

# THE WORD.

A MONTHLY JOURNAL OF REFORM.

VOL. I.

PRINCETON, MASS., AUGUST, 1872.

NO. 4.

## 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—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.

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PRINCETON, MASS.

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Horace Greeley promises to be a most effective bull, in the republican china shop. We have not much sympathy with the party crockery.

THE LABOR REFORM LEAGUE Convention met, as announced, in Boston June 30th, and July 1st.

The following Resolutions, proposed by Mr. Heywood, provoked lively discussion, eliciting a great variety of opinions:

1st. Resolved: That the essential element of religion is equity, which both the orthodox and heretical sects fail to inculcate; and the christian church by acquiescence in the slavery of woman, of labor, and its support of war governments, is the servile tool of wealthy transgressors, obedient to their demands, however avaricious, licentious, despotic or blood-thirsty.

2nd. Resolved: That the eight-hour movement, as now conducted, is an ignoble scramble for ill-gotten gain, meaning really more time for speculative theft, and less time for productive service; and, until its supporters cease to oppress the weak, put conscience into their work, doing a thing well for its own sake, and array themselves against usury, and all other forms of plunder, they are undeserving of the least respect of disinterested reformers.

3rd. Resolved: That the Massachusetts Labor Union, in proposing to co-operate with profit thieves, provided the booty is equally shared, in attempting to establish a government monopoly of usury, and in its thinly veiled support of that great criminal, President Grant, is an enemy, in disguise, to be shunned by all who seek the right, and intend to follow wherever it may lead.

4th. Resolved: That the chief claim of the republican party to support, the reduction of the so-called public debt, is its chief title to condemnation by an enlightened moral sense; that since the principal was cancelled, long ago in the form of interest, every dollar now paid to the bond-holders is robbery; and we renew our demand for the immediate, and unconditional repudiation of this stupendous fraud upon labor.

5th. Resolved: That while the Greeley party has taken a commendable step towards local self government, and the subordination of military to civil authority, still, its complicity with great financial and social abuses, would render its accession to power merely a change of masters.

6th. Resolved: That David Davis, in exposing himself, as an unsalable commodity, on the Columbus auction block, disgraced his sex and the traders who nominated him; and until political labor reformers learn, that one vote for justice is better than millions for truckling subserviency, they deserve the defeat which awaits them.

7th. Resolved: That our male usurpation called government, financially, is a gang of rogues, politically, a military despotism, and socially an incontinent libertine; and until Lucy Stone, Susan B. Anthony and other woman's suffrage advocates repudiate it, with the old parties that thrive on its crimes, they are unworthy exponents of the grand movement, with which their names are identified.

J. K. Ingalls of New York, Wm. B. Greene, C. Fannie Allyn, Josiah Warren, Prof. Wm. Denton, Rev. J. B. Willard, E. D. Linton, I. G. Blanchard, John Wetherbee, N. E. Chase, Geo. E. Mc Neil, Wm. Miller, Mr. Mulliken, Dr. Chas. K. Wheeler, C. A. Peterson, E. M. Chamberlin, the Reporter of the *Daily Globe*, and others addressed the Convention. The Resolutions offered by E. D. Linton, I. G. Blanchard, and L. K. Joslin, will be printed in our next.

## THE STATE.

Translated from Proudhon by Wm. B. Greene.

"Louis Blanc asks himself, What is the State?  
"And he answers himself thus:

"The State, under monarchical rule, is the power of one person only, the tyranny of a single man.

"The State, under oligarchical rule, is the power of a few men; the tyranny of certain ones.

"The State, under aristocratic rule, is the power of a class, the tyranny of several persons.

"The State under anarchical rule, is the power of the first comer who happens to be the stronger and the more intelligent; it is tyranny in chaos.

"The State, under democratic rule, is the power of the whole people, served by elect delegates: it is the reign of Liberty.

"Among Louis Blanc's twenty-five thousand, or thirty thousand, readers, perhaps there are not ten to whom this definition does not appear to be rigorously demonstrative, and who do not repeat, after the master:—the State is the power of one, of several, of many, of all or of the first-comer, according to the qualification of the word State by the adjectives *monarchical, oligarchical, democratic, aristocratic or anarchical*.

