

THE WORD.

A MONTHLY JOURNAL OF REFORM.

VOL. I.

PRINCETON, MASS., JULY, 1872.

NO. 3.

The Word,

Favors the abolition of speculative income, of woman's slavery and war government; regards all claims to property, not founded on a labour 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, Albert Brisbane, Wendell Phillips, John H. Noyes, S. P. Andrews, Wm. Denton, Henry Ward Beecher, F. W. Evans and other prominent exponents of industrial and social reform. Contributors, correspondents, and those from whose works extracts are made are responsible only for their own opinions: the editor must not be understood to approve or reject any views not editorial unless he says so.

TERMS: 50 cents annually, payable in advance; 5 copies, \$2.00; 10 copies, \$3.50; 20 copies, \$6.00; 50 copies, \$12.50; 100 copies, \$20.00. Single copies, 5 cents.

Address THE WORD, PRINCETON, MASS.

LABOR, FINANCE, LAND, GOVERNMENT.

MUTUAL BANKING: Showing how interest on money can be abolished by free competition. Sixth thousand. By Wm. B. Greene. Price 25 cents.

YOURS OR MINE:—An Essay to show the True Basis of Property and the causes of its unequal distribution. Twentieth thousand. By E. H. Heywood. Also, by the same.

UNCIVIL LIBERTY:—Revealing the injustice and impolicy of Ruling Woman without her consent. Fortieth thousand. Price 15 cents.

TRUE CIVILIZATION:—A subject of vital and serious interest to all people; but most immediately to the men and women of labor and sorrow. By Josiah Warren. Price 50 cents.

NO TREASON:—The Constitution of no authority:—A Startling exposure of the frauds, usurpations and Tyrannies practiced on the people through our present Federal, State and Municipal governments. By Lysander Spooner. Price 25 cents.

A NEW MONETARY SYSTEM:—By Edward Kellogg: Being the original statement and an elaborate exposition of the financial principles now proclaimed by the National Labor Union. Price in cloth, \$1.25, in paper, 75 cts.

LAND AND LABOR:—Their relations in nature—How violated by monopoly. By J. K. Ingalls. Price 10 cents.

USURY:—“The Giant Sin of the Age”:—The source of Poverty and Degradation: A Sermon. By Edward Palmer. Price 15 cents.

THE LAW OF MARRIAGE:—An exhaustive Argument, in favor of Emancipation of Woman from the bondage of unjust marriage legislation.

Also, Part Second of the same: THE FUTURE RELATIONS OF THE SEXES. Price of both, 25 cents.

Any or all of these books sent post-paid on receipt of price. Liberal deductions when ordered by wholesale.

Address. Co-operative Publishing Co., Princeton, Mass.

Thanks to Mrs. E. C. Stanton, for a valuable speech, she never makes any other.

THE NEW ENGLAND LABOR REFORM LEAGUE CONVENTION will be held in Eliot Hall, corner Eliot and Tremont streets Boston, Sunday June 30th at 2 and 7, 30 P. M.; and Monday July 1st. at 10.30 A. M., and 2, 30 and 7 30 P. M. Albert Brisbane, J. K. Ingalls, John Orvis, Mrs. E. L. Daniels, Prof. Wm. Denton, E. H. Heywood, Mrs. Lula Mulliken, S. S. Foster, Charles L. Remond, E. D. Linton, F. A. Hinckley, Rev. J. B. Willard, Geo. Drury, C. Fannie Allyn, H. Seaver and other speakers, expected.

The labor movement has been excited with class measures, arbitrary policies, and special legislative devices long enough. Seeking the right at whatever cost, and intending to follow, wherever it may lead, both friends of impartial freedom and natural equity, and opponents of our views are invited to a free interchange of opinion.

To H. R., Texas. I cheerfully give you my present views on the points mentioned in your very sensible letter. It is true that I perceive the increased intelligence of mankind will melt away all political systems. The great value I attach to Woman's suffrage is that it will bring their unsophisticated common sense to bear upon the abuses of political systems; and when the abuses are abolished, there will be but little of the systems left: and I do not object to so much political action as is necessary for this purpose.

