

THE WORD.

A MONTHLY JOURNAL OF REFORM.

VOL. I.

PRINCETON, MASS., JUNE, 1872.

NO. 2.

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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The difference between our first President and the present one.

Gen. Washington took office protesting himself "one who, inheriting inferior endowments from nature, and unpracticed in the duties of civil administration, ought to be peculiarly conscious of his own deficiencies."

Gen. Grant took office with the full assurance, roundly expressed, of his efficiency for the place.

Gen. Washington felt bound to decline all personal emoluments, and limited his pecuniary estimates "to such actual expenditures as the public good may be thought to require."

Gen. Grant has, since he became President, made nearly a million of dollars, and holds an additional term in expectation so that he may make more.—*The Guardian*.

Free Love. "They only are free who are divinely bound."—*John Orvis*.

THE AMERICAN LABOR REFORM LEAGUE

Held its Second Annual Convention in New York City, May 5th and 6th, Mrs. E. L. Daniels, one of the Vice Presidents, in the Chair, and Mrs. Olive H. F. Ingalls, acting Secretary. There was a good attendance at the outset, which steadily increased in numbers and serious interest to the close. It is not a custom of the League to put its ideas to vote, since it aims to secure intelligent, unbiased conviction, declining to use outside pressure of any kind to force conclusions. The following resolutions, however, presented for discussion by E. H. Heywood, are thought to indicate pretty nearly the opinions of the League, as represented by its Executive Committee:

1. *Resolved*, That since equality before law is a primal fact of natural and civil order, which it is both unjust and impolitic to ignore, we regard it as the first duty of labor reformers to assist in delivering woman from the degradation to which the ignorance, stupidity, lust and avarice of men have consigned her, and we will not work with, or cease to denounce any individuals or associations not struggling for her complete political, financial, and social emancipation.

2. *Resolved*, That since service is the source of wealth and the only equitable basis of exchange—interest, rent and profits or dividends are inadmissible except for work done, and property not founded on a labor title is none the less theft because stolen according to law.

3. *Resolved*, That while one may justly own and expend property to the extent of his earnings, the right to an income without work is purely imaginary; that an idle property class, like the old slave-holding class, are a burden and a nuisance in any community, and we welcome every honorable means to cancel the present generally false titles to wealth, and restore it to its rightful owners.

4. *Resolved*, That the legal sanction of government must not longer be given to profit-making piracy in any form; and we favor the limitation by statute of ownership in land and other natural agents to the labor cost expended thereon; the abolition of railway, telegraphic, banking, trades-union or 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.

5. *Resolved*, That co-operation as usually taught is a delusive cheat, being merely the admission of larger numbers to share profits which no one may honestly take; that working people are doomed to vassalage, as long as they covet opportunities to steal, and until co-operative associations rigidly limit dividends to the amount of stock originally invested, and conduct their transactions on the cost basis, they deserve the severest condemnation.

6. *Resolved*, That the manufacture of money should be as free as the making of boots and shoes or any other commodity; and the recent effort of Southern railroad companies to relieve themselves from high rates of interest imposed by the national bank scheme of their Northeastern masters, by issuing bills of credit, was a wise and timely exercise of natural liberty; and we favor the circulation of petitions to Congress and the State Legislatures for the repeal of all laws which forbid free banking, so that individuals and associations can furnish their own money anywhere at cost.

7. *Resolved*, That the Republican and Democratic parties, with the Liberal nondescripts headed by Horace Greeley, are all pledged to the continuance of abuses against which we revolt; and the so-called labor party—in consenting to the continued disfranchisement of woman, in conceding the right to take interest on money, in favoring prohibitory tariffs and the exclusion of the Chinese—forfeits its claim to the support of intelligent reformers, and renders its own success at the polls both impossible and undesirable.

Officers for the coming year:

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ANTI-USURY.