"Louis Blanc's readers were never, we presume, taught Greek. Otherwise they would know that their friend and leader, Louis Blanc, simply translates the Greek words *monos*, one; *oligoi*, certain ones; *aristoi*, the upper crust; *demos*, the people; and *an*, which simply means *no*. Now mark the artifice! Louis Blanc finds it sufficient, in his translation to employ the word *tyranny* four times, *tyranny of a single person, tyranny of several, etc.* and to suppress it once,

## The Word.

## THE POLITICAL SITUATION.

That government derives its just powers from the consent of the governed is the pivotal idea of free institutions; that the individual is above the State, and the State above the Nation, to the extent of having a natural right to disobey the central authority and withdraw from its jurisdiction, are logical conclusions from the above principle. Secession, the right to run if you do not wish to fight, is but the inalienable right of revolution by moral methods, and an advance on George Washington's successful stroke of violence. Our war was morally indefensible, and the fact that its chief hero, who is stained with the blood of more of his fellow men than any other warrior living, is President, and up for reelection, will some day be quoted as evidence of the dark barbarism that prevades our so called civilization. Our loud mouthed Massachusetts radicals will yet be found in arms to assert the same doctrines they drenched a dozen States in blood to deny. Under military duress they may swear allegiance to Federal dictation; but though they take as many oaths as there are texts in the Bible, they would find a religious reason for breaking every one of them. The Greeley movement therefore, as a reaction towards liberty and the reign of common sense is a hopeful sign of the times; but since it is pledged to the continued subjection of women and the perpetuation of the profit system, its endorsement by the labor party would be suicidal. The New York conference is timely and has a grand opportunity within reach. Boldly cutting loose from the three per cent interest swindle, the tariff treason, the government currency nonsense and the woman oppression features of the National Labor Union platform, it should strike for equity in its freest sense. Better sink with the right than float upon anything short of it. Mrs. E. C. Stanton of New Jersey and R. F. Trevellick of Michigan would make a strong ticket.

power of the people served by its elect delegates, to obtain universal applause. Every State that is not democratic is according to Louis Blanc, tyranny. But anarchy is singled out to be treated with special severity; it is the power of the first-comer who happens to be the stronger and the more intelligent: it is tyranny in chaos. What an intolerable beast that first-comer must be, who, first-comer as he is finds himself to be the strongest and the most intelligent, and who exercises his tyranny in chaos! Who, after this, will prefer anarchy to the amiable government of the whole people, served so well (as we know by painful experience) by its elected delegates? This is triumphant! Here we are, all of us, knocked flat at the first lick!\*\*\* "What is the State? This question must be answered.

"The State is the exterior constitution of the social power. By this exterior constitution the people never governs itself. Sometimes an individual, sometimes several individuals, either by elective or by hereditary title, govern the people, and with such responsibility to the people as we are perfectly aware from our experience. The Greeks called this exterior constitution of the people *arche*, principality, authority government. The existence of this *arche* is logically grounded on the hypothesis that the people—the collective entity which is called society—can neither govern itself, or think, act, or express itself, from its own spontaneity; that it requires, in order that it may do either of these things, to be represented by one or more individuals clothed with elective or hereditary authority, who may act as depositories of the power of the people, or as its agents. According to this theory, the collective society is an abstract entity only, without power to manifest itself directly, and which must, in order to render itself efficacious, incarnate itself in a monarchy, in an aristocratic usurpation, or in a democratic mandate.

"Now, it is precisely this notion of a collective entity of its life, of its activity, of its unity, of its individuality, of its personality—do you hear that?—which causes us to repudiate the State, to repudiate the government, to repudiate all incarnation of the popular power, outside the mass, whether hereditary royalties, feudal institutions, or democratic delegations.

"We affirm, on the contrary, that the people, that society, that the mass, can and ought to govern itself, and to think, act, rise up, and stand, like a single man, without the instrumentality of any of those appliances which formerly were despotic, which now are aristocrats, and which, from time to time, have been pretended delegates, or representatives, tools or servants of the crown. These last we simply characterise as agitators of the people, or demagogues.

"In two words:

"We repudiate both the government and the State, because we affirm (what no Statesman ever yet believed or affirmed) the spontaneity and self-action of the masses

"We go, therefore, for anarchy, which expresses, as it is evident from what has already been said, the highest limit of liberty and order to which humanity can attain. ANARCHY the government of the people by itself, without the intervention of kings, aristocrats, or demagogues; self-government is the true formula of the Republic."—*Voix du Peuple*, Dec. 3 1849.

Beyond all else the labor movement needs a clearly defined idea; we aim therefore to state essential truth, without attempting to modify it to suit existing superstitions and prejudices. Many esteemed friends regard the series of resolutions, printed in another column, especially the second and third, as severely denunciatory. Those who applaud when the word thief is applied to capitalists, acquiring property through speculative means, wince when the same epithet is fastened upon workingmen aspiring to play the same piratical game.