Political systems originate in *combined Interests* (communism): it is only by INDIVIDUALIZING our interests, that governments can be dispensed with, even by the most intelligent and best disposed people: want of space prevents my proving this, but as you have “True Civilization” it will not be necessary.

With regard to the proposed “Graduated Tax” I have not a word of fault to find with your view of it, and but for other considerations and for the experience I have had in Communism,

and other forms of combined interests, I should, perhaps, sanction it and work for it: but I question whether the measure could be carried through our legislation, even with infinite trouble. The longest purses can buy the most votes; if out voted they could raise the largest armies and I don't think they would hesitate to do it. Majority rule is only another form of the right of might—both depend on the bayonet. Supposing the measure carried, it would settle nothing—a conquered party is never at rest, nor are conquerors safe.

Then again, funds thus raised and entrusted to officials to be used according to their discretion or ignorance or selfishness would probably produce the usual crop: but even the most faithful administration of them by the best of agents would run us right into *Communism* to the extent of the funds raised: and as I intimated above, governments, with all their bungling expedients and horrifying abuses of the governed, all originate in national, state, or other *Communisms*: they are the tombs of Freedom, the limits of progress, and the very hot-beds of confusion and violence.

“When simple Truth with mighty breath,
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries,
Then shall the reign of Right commence on earth,
And starting fresh, as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent like some holy thing.”
(T. Moore.)

My chief dependence for successful society, rests on showing that *All Parties*—the rich as well as the poor, would be so unspeakably benefited by a True Civilization that *Self Interest* alone will ensure their hearty co-operation in establishing it.

J. WARREN.

Princeton, Mass.

STRIKES AND THEIR RESULTS.

The strikes, their cause and results are much discussed by the press and the people. Many persons hold that strikes eventually react against the strikers, reasoning thus: Whatever wages or prices are artificially enhanced by

THE WORD.

The Word.

FREE MONEY.

While the human conscience, in all ages and nations, has revolted against interest on money, resistance has taken the form of usury laws which are inconsistent with liberty, and inoperative in practice. One has as good right to fix a price on money, as on houses, corn, a day's labor or other commodities; though we may not justly take more than the labor cost for anything. Interest not being a producing element, but a tax on labor; and the cost of money, that is of exchangeable debt, being less than one half per cent. we pay interest not because it is right, or because we desire to, but because we are compelled to do so. The natural way to reduce the price of a given commodity is to increase the supply; if one asks very much above cost another, engaging in the production of the article, tends to reduce its price towards the equitable level. But, by special legislation, money lords are exempted from this wholesome competition, borrowers being thereby made the servants and victims of lenders.

We quote from the General statutes of Massachusetts Chap. 162 Sec. 18. "Whoever issues or passes any note, bill, order, or check, other than foreign bills of exchange, the notes or bills of some bank incorporated by the laws of this state, or by the United States, or by the laws of either of the British Provinces in North America, with the intent that the same shall circulate as currency, shall forfeit fifty dollars for each offence."

Sec. 19. "Whoever issues or passes any note, bill, order, or check other, than the notes or bills of a bank incorporated under the authority of this state, or some (other) one of the United States for a sum less than five dollars, or whereon a sum less than five dollars is due at the time of such issuing or passing thereof, with the intent that the same shall be circulated as currency shall forfeit fifty dollars for each offence."