The third annual meeting of the AMERICAN ANTI-USURY SOCIETY was held May 6th, at 10 o'clock A. M., in room 24 Cooper Institute, the President, Edward Palmer, in the chair, who said:

The object of this Society is to put an end to the most gigantic system of iniquity that the world has ever known. A specious and over-powering device transmitted to us from past generations, and which we are morally bound not to have transmitted to the next. Usury, modernly called interest, is a subtle system of such mighty false power that it overrules and falsifies all human affairs. It leads directly to extravagance and profligacy on the one hand, and to poverty and degradation on the other. Even at one per cent. unrighteously giving ten thousand a year to every millionaire from the hard earnings of honest labor, the power of the system to injure and oppress, would still be sufficient to subvert moral principle, and prevent the establishment of truth and righteousness among men. Justice demands that we no longer tolerate, or by our silence sanction a system of such consummate wickedness.

The meeting was addressed by E. H. Heywood and John Orvis of Mass., Mr. Wolf and J. K. Ingalls of New York, and Mr. Joslyn of Providence, R. I.

The following resolutions were submitted:

Resolved, That Usury, modernly called interest, is essentially unjust and demoralizing.

Resolved, That the abolition of the Usury system is the only way possible to re-establish moral rectitude and stay the swelling tide of moral corruption.

Resolved, That as Usury is the principal source of the poverty of the working people, by abolishing Usury we shall thereby abolish poverty without taking anything from the rich, but by doing away with a system which takes all the net product of labor from laboring men to double the capital of capitalists.

GRADUATED TAXATION.

It is daily becoming more apparent that no settlement of the feud between labor and capital is possible or desirable without a complete revolution in the existing tenure of property. The following scheme, proposed by JOHN H. KEYSER, was discussed and adopted by a conference of reformers in New York city, Jan. 9th last. S. S. FOSTER, the distinguished abolitionist, and many other friends of labor, favor similar methods of reaching the difficulty.

"We propose to commence the work of leveling up by means of a graduated tax, that shall rest heaviest where there is most strength, and which in its effects will be found the impossibility of large estates. We submit the following schedule as a working model of this scheme, subject of course to alteration by the Legislature.

That whenever a citizen of the State shall be the possessor of five thousand dollars of taxable property, real or personal, to be determined by the returns of the Board of Assessors of the county in which he resides, there shall be levied and collected annually upon such five thousand dollars (in the usual forms and through the usual channels) a tax of one-half of one per cent.; and upon all estates between five and ten thousand dollars, the sum of one per cent.; upon all estates between ten and twenty thousand dollars, one and one-half per cent.; upon all estates between twenty and forty thousand dollars, two per cent.; upon all estates between forty and sixty thousand dollars, two and one-half per cent.; upon all estates between sixty and one hundred thousand dollars, three per cent.; upon all estates between one hundred and two hundred thousand dollars, three and one-half per cent.; upon all estates between two and three hundred thousand dollars, four per cent.; upon all estates between three and five hundred thousand dollars, five per cent.; upon all estates between five hundred thousand and one million dollars, seven per cent.; upon all estates between one and two million dollars, ten per cent.; upon all estates between two and three million dollars, fifteen per cent.; upon all estates between three and five million dollars, twenty per cent.; upon all estates of over five million dollars, fifty per cent.

The funds thus collected should be applied to the payment of public obligations: 2. To general public purposes; 3. To the special purposes in removing the causes of poverty and crime by providing comfortable conditions and proper culture for those who need them."

WENDELL PHILLIPS, E. M. CHAMBERLIN and others, having built a platform "so broad, as to be capable of including all workmen and their friends, and of reaching all difficulties in the controversy of Labor versus Capital," will hold a Convention in Horticultural Hall, Boston, Tuesday, May 28th, day and evening. In 1866, Mr. Phillips said in Faneuil Hall, "Don't meddle with ethics, don't discuss debts, keep clear of finance, talk only eight hours," and continued to speak in this strain till 1870. We are glad that he now proposes to do precisely what he told us not to do, and shall be interested to see if he can jump from a precipice and stop half-way down. If he seriously believes that labor is the source of wealth, he will go for the abolition of interest, rent, profit, land tenure and the repudiation of all so-called debts, the principal whereof has been paid in the form of interest. A politician may be non-committal, but a reformer is nothing unless logical.

Under which King? Of what account are Theodore Tilton's Woman's Suffrage principles if he can fling them overboard to secure the election, to the Presidency, of Horace Greeley, the ablest and most unscrupulous opponent of Woman's emancipation in the States?