To reduce the hours of labor without a corresponding reduction of wages, raises the price of commodities proportionally, and therefore lengthens the toil and lessens the pay of all other workers, not inside the ring. The half million dollars voted by Congress to secure ten hours pay for eight hours work in the navy yards and arsenals, ultimately comes out of the working women of our cities who toil from twelve to twenty hours daily now. What is the moral state of a workingman who seeks to better his own condition by defrauding those weaker than himself?

Again the leaders of the eight hour movement, look to cooperation in profits as their millennial goal; but profit, being morally inadmissible, cannot honestly be taken by any one and must be abolished altogether. The eight hour law as a political measure, is simply a clever trick to catch votes. By it Henry Wilson, N. P. Banks, Wm. D. Kelly and other republican gamblers, hope to secure a new lease of life to the money power whose impoverishing hand dooms our people to the degeneration of the European and Asiatic masses. Nothing so indicates the incompetence and treachery which prevail in the councils of the labor party as this putting into the hands of their worst enemies the weapon of their own destruction. We invite criticism and will continue the subject in our next.

## TAXATION TYRANNY.

ABSTRACT OF A PAPER READ BEFORE THE NEW YORK LIBERAL CLUB BY WILLIAM B SCOTT.

A tax is a sum of money taken without the owner's consent, and by armed force if need be, to support the government. The possession of the power thus to take property is a fruitful source of evil, and is the root of a very large share of social troubles.

Suppose that A wishes a basket of champagne. He earns \$12, with which to pay for it, and through ordinary business agencies he can remit his money and receive his basket of champagne. But at our wharves the basket is seized by an official who refuses—backed, if need be, by the army and navy—to let A bring his property into his own country, till he has paid \$6 for that privilege. A must hence earn \$6 more and hand it to the official before he can get an order on the custom house for his beverage. If he adds the duty to the price and sells the champagne to a neighbour, the buyer must pay for it out of the results of his toil or the toil of others. This principle holds in large and small transactions. In this city real estate is taxed about \$20,000,000 yearly. The capitalist pays the tax, but he always reimburses himself by including it in the expenses of business, so that



it comes out of the producer in the end. If taxes tend to diminish capital, capital will depart to more favourable places. If they go beyond incomes and trench on real estate, improvements will cease. It is through taxation that labourers are robbed to enrich a few speculators; and nothing short of the abolition of the power of government to collect money without consent of the owner (that is, by force) will destroy official patronage or corruption, or stop this robbery of the workman.

Nor is taxation needful. What people desire they will individually and freely combine to get; and so long as people desire government they will pay what they think is needful. When government uses this power to effect social results, it costs more to reach them, and they are reached in a hurtful mode and order. When this government was organized it refused to subsidize a church party. Well would it have been if it had also refused to subsidize a political or a financial party. Let us hope it will yet do so.

A party in power requires subsidies from foes as well as friends. No true title to property can be gained except by producing, or by exchanging product for product, service for service, by consent of both parties.

When all forms of taxation are removed, our commerce will increase tenfold, and we shall be ten times as able to create a navy in case of need.

We want freedom to do what we will, if we do not trespass on the same freedom of others; but even for this purpose legislation is useless, and all that is needed for social happiness is to observe freedom as a rule of life.

E. M. CHAMBERLIN, President of the Columbus Convention, requests the delegates and other members of the Labor Party to meet at GERMANIA ASSEMBLY ROOMS, NEW YORK CITY, July 30, at 10 o'clock, A. M., for conference.

WENDELL PHILLIP'S recent letter to the *Boston Advertiser* compels intelligent friends of labor to regard him with increased distrust. His cool proposal to sell out the labor party to its worst enemies, the Grant republicans, awakened profound indignation.

Mrs. E. M. F. Denton, is deeply in discussions with Orthodox clergymen. We hope it will result in their conversion.

Miss Kate Stanton's subjects for Lyceum Lectures next season are: "Why I studied Law" and "The Loves of Great Men." Regarding H. G. as the least of evils, up for that great evil, the white male presidency she will take the stump for Greeley and Brown.

A western school-boy defines a lady to be "a grown up girl who doesn't cuss nor swear."

Obliged to leave Boston immediately after the Convention we could not attend the Conference at 14 Broomfield st. Glad to hear it was a success.

In our next. Graduated Taxation by a distinguished advocate of it, extracts from J. Q. SANDS, St. Simon's Parable, Letters and other important matter.