Sec. 20. "Whoever receives or puts in circulation as currency a bank note or bill which is, or a part which is, for any fractional part of a dollar shall be punished by fine of twenty five dollars"

In other States similar statutes maintained local monopolies until, the larger vampire swallowing the smaller ones, that gigantic monster the National Banking Act, taxed the State Banks out of existence, and now, by multiplied coercive measures, endeavors to render all compet-

itive efforts to reduce the rates of interest ineffectual. Capitalists, in a sense justly, condemn trades unions for attempting to establish monopolies of labor; but they acquiesce in and will resort to any means, however despotic, violent or bloody, to sustain the usurpation by which the producing interests are subjected to the plundering instincts of privileged monopolists. Of course now as ever "necessity is the tyrants plea." They say that money would not be reliable unless backed by governmental authority; that the people cannot discriminate between sound and unsound currency and that free money means depreciated paper, repudiation and anarchy. This is simply the old objection to liberty; that the people are incapable of self-government, and must be "protected" by the tender mercies of repression. But that these usurious vampires are not indispensably necessary to popular health will be shown in further discussion of the subject.

THE BLAZING STAR. We shall print an explanatory communication from the author of this book, Col. Wm. B. Greene, in our next. Also the translation of a passage from Proudhon which he has kindly furnished us.

Those willing to prove all things and hold fast to that which is good should read *The Index* advertised in another column. It is a most powerful exponent of Free Inquiry in matters of religion.

It is said that S. P. Cummings, not content with his natural share in Adam's fall, contemplates a leap into that bottomless pit of depravity—the Grant party. A bad end for so intelligent, and able a man to come to.

Other labor reformers have disappeared in Greely and others still are making terms with the democracy. Even the Columbus Convention had not faith enough in the semi-labor principles of the National Labor Union to nominate a man who would publicly indorse the movement. No wonder the labor party wanes when so many of its leaders think victory, with the enemy, better than defeat in a just cause. Luckily labor reform is strong enough to survive such leadership.

strike or by a high tariff enrich the capitalists and merchants who own the products of lower remunerated labor, or lower taxed commodities and it is the laboring men and the poorer classes who pay out of their earnings the enhancement of prices artificially produced. The rich are made richer by every successful strike and by every increase in the tariff, and the poor are made poorer by every reduction in wages and in the duties levied on foreign commodities. If the carpenters, masons, plumbers and others obtain a reduction in the hours of labor without a corresponding reduction in wages, it will cost twenty-five per cent more to build a house, and hence all the houses owned by rich men will have to rent for twenty-five per cent more than they do now, or else capitalists will build no more houses, but seek other investments for their capital until the demand for houses increases the rent to the average yield of other investments.

Boston Herald.

INTEREST A BRIBE TO IDLENESS.

Baily—in writing on compound interest—calculates that one penny invested at 5 per cent for 1810 years, would result in a sum requiring an amount of gold equal in bulk to 357,000,000, globes each as large as the earth. Beautiful system! Who would work when such a tempting premium is offered on idleness?

The capitalist owes all his capital to labour, but the labourers would have far more leisure, and many more comforts, if the present race of capitalists, and all their money, ceased to exist. If it is argued that by lending money a risk of loss is incurred, we may reply that it is a voluntary act, that there is no compulsion to lend. By visiting a friend we may catch a fever, and yet we should not charge all the healthy friends we have visited, with the loss caused by visiting the sick one.

The International Herald.

Henry Wilson proposes to show that he is a friend to labor. Impossible. So long as he belongs to a church and a party both of which recognize and maintain the right to take interest on money, speculate in land, and steal otherwise interminably according to law we must count him an enemy.

Wm. G. Morse, proprietor of the Summit House on the tip-top of Wachusett is at home for callers. Those wishing to dwell near heaven geographically, or spiritually will like to lodge in his part of the sky.

Grant and Wilson go the broad and narrow way to perdition; Greely and Brown go the narrow and broad way to destruction; in which case, with the negro, we take to the woods—to natural ethics, to the common sense of right, which was before governments and will survive them.

The Boston Convention assembles at 2 P. M. Sunday June 30th. See Notice.

TO WHOM IT MAY CONCERN.