The Boston Eight-Hour League holds a Convention in the Meionian, Tremont Temple, Wednesday, May 29th, day and evening. They say, "The hours of labor must and shall be reduced, and the reduction is never to be purchased by accepting a reduction of pay."

The Louisville Democrat says that "nobody should object to Greeley because he is a teetotaler. His abstinence leaves all the more whiskey for the rest of us."

A Connecticut newspaper announces that "of the five lady converts" recently baptized in Waterbury "three were gentlemen."

The Word.

PRINCETON, MASS., JUNE, 1872.

THE NEW ENGLAND LABOR REFORM LEAGUE will hold a Convention in Elliot Hall, corner of Elliot and Tremont Streets, Boston, Sunday, June 30th, at 10½ A. M., 2½ and 7½ P. M.; and Monday, July 1st, day and evening. Albert Brisbane, J. K. Ingalls, Mrs. E. L. Daniels, John Orvis, Prof. Wm. Denton, E. H. Heywood, Mrs. Lula Mulliken, I. G. Blanchard, E. D. Linton, and others are expected to speak.

BASIS OF PRICE.

The Worcester Spy, in referring to a leading principle of the Labor Reform League, the sinfulness of taking interest on money, says: "But they do not explain how they expect to get the use of money without interest. Do they mean to use other people's horses, cows, grain and vegetables, without paying for what they get? Some of them, we believe, insist on a right to use other people's houses without paying rent." If the venerable editor of the Spy will take pains to examine the principles of the League, he will find that its main object, from the beginning, has been, not to take other people's property without paying for it, but on the contrary, it insists that no values shall be taken without an equivalent return. What is the true basis of ownership and exchange? Evidently the labor cost; for, in Adam Smith's phrase, "Labor was the first price, the original purchase money paid for all things and is the ultimate and real standard by which they must be examined and compared"; in other words, as all political economists admit, "Labor is the source of wealth." Price is determined either by the amount of service performed or by the necessities of the customer, the distress of your victim. The Spy will not presume to say that the latter basis of price, the distress of one's victim, is morally right. It follows then inevitably that the equitable limit of price is the cost of production. And whoever gets more than the labor cost for money in the form of interest, for a house in the form of rent, for stocks in the form of dividends, or for other capital in the form of profits, gets more than what rightfully belongs to him, and has defrauded the true owners to that extent. So much for the equity of the matter. To abolish interest, rent and other forms of profit, we ask no aid except what comes through free competition, regulated by criticism and the natural sense of right. We demand first, free money, but lack of space compels us to defer the treatment of that subject till our next issue. The Spy did memorable service in the battle for negro emancipation. It is not pleasant to see it on the wrong side of the greater and graver issues involved in labor reform.

DAVID DAVIS, THE LAND THIEF.

That the Columbus nominee is a great man, in an avoiddupois sense, is evident, since he is said to weigh something less than a quarter of a ton; that he is the wealthiest man on the supreme court bench, because of an immense amount of land he has stolen and still presumes to own, in Illinois, is reliably reported; but that he is, in any sense, an honest representative of labor reform, there is yet no proof. His reported acceptance, by telegraph, was probably the invention of some clever newspaper correspondent. Failing to be taken up at Cincinnati he now hopes to be indorsed by the Democracy, being foolish and dishonest enough to try to ride three horses at once, all going in different directions. Horace H. Day and Alexander Troupe have good cause for denouncing him, and the efforts of West-

ern delegates to silence them are resented with indignation in the East. We have great respect for Messrs. Puett, Trevellick, Cameron and Campbell, for they have fought long, intelligently and valiantly in behalf of labor, and shall listen attentively to any explanation they have to make. But that the game being played needs explanation is becoming every day more seriously apparent.

WOMAN IN POLITICS.

Those Queen Bees of the suffrage movement, Mrs. Stanton, Mrs. Woodhull, Mrs. Beecher Hooker and Miss Anthony, called a NATIONAL CONVENTION, to meet in Steinway Hall, New York, May 9th, 10th and 11th, to inaugurate a Human Rights Party, to secure the emancipation of Woman and of Labor. The call was numerously signed by reformers in all parts of the union, and a large and lively gathering resulted. It was a wise and timely move. So many timid friends are ready to fling overboard woman's suffrage principles at the bidding of old political and religious factions, that the issue should be boldly made and the lines drawn. It would be interesting to note whether Lucy Stone, Mrs. Livermore, Mr. Garrison, and others of the Boston sect, will continue to prefer the pleasures of despotism with Republican and Orthodox sinners, rather than to side unmistakably with liberty and justice.

