be glad of your aid in the field again.

L. M. SHELDOCK, New York City. Hope to see you in the Convention May 6th and 6th.

Mrs. L. M. PATTERSON, Allegheny City, Pa. "I have been for years impressed with the injustice of our present financial system."

RECEIVED.

THE PICTORIAL TAX PAYER. Published by the Free Trade League, 9 Nassau Street, New York City.

THE INVESTIGATOR. J. P. Mendum, 84 Washington Street, Boston.

THE BLAZING STAR. By Wm. B. Greene. Boston; Lee and Shepard.

"THE SABBATH." By Parker Pillsbury. Index Association, Toledo, Ohio.

THE GOLDEN AGE. Theodore Tilton, New York City.

THE BANNER OF LIGHT. Wm. White & Co., Boston.

VIRTUE, WHAT IT IS AND WHAT IT IS NOT.

SEDUCTION, WHAT IT IS AND WHAT IT IS NOT. By Tannie C. Claflin, 44 Broad Street, New York.

THE ONEIDA CIRCULAR, Oneida, N. Y.

WORKING MAN'S ADVOCATE, Chicago, Ill.

THE REPUDIATION OF WAR DEBTS. By Isaac Butts, Rochester, New York.

SOCIAL FREEDOM. By Victoria C. Woodhull, New York, 44 Broad Street.

AMERICAN WORKMAN, 89 Washington Street, Boston.

THE INDEX, Toledo, Ohio.

POLITICAL PLATFORM FOR THE COMING PARTY. By E. D. Linton, Charlestown, Mass.

PRO GRAPHY, AND NORMO GRAPHY. By J. Madison Allen, Ancora, New Jersey.

THE TWO TERRORS. By Alfred H. Love, President Universal Peace Union, Philadelphia, Pa.

CHARTER OF THE NORMAL UNIVERSITY OF THE FANTASY. Stephen Pearl Andrews, New York City.

LOVE AND MARRIAGE.

So many grave questions of human welfare are up for settlement, it seems almost trifling to devote any printed space to mere literature. Our readers will therefore excuse us from trying to amuse them with sentimental extracts, for we wish constantly to direct attention to what people think, and what events think of the facts and duties of the hour. Looking into the married life of the world we would suppose that love was one of the "lost arts"; listening to the farmer's clubs, one is impatient to ask when reason will be thought proper to be exercised in regard to the generation of human beings as now of the lower orders of animals. Wishing to hasten the progress of civilization towards the bed chamber and the nursery, we shall do what we can to stimulate investigation into that gravest subject of human inquiry, the true relations of the sexes:

NATURE'S BAITED TRAP.

It is well to accept the discussions which are springing up, a fruitful crop of mingled witch-grass and clover, upon the field of that great social problem of marriage. I call it a problem, though so many people are inclined to think that if anything might be left to take care of itself in this age, which "peeps and botanizes" upon its grave, it is this relation of two married persons which extols and regulates all. But the married persons are the first to appear with the suspicion that there is a mistake somewhere, since the reasonable expectations have not been generously fulfilled. If nature means anything more than merely to get her man and woman paired, if she cherishes the secret hope of delighting them by surprises of Divine companionship, after they have hurried into her baited trap, she has in so many cases overrated her ability to please high-minded souls that the cry of the captives escapes from the gilded bars, and is a piteous suit before society. What is the matter? Who is in fault? Can the fault be remedied? If not, can the parties be released from its bitter influence?

JOHN WEISS.

NON-INTERVENTION.

It is plain enough that in marriage there are two elements; one a civil contract, relating to the material interests of the conjugal association; the other, a moral relation. The civil contract is within the sphere of the civil government; not, indeed, to dictate what the contract shall be, but to carry it out according to the intentions of the parties. The moral relation is wholly outside the sphere of the civil government, and any interference whatever with it on the part of that government is a usurpation to be henceforth resisted by all who believe in human progress, and a really noble morality. HENRY EDGAR.

ABORTION.

Our whole social system hangs together and is consistent with itself. Every part depends on every other part. Women are denied free competition and free companionship with men in the struggle for life; are cooped up and petted and spoiled, and cease, in a word, to be women. They are denaturalized to that degree that not one in four has any healthy amativeness, but only a dawdling sentimentality that leaves them completely at the mercy of men, while yet without the power to confer happiness either on themselves or on the other sex. Men, in turn, for the want of a healthy feminine influence over them, are either brutally excitable, with a merely animal, diseased and half-crazy amativeness which masters their reason, or they are disgustingly exhausted and imbecile from excesses provoked by the silly impregnability and weakness of the still more sickly and semi-inanimate women about them.