One day last week a firm in this city who do quite a business in ready made clothing for ladies' wear, employed a hard working and experienced woman (a widow with a child of eleven years to support) to make a lady's spring suit. The suit was made in a faultless manner, (the widow furnishing her own machine,) duly returned, the woman promptly paid the whole amount of *eighty cents!* in good and lawful money! Before being returned, the suit was examined by a number of ladies who are in the habit of employing dress makers to do their work, and on being asked what the work on such a suit was worth, they said at once, from four to six dollars. The working classes are not oppressed in Massachusetts; if this widow were not actually robbed then labor is not money, as it has generally been supposed to be.

This paragraph is addressed "to whom it may concern", and it ought to concern every honest, fair-dealing person in Boston.

[Boston Daily Herald.]

Yes, certainly, it ought to and soon will concern all the world; but when they come to consider what would constitute honesty and "fair dealing" they will find it impossible to solve the problem where common money is used. The money taken for labor ought to come to the holder of it, as much labor as he or she gives for it.

For particulars, see "True Civilization".
J. W.

A system of philosophy which would show how extreme wealth and extreme poverty would be impossible, would do more for the suppression of intemperance and prostitution than any thing that has yet been done.

F. A. HINCKLEY.

LADY LETTER WRITERS.

It is as a social correspondents that women have won their chief success in journalism. There is scarcely a paper of weight and versatility which has not upon its staff at least one feminine correspondent. Woman is *par excellence* the letter writer of her race.

To every detail she gives a dainty charm—a certain quality that strikes one as the perfume of the sweet human flower. Every one who possesses the friendship of thoughtful, *virtuelle* women must feel the regret that often comes to me—the regret that their personal letters full of tact, vivacity, and humour, are not for the world's enjoyment. The captivating gossip of De Sevigne, the modern graces of that most graceful writer, Kate Field, are daily rivalled in private letters which but one pair of eyes probably ever scans. Lord Chesterfield's lately platitudes, Walpole's haughty ironies, Sydney Smith's sometimes vulgar wit, Charles Lamb's buoyant fun, have for years and years been cited as models of epistolary excellence in men. I'd give them all for that one letter, so deliciously simple and naive, in which young Fanny Burney describes her dinner with the great Mr. Burke.

Nelly Hutchinson in Galaxy.

The North Carolina house of representatives instructed its judiciary committee to prepare a bill providing for the repudiation of the entire debt of the State. This action is based upon the allegation that "the debts were contracted by strangers acting as legislators elected by bayonets."

Jennie Collins once credited Wendell Phillips with having so much influence over her opinions that, if he said, at noon-day, it was midnight, she could see the moon and stars shining! She afterwards criticised him severely, for attempting to cork the labor movement into a twopenny eight-hour vial. But now he has outgrown crude views, and is drifting right-ward, she has reduced herself into the same bottle she tried to coax him out of. Playing hide and seek is well enough in its place; but, if Miss Collins would retain her hitherto good claim to intelligence and honesty, she must accept some definite, defensible principle and stick to it.

Correspondence.

OSCAR MELLISH, Chelsea, Mass. While I feel that the task you have undertaken is the sowing of seed, the fruition of which must long be delayed, I know that *unless* that seed be sown the fruition will never come. In the ignoring, by the Internationals, of national hatreds and jealousies, and the disobedience of the "Steboy" of those who set on the dogs of war, I see the brightest hope that has yet dawned, and in the full acceptance by the workers of the world of that true policy, I see their only salvation. Only then can come the repudiation of accumulated burdens of debt, the spoiliations of the war budget and the shedding of the parasitical load which breeds increased taxation and absorbs the life blood of the body politic. Sometimes I have lost all hope and feared that this cancer would end in death. If that death be but the dissolution of civilized methods, then I am content, and will look for a new birth to come thereafter and supplant fraud, war and theft, the triune basis of so called civilization.