But like men the women quarreled. One section seceding to Apollo Hall, nominated Mrs. V. C. Woodhull for President and Frederic Douglas for Vice-President, while the Stanton and Anthony party thought best to wait a few weeks in order to secure more general and united action. In the Woodhull platform woman's suffrage is given a back seat, being the twentieth in a list of twenty-three resolves—many good but some very bad. The Stanton platform is the Cincinnati creed, plus woman. We have not decried Mrs. Woodhull but have asserted her right to be heard always. We do not fear the effects of her speeches, for liberty applied to the social relations will not prove hurtful but altogether salutary and beneficent. We must however seriously protest against some things done at Apollo Hall. The representation was largely constructive; persons claiming to speak and vote for States in which they do not even reside. One man, John M. Spear, presumed to cast the vote of Oregon, Utah and California! They voted to pay the expenses of the campaign by issuing bonds redeemable when their party comes into power! Redeemable how? By taxation of course. To the honor of the sex no woman proposed this. Mr. Madox and Judge Carter cannot be aware of what a scandalous measure they were authors. The worst acts of the democracy, the stupendous thefts of republicans, will not compare with its possible atrocity. Think of Mr. A. C. Robinson presuming to say yes for Massachusetts, or Mr. Spear pledging Utah, Oregon and California to acquiesce! Treating this seriously, for it was not intended as a joke, we assure its authors that if they do not back squarely out of it, their movement is not only doomed, but damned. This ticket as it now stands cannot poll a thousandth part of the real strength of the labor and suffrage movements. Mr. Douglas, of course, will decline, and Mrs. Woodhull, if she is the unselfish superior being we have taken her to be, will not stand in the way of further efforts for united action. Davis is dead, a disgrace to himself and the men who nominated him. Wendell Phillips is making such rapid progress towards truth that, if put forward after July 4th as the exponent of suffrage and labor, we are inclined to think he would prove a tower of strength to both.

Nature's Landlords. Every foot has a logical right to the soil.—I. G. Blanchard.

CRITICISM.

Mr. Editor: You are not afraid of a difference of views; and, as I took it on myself to commend your enterprise, in advance of the prospectus, I want to say I do not wholly approve of its phraseology.

The words "thief" and "robber" I think are not only unnecessarily harsh and accusatory and look like the commencement of hostilities to begin with, but they are really untrue, in the sense in which those words will be generally understood. We are accustomed to apply those words to those who, at least know that they are thieves and robbers; but you apply them to those who have not the least idea that they are doing anything wrong; and besides, without some correct principle by which to measure equivalents, it is impossible to tell who takes more or less than justice awards; but no such principle is generally known, and even when known, has to be introduced step by step, item by item, and no one can possibly conduct all his business equitably, all at once, especially when dealing with those who are strangers to the principle you have in your mind. All the wisdom of the world assembled could not tell how much common money would be an equitable price for a barrel of flour, a bushel of potatoes, nor a day's work of any kind; and without new elements of thought and action, it is impossible to tell when the demands of equity are fulfilled; and to imply blame or censure for not fulfilling them before they are understood, is not either equitable or expedient; it is likely to offend and repel many who might otherwise prove our most valuable friends and helpers, unless they understand that you use those words in a very abstract sense; which, when they come to analyze these subjects as you have done, they may excuse the language for the sake of the ideas.

With regard to State marriages, I think you don't intend to make uncompromising war upon them when the parties prefer to be married by State laws and ceremonies; yet your words may be so understood, and certainly will be so represented by the mercenary press and all other obstructives to Freedom.

With regard to land tenures, I don't see how it is possible to get a practical settlement of this difficult subject, except that which would result from the application of the PRINCIPLE OF EQUIVALENTS.* If land could not be sold for profit, it would not be monopolized for speculation; and it is speculation that is the evil to be cured; and I don't see how this can be affected at once without more or less resort to legal contracts.