Most boys and many girls are already half ruined by secret solitary practices before the age of puberty. In the cities nine-tenths of the young men complete their ruin and introduce wretchedness and death into their subsequent families by contracting syphilitic diseases. Abortions before marriage and especially after marriage are the rule rather than the exception—in the wealthy and fashionable classes, and to a great extent among working-women, who say they "can't afford to have children." Many women learn to practice it on themselves, and many of them have repeated it dozens of times; and unprofessional gentlemen by the score, boast confidentially to their friends that "they can do it as well as the doctor."

Abortion is only a symptom of a more deep-seated disorder of the social state. It cannot be put down by law. Normally the mother of ten children is as healthy, and may be as youthful and beautiful, as a healthy maiden. Child-bearing is not a disease, but a beautiful office of nature. But to our faded-out, sickly, exhausted type of women, it is a fearful ordeal. Nearly every child born is an unwelcome guest. Abortion is the choice of evils for such women.

Is there, then, no remedy for all this bad state of things? None, I solemnly believe; none, by means of repression and law. I believe there is no other remedy possible but freedom in the social sphere. I know that it looks as though this were going in the direction of more vice. Conservatives always think that freedom must conduce to li-

centiousness; and yet freedom has a way of working out the evils begotten by the previous slavery, and its own evils also. Freedom is a great panacea. It will be when women are thrown more on their own resources, when they mingle on more equal terms with men, when they are aroused to enterprise and developed in their intellects; when, in a word, a new sort of life is devised through freedom, that we can recover the lost ground of true virtue, coupled with the advantages of the more advanced age.

TENNIE C. CLAFLIN.

FINANCIAL SLAVERY.

Mr. Sherman (Rad., O.) called up the bill to prohibit individuals and corporations, except banks, from issuing notes or bills as a circulating medium. He explained that the bill, though of general application, was aimed especially at certain railroad companies in the South, which have been issuing two, three and four-dollar notes, thus setting up a system of banking without any authority or security. Passed.—N. Y. World, Feb. 24, 1872.

It is startling evidence of the complete subjection of the people to the money power, that such a bill as the above could pass the Federal Senate without a word of objection, and that not one newspaper in the land has rebuked this fugitive slave scheme. Did not the Pope accuse Luther of "setting up" a church "without any authority or security"? James Otis, Samuel Adams and George Washington feloniously "set up" a government without asking leave of mother England. Garrison, with his traitorous set, pulled down about our ears the chattel bond system, irreverently scoffing at our glorious Union as a "herd of States hunting slaves!" It is the inalienable right of citizens, individually or collectively, to "set up" banking if they can furnish money for themselves or to others cheaper than the "authorized" bank ring prices. Statistics of business in Boston and New York, show that the cost of money is less than one or even one-half per cent. Yet the monopoly rate of interest here is 7 3-10, while west and south, money ranges from 10 to 50 per cent. Is it strange that business men in those parts are restive under the national bank yoke, imposed by their Northeastern masters? Senator Sherman, the Republican party, and that whiff of tobacco smoke called the President, are supple tools of a system which subjects the whole producing interest of the nation to the plundering instincts of the stock exchange. What we want, and what we will have, is Free Money, which needs no "authority or security," but the creative intelligence, power and integrity of industrial enterprise. We know the money power has mercilessly endeavored to render escape from its grasp impossible. It has made dissent from its dictation a penal offence by national statute and state law, and keeps in its employ many willing hounds like Sherman to chase its flying victims. But we hope these southern "railroad companies" will not retreat, but that they will intrench for battle. How they can unite with the planters, manufacturers and merchants, of their quarter, to furnish their own money at cost, may be seen from a book entitled "Mutual Banking," advertised in another column. We hope that they will not only continue to assert their natural rights without "the authority" of Jay Cooke and John Morrissey, but second the efforts of The Labor Reform League, to abolish the piratical usurpations of money and property, and make them loyal servants of honest enterprise.

Who Rules in the White House?

ONE of the best caricaturists of the day has begun to touch up GRANT's tipping proclivities. As Harper's Weekly is so indecently slanderous in its lampoons on anti-Administration men, it is no more than fair that this salient feature of GRANT's character should be taken advantage of. A late number of Frank Leslie's Budget of Fun represents Mrs. GRANT, with her back planted firmly against the "whisky cupboard" of the White House, endeavoring to keep out the President and his bull pups. GRANT is represented as just drunk enough to want more, and to be determined to have it. The wife of the government looks stubbornly resolute but the President gives her to understand that the man who intends to be an emperor cannot surrender the control of his whisky jug into the hands of a woman.—Cleveland Plaindealer.

CRITICISM.—Education is said to be provocation. If any of our views are especially provoking, readers will do us a favor by showing us wherein we are wrong. Our venerable friend, Josiah Warren, takes exception to some points, and we shall print his article in the next issue.

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