COL. WM. B. GREENE, Jamaica Plain, Mass. [who will see, by our prospectus, that we are not to be taken as indorsing anybody's opinions unless we say so.] "I read 'The Word', with great satisfaction, but regretted to see that one writer attributes to you a purpose to dethrone the christian's God. I was not aware that the Labour Reform League intends to dethrone anybody's God. When a man sees clearly that the religious prejudices in which he was educated, are mere prejudices and nothing more, some allowance must be made for his virtuous and indignant intolerance of error. But a slight accession of further light ought to make him tolerant of ignorance and prejudice, for he will have to accept the universe as it is, and the universe contains many things distasteful to most of us. In my opinion

infidel bigotry and sectarianism is just as bad as any other bigotry and sectarianism. I hope 'The Word' will argue against religious fallacies in a temperate way, and in a spirit of charity and candor, abstaining from contemptuous flings, insulting language and unprovoked slurs.

I am not willing to enter upon a crusade against anybody's God. I do not think, as Labor Reformers, that we can afford to refuse the support which the cause finds in the proper interpretation of the Old and New Testaments. It has been my lot to attend divine service in the Jewish Synagogue, the Catholic churches and the Mahometan Mosque; and I have never found any difficulty in joining sincerely in the worship. I confess, however, that I entertain an instinctive prejudice against the form, and spirit of the worship of our protestant churches; but I also trust that grace will be given me to effectually conquer that repugnance."

In regard to the recent strike, in Cincinnati, for 25 per cent increase of wages, of the German Tailors Union composed of 132 boss tailors who employ about 1300 women and girls and take work from large clothing houses, Col. Greene pertinently asks, "Is it in the interest of the 1300 tailoresses, or in the interest of the 132 piece-masters? The ideal dream of many jer-tailors is this: to have full prices for themselves and to employ girls at reduced prices, the jer-tailor presenting the product of the women's labor as his own, and getting full prices for it. A well organized jer-tailor's shop, with a plenty of girls in it, realises to the jer-tailor the aspiration of "more time", and enables him to pass leisure moments in drinking lager beer and in playing billiards. Not that I have anything to say against lager beer and billiards; but, if the jer-tailor is to have "more time" he ought to have it as the result of his own exertions, not that of the girls. Is the strike a strike of workmen against employers, or is it a strike of the employers, flying workmen's colours against workingwomen, or is it a true and just movement of workmen in defence of workingwomen?"

J. K. INGALLS, N. Y. City. "What you say of Apollo Hall is to the purpose. I constantly feel the necessity of struggling against the tendency among reformers as well as conservatives to "fix things", by legislation. Even friends Brisbane and Orvis want to "create" a social organism despite the better teachings of the development theory that all organisms are *derived* not created, and must grow in accordance with inherent constitution."

A very intelligent lady of Somerville, Mass. writes: I have read 'The Word' and must own my inability to judge of its merits. The ideas are so new, and different, from what I have ever entertained, that I feel lost, and must get acquainted before I can say how I like them. I will try and read every word of 'The Word' till I feel to know for myself whether I like it or not. Enclosed is 50 cents a very small price for so much thought, wise or unwise.

E. D. LINTON. "'The Word' is a little paper but it contains the pith and marrow of labor reform."

Mrs. E. R. STILL, Albion, Mich. Glad to hear from you. Will print extracts in our next.

BUDDHA AND JESUS.