I know it is next to impossible to devise a programme including so much as your prospectus does, without subjecting it to adverse criticism. The difficulty has its root in the very nature of language itself; which, unless it is interpreted by practical illustrations, can scarcely produce any results except the sour fruit of unprofitable controversy. But by one simple application of the COST principle*—that of rent, by which I occupy four rooms of yours for twenty-six dollars a year, which I could not get in Boston for less than from two to three hundred dollars, will, in my opinion, tell more for reform than any amount of indefinite abstractions could ever accomplish.

There are a few other points that I would like to remark upon, especially the repudiation of a certain kind of debts, in which I cannot agree with you; but as my article is perhaps already too long, I must defer to the next number. Your friend,

JOSIAH WARREN.

* This principle is explained at page 40 of "TRUE CIVILIZATION," advertised on the first page.

Domestic Dens—Mongrel Government.

When man had only the appliances and the skill to build a hut to live in it was inevitable that but few should live together. Hence the family system was inaugurated and every man went forth each day to gather up what he could and brought it back at night to his den. And this system of dens yet obtains, but it would be superseded by associated and attractive labor, by families living in a common household, working in their factories, workshops or on their farms adjacent, according to circumstances and the general utility. Manufactories and farms should be contiguously located for this reason. There must be freedom of individual opinion and thought also. This neither the Oneida nor the Shaker communities have secured.

The middle classes, assisted by the Jews, overcame the war power, the power of the Barons, in the middle ages, and came into a controlling position. Still the military element is predominant in Europe. If a man were to go there with a gun that would kill 10,000 men a day, he would be heartily welcomed, and any price would be paid him; but if he were to bring a plow that would do the work of 10,000 men a day, he would have no welcome. Our own government is neither a military government nor

a labor government. It is a mongrel government. The problem is to make this a labor government or an industrial government, wherein the chiefs of industry shall have the honor and the glory which heretofore has pertained to the chiefs under military governments. This is a herculean work, and one that requires a vast intelligence, yet this is the work of Labor Reform.—Albert Brisbane.

CO-OPERATION.

PITTSBURGH, Jan. 19, 1872.

CO-OPERATIVE PUBLISHING Co.:

Gentlemen: I would like to know the principles upon which your organization is formed, if you have no objections to disclosing them.

Yours truly,

JAMES T. BRADY.

REPLY.

In answer to the above, duly received, we reply that co-operation as generally taught—by trades unionists and the New York Tribune for instance—we do not believe in at all. Its main cry is, "Let us in to share the profits or we will smash the ring." It means only the admission of a little larger number to share plunder of which outsiders are the victims. We object to stealing *per se*, and therefore regard interest, rent, and profit, inadmissible, except as they represent work done or risk incurred. In other words, all business, when done honestly, will be done on the basis of cost—the labor of the merchant and the banker, like any other essential service, to be reckoned of course, as a part of the cost. And though one may not equitably charge more than cost, he must run the risk of taking less than cost if some other more intelligent and skillful worker can undersell him. No humane father would feel himself justified in taking advantage of one son, who happened to be physically and mentally weaker than his other sons, because those disabilities gave him a chance to over-reach him. Genuine lovers do not higgie upon price in their dealings with each other. Perfect love not only casts out fear, but casts out profit. We think justice forbids our dealing with the world at large otherwise than as we deal with nearest friends and relatives; and the Co-operative Publishing Co. is an effort to realize abroad what every one feels to be right and proper at home. One of our members, to whom interest on money loaned had been sent, the borrower refusing to take it back, burned the interest money rather than be responsible for the sin of keeping it or giving it away. So if dividends on our capital stock are paid at all, they go towards canceling the claim for the original stock invested. The surplus usually pocketed as profits we think should be paid back to the purchasers of the articles manufactured or sold—which in effect reduces the prices of those articles to that extent. Abolishing custom-houses and prohibitory tariffs, admitting the Chinese, true co-operation welcomes competition, from whatever direction it may come; tends to reduce prices rather than to raise them, inspires the strong to bear the burdens of the weak, the greatest of all to serve all.