**Correspondence**

WM. B. GREENE, Jamaica Plain, Mass. "The Blazing Star, the Jewish Kabbala etc." has been, so far as I can learn, generally misinterpreted. Let me

explain—I wrote a book, which you republished, in favor of *Mutual Money*. Now *Money* is the concrete embodiment, in the region of industrial exchange, of the *solidarity*. Interpreting the principle of solidarity as you and Mr. Warren, and the socialists generally interpret it, I concluded that the circulating medium, as it now exists, is a murderous instrument, by which the few fatally and inevitably (whatever their intentions may be) slaughter the many, by reducing them to poverty, and by condemning them to a straightened mode of life which induces dependency of mind with famine and disease of body. Of course, I wrote my book from the practical, not from the metaphysical point of view. I demonstrated my points by facts taken from the ordinary routine of business, and the demonstration STANDS. My book has been now about twenty-five years before the public, four separate editions of it having been printed, and no business man has as yet, to my knowledge, been able to show any fallacy or flaw in the demonstration.

Now for 'the Blazing Star etc.' My attention was called about two years ago, to the so named "new philosophy" of Mr. Herbert Spencer, Mr. Huxley, Mr. John Fiske, and their associates. I saw at once on reading their books, that their 'philosophy' is the philosophy of what Josiah Warren calls 'civilized cannibalism.' What is the 'Darwinian theory,' as applied to the relations of human society, if it be not the philosophy of cannibalism? If Spencer, Darwin, Mr. Huxley, and the rest, are right we labor reformers are all wrong; our currency doctrine of mutual money is all wrong, and the position of the malthusian plutocracy is unattackable.

I seem to see clearly that Mr. Spencer, Mr. Darwin and the rest, hold absolutely erroneous theories of the human soul, and consequently, absolutely erroneous theories of *human solidarity*. I therefore, in 'the Blazing Star etc.' go up with them into the seventh heaven of pure metaphysics, and there fight the battle of labor reform, in the thin ether, on the question of the *human soul*, and the question of *human solidarity*. If Mr. Spencer is right, human society, as it stands, is rightly organized, and requires reform in its details only. If I am right, the existing organization of society is radically wrong, and requires gradual and peaceable evolutionizing and I am happy to say that I have the New Testament clearly on my side. Until my arguments are refuted, I shall continue to believe, as I believe now, that I have inflicted on Spencer and his associates, a Waterloo defeat.

The Boston "Daily Globe" of May 10th, 1872, acknowledges in a long and courteous notice of the book, that I have defeated Spencer, but complains of my eccentricities, and says nothing at all of the 'socialism' that is embodied in every page of my book. If my intention had been to refute Spencer on the ground that he is an innovator, and to vindicate the position of the conservative religious sects, the criticism would be to the point; but as it happens that I attack Spencer, not because he is an innovator, which he is not, but because he is, in my opinion, the most dangerous extant champion of the existing social cannibalism; it also happens that the drift of my purpose is to be found in what the critic calls my eccentricities. "The Golden Age" of May 25 1872, says Mr. G. has written 'a little book which is also great,' which I take to be a compliment. He says that the book is 'able, trenchant and brilliant, but full of the author's caprices,' which is, at once, complimentary and the contrary. He says, 'Though an old stager, the author continually kicks out of the traces like an untamed colt.' All that I say in defence of the profound metaphysics which underlie the labor reform movement and which are also the metaphysics of John's Gospel, is obviously regarded as a simple 'kicking out of the traces.' The critic concludes by saying, 'The chairman of the philosophical congress will doubtless decide that Mr. Greene is out of order in every motion he rises to make.' A malthusian chairman would certainly so decide, but a socialist chairman would give me the floor; and as our side is coming up, the chairman will probably be a socialist. On the whole, I am perfectly contented with the criticisms the book has received; for they are evidently kindly and well-intended. You know as well as I do—perhaps better—that when a man launches a socialistic book upon a sea of Malthusianism, he ought to be thankful if his book is not immediately swamped, and has no right to complain of unintentional misinterpretations.

JOHN ORVIS, Boston, Mass. "I see by the *Word* No. 3, that friend Ingalls says, '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.