It has been said by one of the foremost thinkers among ourselves that every prophet has some one central word; that the word of Buddha is "renunciation," the word of Jesus, "love." I think this is sacrificing a little of the truth to an antithesis. It was Jesus who said, "If thy right eye offend thee pluck it out," though Buddha used similar expressions. It was Buddha who said, "If a man does me foolishly wrong, I will return to him the 'protection of my ungrudging love'; although Jesus in these words would have recognized a brother in spirit. I think I should wish to modify Octavius Frothingham's statement so far as to read, Jesus preached love and renunciation; Buddha renunciation and love. And I would reverently say, that when humanity makes up its final criticism on these two, its greatest religious teachers, I believe it will be found that both of them need even in these statements some modification from other religious attitudes; that both of them saw love itself too much in the light of renunciation, and ignored too fully the Greek ideas of beauty and of joy. Whence this limitation came, in these sublime masters, I think is plain. Gautama seems to me to have been restrained by the very belief that he was Buddha, as was Jesus by the Jewish tradition of the Messiahship, which made him apparently expect to return during that generation, in the clouds of heaven, to judge the quick and the dead. It is scarcely possible in either case to separate these opinions from the teacher, and to set the error aside as a later reverie of some disciple. In both cases we see that it must have entered into all the original teachings of the leaders, indeed supplied the framework for their discourses, to which their most beautiful and enduring maxims were only subordinate and incidental. The phrases to which we most cling for consolation were but their collateral teachings, *obiter dicta*, far less important to them than the stupendous drama in which each thought himself created to take part. Absorbed in this grand expectation, neither habitually provided, it would seem, for an ordinary condition of life; both ignored home and family ties, and taught an ascetic rather than a human virtue. Hence a predominant effect of sombreness in their teachings; they begin with the fact of human pain, not with the fact of human joy. It is a relief to turn sometimes from both of these solemn teachers to the sunny life and death of Socrates, utterly refusing to distrust the ruling Power of the Universe or to believe that anything can be otherwise than well. T. W. Higginson.

SMALL-POX.—An effectual remedy for small-pox is said to have been found by a surgeon in the British army, in China. The mode of treatment is as follows: When the preceding fever is at its height, and just before the eruption appears, the chest is rubbed with croton oil and tartaric ointment. This causes the whole eruption to appear on that part of the body to the relief of the rest. It also secures a full and complete eruption, and thus prevents the disease from attacking the internal organs. This is now the established mode of treatment in the English army in China, and is regarded as a perfect cure.

WOMAN AS AN ORGANISER.

F. W. Evans, speaking of Mother Ann Lee in *The Golden Age* says:

We freely admit, that, speaking after the manner of men, she deserved ostracism for being so far in advance of the age in which she lived. Claiming to be the medium through which the Christ Spirit (not the man Jesus), appeared the second time upon the earth; an event so long delayed, though so universally looked and prayed for. Announcing, as a fact, that God, and Christ and all of the angels, in all the heavens and spheres, were dual—male and female.

Declaring that while the world have a right to "marry and give in marriage"; provided they observe therein the law of the animal world; namely, to use the relation of the sexes for the purpose only of propagation, that yet, all who do so marry and so use marriage are not Christians—do not follow the example set by Jesus and his apostles—but are the children of this world," whatever their theology may be or teaching to the contrary notwithstanding.

That Christians of the highest order are those who are born out of the natural into the spiritual order, which is the true resurrection, in which Jesus was first. That all such will spontaneously live in a community of goods—all things common—on earth, and in the earth, as in the heavens. That in government—civil or religious, men and women's rights are and shall be equal in all respects. That the civil government of the world should not only be dual—male and female—but it should rest exclusively on materialism, there being no theological tests whatever, that a Hottentot or a Quaker, a follower of Buddha or of Mahomet, a Catholic or a protestant would demur at. That no Bibles, Creeds, or dogmas, should enter any governmental office or public school, in which all the children of all people, should be so liberally educated as to fit them to perform the duties of citizenship, and to be perfectly capable of framing their own theology, and of choosing their own religion—if there can be more than one religion, that of goodness and truth.

With such ideas as these in her head, was it any wonder that a century ago, woman was persecuted? But it is said that "wisdom is justified by her children," and the answer to all theological or social dissenters, which the Shakers make, is to cite the progress of mind in the same direction, in England and America. And to invite objectors to "come and see" the practical working of communities, that have stood the test of war one hundred years, while seventy six communities of other founders, with other ideas, have succumbed to the action of the great chemist, time.

The Grant papers favor an independent democratic nomination—a strong argument against such a move.