H. G.'S GENTLE NO.

The Chicago Post gives in advance President Greeley's veto message on

["AN ACT to raise revenue by imposing a duty of ten cents a ton on Guano."]

I return this obnoxious measure without my approval. The man who introduced it is an ass; the men who voted for it are scheming British agents, and the men who say this is not the case are liars and horse-thieves. I judge that, on an average, every man, woman and child in America uses a ton of guano a year in some shape or other; whether as the farmer in New York, Louisiana, Colorado, Podunk, etc., in agriculture, or as Charles A. Dana, for editorial articles. We thus consume, in round figures, 40,000,000 tons of guano annually. The arbitrary and revolutionary act which I veto to-day would thus impose a tax of four millions of dollars a year on our people. With what effect? It would not stimulate the production of American guano. American birds could not compete with the pauper labor of birds in debauched and priest-ridden Central America. I am not quite sure as to what I mean or why it is not so, or what is which, but the man who speaks to the contrary is a hell-hound and bribed by British gold.

CORRESPONDENCE.

GEO. E. HARRIS, London. Thanks for documents received; your substantial service is heartily appreciated. Wm. Rowe, Jersey City, N. J. "I cannot afford to do without THE WORD."

Hon. DAVID A. WELLS, Norwich, Conn. "It is free discussion of these politico-economic questions which we need, and for one I am not afraid of discussion."

A. H. WOOD, of Lunenburg, Mass., who was prominently and influentially connected with the labor movement of 1833, when the tide rose so high as to float such conservative drift wood as Edward Everett, says: "Man to-day boldly faces his accidents, inquiring the why and wherefore, the right and wrong of things. The awful gulf which spreads between the producer and the accumulator is to be bridged by 'co-operation without combination.'" He sends his hearty good speed with "the benediction of one who gave the cause, in its crudest day, his all, and withholds not his word of encouragement after years of thought and reflection."

D. M. ALLEN, South Newburg, Ohio: "For the bread of life which feeds the intellect and teaches us how to care for our physical bodies we languish day by day. Politically, religiously, financially and socially society is antagonistic to the welfare of the masses, if not in deadly conspiracy against their interests. But the questions up for discussion will not down at our bidding, and if not met by reason to-day must be answered at the cannon's mouth to-morrow." DR. CHARLES K. WHEELER, who finds the Messiah in Concord, Mass., instead of Judea, sends us the following:

GOSPEL OF JOHN.—CHAP. I.

1. In the beginning was the Word and the Word was with God and the Word was God.

14. And the Word was made a Newspaper and published in Princeton (and we behold its glory, the glory as of the only-begotten of God, of all newspapers) full of grace and truth.

17. For the law came by Moses, but grace and truth by The Word.

19. And this is the record of its editor, when "the crowd" sent priests and politicians from the country round about to ask him, Who art thou?

20. And he confessed and denied not; and confessed, I am not Davis.

21. And they asked him, what then? Art thou Grant? And he saith, I am not. Art thou that philosopher Greeley? And he answered no.

22. Then said they unto him, Who art thou? that we may give answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness. "Make way for the laboring-man, as demanded by the principle of Justice long ago."

24. And they which were sent were of the Pharisees. MEDFORD, Mass., May, Anno Emersonis, '69.

L. N. B. CARPENTER, Geneseo, Ill. Your order was duly filled and books sent by mail.

I. G. BLANCHARD, 66 Federal St., Boston. "I like the paper and its object, its radical and free tone."

T. H. BANKS, N. York City. "I take issue with you on Trades-Unions as a means to an end. They are in conflict with competition and so am I."

PROF. WM. DENTON, Wellesley, Mass. "May 'The Word' have free course and be glorified."

J. P. HEWINS, Sharon, Mass. Books sent by mail; shall be glad to hear of any movements in your quarter.

D. M. LOWREY, Springfield, Ohio. We have not what you ask for. Perhaps John T. Elliot, 208 Fifth St., New York, can put you on the track of them.

MRS. UNICE M. BECKWITH, Jersey City, N. J. Books sent by express.

A. B. BROWN, Lisbon, N. H. Thanks for your criticism. The old Puritan minister said he could not preach all the five points of Calvinism in one sermon. Will take up the subject you refer to soon.