Mr. Ingalls must not proceed upon the assumption that the 'development theory, in the sense stated by him, is proved or begun to be proved. It is not proved that love and hate are the same affection, or that right and wrong are one in essence or one and the same force. If you are assured that they are one force, in different modes of action, then it comes about, that it is *mode* or *method*, which determines the nature form and character of manifestation. In other words, the difference of manifestation, is determined by difference of organization. Therefore 'friend Orvis' does not believe in 'creation' at all, but in formation. He believes that every emotion or sentiment, has its normal expression or form. The normal expression of selfishness, is antagonism, strife, competition, war, the normal expression of love and justice is co-operation, unity, concord, peace. I am certain it is as impossible to get truth and justice out of a social system of organized fraud and wrong, as to grow figs from thistles. You cannot get the Principal of Newton, or the Mechanic *Celeste* of La Place, or the stupendous deductions and generalizations of Fourier from the Chimpanzee. These and such as these, must come through a human organism, even though that organism be 'derived' from the monkey. So that the fittest thing comes by the fittest method at last. 'Friend Orvis' then, does not seek to create a social system, but only to discover and apply that social formula, which nature has predetermined as a condition of justice and harmony."

Mrs. Emma R. Still, one of the earliest and ablest advocates of woman's emancipation writes: "Some Labor Reformers may indorse the extraordinary measures of the Apollo Hall Convention but I look with distrust upon its movers, and ask myself, if these things can be done in the green tree, what can be done in the dry?"

George Prindle, Mc Gregor Iowa: "May The Word of Life to the toiling masses compass the Death of Usury. There is no war between Labor and Capital. The conflict is between Labor and Usury."

Chapman and Mc Niel Boston: Thanks for favors received.

L. M. Sherlocke, Toronto, Canada: Books sent by express.

Mrs. Ruth W. S. Briggs, West Winfield N. Y. "I have some doubt as to your criticisms, in No. 2, on the Apollo Hall Convention being just. I was there through every session and feel that it was conducted in the best manner possible.

Mrs. Unice M. Beckwith, Troy N. Y. "I shall take no interest in the election of any other candidate for the Presidency except Victoria C. Woodhull. Male supremacy has continued too long. If the laboring men cannot see that her election would be for their best good, they and their leaders ought to bestir themselves to get educated."



## THE POSITIVIST GOD.

Comte's new deity Humanity, his doctrine of humanity, when stripped of ritualistic nonsense which hangs about it, will be found a very rational one. Humanity, though never perfect, is ever perfectible and this perfectibility can, and will be raised to something super-human or divine.

We should then have a scientific system of ethics, a common ground for all men, in which all intellects may exert their powers, and all hearts gratify their cravings. A social philosophy proclaiming "Love as the principle, Order as the Basis, and Progress as the end" cannot be attacked and need not be defended.—*N. A. Review.*

## THE ONEIDA COMMUNITY.

THE ONEIDA CIRCULAR is a weekly Journal of home science and general intelligence, published by the Oneida and Wallingford Communities. It is sent free to all applicants, but those able to pay can send two dollars annually or more as they feel inclined. It is a paper well worthy of attentive reading by all students of social science. Address Oneida Circular Oneida N. Y. Regarding its principles, and the admission of new members it gives the following

## SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care, and every dollar of the common property are pledged for the maintenance and protection of the women and children of the community.

## ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously: It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over law recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help, and not hinder their work. As candidates for Communism multiply, it is obvious that they can not all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

## A REVEREND MAN-SLAYER.

Phillips Brooks thinks the clergy should always be in accord with the military provided they are always in the right, and hopes the soldier will go on drilling and the minister go on preaching until the *Millenium* shall come.—Will this teacher of a religion which solemnly admonishes us to love our enemies and overcome evil with good, tell us how a class of men, whose business is to slay their enemies can ever rightly practice their murderous profession? We had supposed that the righteous were to die for sinners, not shoot them. Jesus evidently made a mistake in going to the cross; he should have headed an army as a Major General. No wonder self-sacrifice is unpopular, when ministers can so easily show how wealthy and fashionable transgressors can serve God without offending the devil.

## How State Marriage "protects" Woman.

Samuel Thomas, aged 25, and Ellen Dunlea, aged 16, were recently married at the Ninth Police Station, Boston, by a clergyman. The nuptials were compulsory on the part of the groom. Several friends of the lady were in attendance, and when the groom responded

"yes" to the all-important question, one of the young ladies threw her arms in the air and exclaimed, "Oh, Heaven, he promised to marry me!" and fainted. Five minutes after the ceremony the groom took his coat and left hurriedly, leaving his bride in tears. As he went out the door the word "California" was heard escaping from his lips.

The Journeymen Printers International Union recently voted, at Richmond Va. to compel prentices to serve four years.

The abolition of apprenticeships will be a long step towards civilization.—*Josiah Warren.*

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