Secretary Boutwell is reported to have said that "President Grant would receive a greater relative vote than any candidate since Monroe," and the Boston *Courier* remarks: "We have no convenient means of ascertaining the number of Monroe's relatives, but we have some knowledge of Grant's, and without making any demand on Secretary Boutwell's figures we will admit—for this occasion only—the truth of his assertion.

THE INDEX.

A Weekly Paper devoted to Free Religion. Accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights and Brotherly Love.

FRANCIS ELLINGWOOD ABBOT, Editor.
OCTAVIUS BROOKS FROTHINGHAM, THOMAS WESTWORTH HIGGINSON, WILLIAM J. POTTER, RICHARD P. HOLLOWELL, J. VILA BLAKE, WILLIAM H. SPENCER, MRS. E. D. CHENEY, REV. CHARLES VORSEY (England), Prof. FRANCIS W. NEWMAN (England), REV. MONCURE D. CONWAY (England), Editorial Contributors. Terms, \$2.00 a year, invariably in advance. Address THE INDEX, drawer 38, Toledo, Ohio.

IRA B. DAVIS,
PERSIAN BATHS,

NO. 35, EAST TWENTY-SEVENTH ST.,
Opposite the New Haven Railroad Depot,

New York.

Vapor, Sulphur, Mercurial, Iodine, Electro-Magnetic and Friction Baths.

Open from 8 A. M. to 2 P. M.; Sundays, 8 A. M. to 1 P. M.

May-17.

MOUNTAIN HOME.

A newly fitted House, with Large Airy Rooms, commanding a wide prospect.

Those seeking a quiet, healthy summer resort, can address

ANGELA T. HEYWOOD,
PRINCETON, MASS.

PATENT

STOCKING SUPPORTER
AND LADIES' PROTECTOR.

NO MORE COLD FEET—NO MORE DEFORMED LIMBS.

Mrs. E. L. DANIELS takes pleasure in offering the above articles to Ladies, with the assurance that they will give satisfaction.

The Trade supplied at a discount, at
23 WEST 27th ST., NEW YORK.

BANNER OF LIGHT.

An Exponent of the

SPIRITUAL PHILOSOPHY

OF THE NINETEENTH CENTURY.
PUBLISHED WEEKLY, at 158, Washington st.,
BOSTON, MASS.

LUTHER COLBY, Editor. LEWIS B. WILSON, Assis't,
Aided by a large Corps of Able writers.

THE BANNER OF LIGHT is a First Class, Eight Page, Family News-paper, containing FORTY Columns of interesting and instructive Reading, classed as follows:

LITERARY DEPARTMENT.—Original Novelties of Reformatory tendencies, and occasionally, translations from French and German authors.

REPORTS OF SPIRITUAL LECTURES—by able trance and normal speakers.

ORIGINAL ESSAYS:—upon Spiritual, philosophical and Scientific subjects.

EDITORIAL DEPARTMENT:—Subjects of General Interest, the Spiritual philosophy, its Phenomena, etc., current events, entertaining Miscellany. Notices of new publications, etc. Western Editorial correspondence, by WARREN CHASE, St. Louis, Mo. Western Locals by CEPHAS B. LYNN.

MESSAGE DEPARTMENT.—A page of Spirit-Messages from the departed to their friends in earth-life, given through the mediumship of Mrs. J. H. CONANT, proving direct Spirit-intercourse between the Mundane and Super-mundane worlds.

Original Contributions from the most talented writers in the world.

All which features render this journal a popular Family Paper, and the Harbinger of a Glorious scientific Religion.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Per year, \$ 3. 00; Six Months, \$ 1 60; Three Months, 75 Cts.

WHOLESALE AGENTS: NEW ENGLAND

NEWS COMPANY, 41 Court St., Boston.

AMERICAN NEWS CO., 121 Nassau St. New York.

WESTERN NEWS COMPANY, Chicago, Ill.

A. WINCH, Philadelphia, Pa. Address,

"BANNER OF LIGHT," BOSTON, MASS.

William White & Co.