RECEIVED.

THE INDUSTRIAL. A Monthly Magazine, edited and published by Isaac Kinley, Richmond, Indiana. Terms \$1.50 per annum.

THE REFORM JOURNAL. Williamsport, Pa. S. G. Morrison, Editor and Superintendent. Terms \$2.00 per year in advance.

THE JEWISH KABBALA. THE PHILOSOPHY OF MR. HERBERT SPENCER. NEW ENGLAND TRANSCENDENTALISM. By William B. Greene. Boston: A. Williams & Co.

THE COMMUNIST. Alcander Longley, Editor, Buffalo, Dallas Co., Mo. 50 cents annually.

THE BANNER OF LIFE. E. K. Swackhammer, Editor, 982 6th Avenue, New York City. Terms \$2.00 per year.

THE DANGERS OF A WAR OF COMMERCE. By Peter Cooper. New York: Baker & Goodwin, Printing House Square.

THE DAILY ADVERTISER, 29 Court St., Boston, \$12.00 per annum.

REYNOLDS'S NEWSPAPER, London, England.

THE MONITOR, Portland, Me. J. B. Hall, Editor. Terms \$2.00 per year in advance.

THE COMMONWEALTH. Charles W. Slack, 25 Bromfield St., Boston. \$2.50 per year in advance.

THE NATIONAL MECHANICS JOURNAL. Syracuse, N. Y. Joseph A. Griffin, Editor.

THE RELATION OF ARTISTS TO WAGES: Speech of Representative Finkelnburg in Congress, March 23d.

THE STAR IN THE EAST. By John H. Keyser, New York City.

REFORMS.

SCHEMES OF THE LAST HALF-CENTURY, AND THEIR FORTUNE.

The past half-century has been more productive of schemes for the elevation of the human race than any of its predecessors. Let us recall a few which in our own country have commanded universal recognition.

First of all, and most important of all, we name the millennial scheme, which for a long period was the central theme with all earnest religionists. The interest in it culminated in the great revivals that spread over the country with such irresistible power, giving birth in many minds to the hope of the speedy coming of Christ, and to measures favoring a perpetual revival of religion.

In almost immediate connection with the great revivals, the attention of the nation was arrested by the great scheme of Robert Owen, for the social re-organization of society.

Then Fourierism shook the land with its superior hopes and more fascinating schemes.

Then the cause of anti-slavery came into the foreground, and enlisted its millions in the purpose to clear the nation of the sin of man-ownership.

Then came the woman's rights movement, with its purpose to destroy the bondage of marriage, and restore rights and privileges to half of the human race.

Then the great question of the relation of capital to labor became imperative in its demands for a just solution.

Temperance and other reform movements have almost rivaled those we have mentioned in the interest they have at times excited.

Now look at the fortune of these various movements. A superficial observer might think they have nearly all proved partial or total failures. The millennium has not come; Christ has not made his personal appearance; there is no continuous revival; Robert Owen's movement resulted in repeated disasters; the Fourierist experiments left apparently but a name and a warning; the negroes are no longer in bondage, but the circumstances of hundreds of thousands of them are scarcely improved; women are still virtually owned by men the world over; the relations of capital and labor are still far enough from permanent adjustment.

But that is only a superficial view. Looking deeper, we see that if the millennium has not come, the old gospel of salvation from sin (which can alone produce a millennial condition of things), has been again proclaimed; if Christ has not again come in person, the truth regarding his Second Coming has been fully announced, which is perhaps almost of equal importance to the world; if there is no continuous revival in the popular churches, societies have been organized of their most earnest members which maintain in constant operation means of religious discipline and growth that should keep the sacred fire always aglow; if the Owenites and Fourierites failed in their experiments, they succeeded in awakening an interest in socialism that stimulated others to investigations and experiments that have been crowned with something like thorough success; if many southern negroes are still in unfavorable circumstances, their race has been started on a course of improvement that must result in its enlightenment, and political, social and moral elevation; if man still virtually owns woman in marriage, the condition of the latter has been in many respects greatly improved, and causes are at work, which, if they do not send marriage to keep company with slavery, cannot fail to eliminate from the institution many elements of injustice and oppression; if laborers and capitalists are still at enmity, the former are fast learning the lesson of co-operation, and organizations exist which forever bar out the possibility of such strife.

Thus our review leads to the cheerful conclusion that none of the great movements of the past fifty years, looking to the elevation of man and society, that have enlisted the interest of the people of this country, have been in the truest sense failures; the nation is better to-day for every one of them; and all that was genuine in them has survived, and constitutes a part of the progressive working-force of to-day.—*Oneida Circular.*

C. Fannie Allyn says: We may be brain enemies and soul friends. During the bloody war men met in deadly combat, and knew full well when a musket was fired they were killing a brother; they were soul friends and brain enemies. Soul is older than brain—has advanced further. America's secession from the Mother Country was a great revolution. Ireland is now boarding with America, gaining

strength and confidence to stay away from its mother. It will soon break away entirely, and that will be another great revolution. She alluded to the marriage question by referring to the Fisk and Stokes affair; also the Richardson tragedy. We have more Fisks and Stokeses yet, and you need not go to Brigham Young for them, either. The grandest revolution yet to come is the woman's suffrage question.

THE GROUND TIER INSURGENT.

The English agricultural laborers' rebellion continues to spread. A writer in *Reynolds' Newspaper* preaches a pithy sermon on Cobbett's text, "More pigs and fewer parsons." He says:

"The poor despised agricultural hind has risen and declared that he will work no more for 12s. a week, and he has suddenly found all the impartial world on his side. In a feeble way, it has been attempted to be shown that 12s. a week is only the wage in silver, and that the coins are supplemented by largesses of blankets, milk, cider, and grist to the extent of a few shillings more. This is so like British charity—the charity that delights in paying a man two-shillings a week less than he ought to have, and then boast of the round five pounds we give away in donations. Let a man be paid the money he has earned, and don't let us insult him by sour-cider and skim-milk. The clergy are to be very much blamed as a class for permitting the state of affairs about to be solved by the revolutionary machinery of strikes. They had the means of reproaching the landlords who took too much rent, who tied up the land in entails and strict settlements, and they could have rebuked the order of tenant farmers who became the easy tools of the landlords of settled estates. They slept upon tithes, glebes, church rates, rent charges, and benefices, whilst their Master's words were daily set aside by Dives and Ananias. Every word of the Sermon on the Mount; of the Lord's Prayer; every precept and every parable forbade the idea of man being starved and half-fed by the artificial arrangements of his fellow-men. The precept against gluttony indicates that we must not eat too much, but it implies a sufficiency of food. True religion will only begin when we have a well-fed people; the brassy, lacquered, Pharisaical article has been proved to be useless, for it has led to much misery, poverty, pauperism, and crime. It is not to the poor, it is to the rich that the Gospel needs to be preached, for they have made life so artificial, so complicated, and selfish, that even the earth is not permitted to send forth her fruits in abundance as a reward of the well-paid labor of man."

King Cotton's Successor.

From human labor flow all the enjoyments, refinements, and achievements of life, which distinguish Man from the inferior kingdoms of Nature. But with Man's agency alone, exertion is fruitless. Unless he can set upon passive material no product can result. It is the earth which forms the great laboratory where his powers can be exercised, and his activities be given scope. The mere statement of the industrial problem involves the necessity of recognizing *Man and the Soil, as the primal agents of all production.*

We cannot insist too strongly upon this fact; for the moment we enter the sphere of existing society or government, we find the subject treated not as one of natural relation, but as a question of property. We have only just ceased to recognize "property in Man." This limit alone have we established—after all our terrible struggles—to the power of property. That, and not Man, is still king, and lawgiver, and judge. It owns everything but Man, and has but just relinquished ownership of him. Its control over earth and every material thing is absolutely unlimited. If we had a law which maintained the right of wealth to own men of every caste and color, and indeed to make them slaves, we should have, in a slightly disguised form, what we actually have through our laws of land tenure.—*From J. K. Ingalls' 'Land and Labor.'*

The Boston Spiritualists' Union recently organized (Dr. H. F. Gardner, President, Mrs. H. W. Kittredge and N. M. Wright, Secretaries) has the following among its measures to be promoted.

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FRANCIS ELLINGWOOD ABBOTT, Editor.

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