

THE WORD.

A MONTHLY JOURNAL OF REFORM.

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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, 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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THEODORE TILTON despairingly prays, "Save me from the God who damns!" To which a fellow-sinning Editor replies, "We should like to do it my boy, but the thing is impossible".

HENRI DE ST. SIMON'S PARABLE.

TRANSLATED BY WM. B. GREENE. Suppose that France loses, all of them in a single day, her 50 best chemists, her 50 best physiologists, her 50 best mathematicians, her 50 best poets, an equal number of her best painters, sculptors, composers of music, machinists, civil and military engineers, artilleryists, architects, physicians, surgeons, apothecaries, and bankers; her 200 best merchants engaged in foreign trade, her 600 best agriculturists; her 50 best iron and brass founders, and as many manufacturers of cotton, silk, crockery, porcelain, and of glass ware; her 50 best masters of transportation, her 50 best printers, engravers, goldsmiths, masons, carpenters, cabinet-makers, blacksmiths, locksmiths, typefounders, and other persons eminent in useful occupations not here mentioned, including, in all, 3000 men who are the most competent in learning, science, art, commerce, and the mechanical trades, that France can furnish.

France would lose the most productive of her citizens, the creators of the most important of her products, the directors of the labor that is most useful to the nation: she would lose the very blossom and flower of her population.

The moment that France should lose these 3000 men, she would become a body without a soul, falling at once into a position of inferiority in respect to the nations of which to-day she is the rival. To recover her present position, she would be obliged to recover from this loss of her 3000 most eminent citizens. And she could not repair the loss in a whole generation; for men distinguished in labors of positive utility are true anomalies, and nature is not lavish of anomalies, especially of this kind.

Let us make another supposition. Grant that France retains all the men prominent in art, science and industry, that she now possesses, but that she has the misfortune to lose, all in a single day, Monsieur, the brother of the king, My Lord, the duke of Angouleme, My Lord, the duke of Berry, My Lord, the duke of Orleans, My Lord, the duke of Bourbon, Mesdames, the duchess of Angouleme, the duchess Berry, the duchess of Orleans, the duchess of Bourbon, and Mademoiselle de Condé:—that she also loses, at the same time, all the great officers of the crown, all the cabinet ministers, all the marshalls of France, all the cardinals and archbishops, all the judges of the courts, and, over and above all these, the 10 000 of French subjects who live the most sumptuously on their revenues.

The French people would, without doubt, be overwhelmed with grief; because the French are good-hearted, and could not see with indifference the sudden disappearance of so great a number of Frenchmen and Frenchwomen. But the loss of all these individuals, reputed to

be the most important to the State, would occasion a grief that would be sentimental only; for, from the loss, there would be no real evil to be apprehended.

First, because it would be easy to fill the places vacated. There are many Frenchmen competent to perform the duties of brother of the king as satisfactorily as Monsieur now performs them. There are still other Frenchmen as capable of exercising the princely function as my Lord, the duke of Angouleme, or my Lord the duke of Orleans, or my Lord, the duke of Bourbon; and many French women would make as good princesses as madam, the duchess of Orleans, or madam, the duchess of Berry, or madam, the duchess of Angouleme, or Mademoiselle de Condé.

The antechambers of the palace are full of Courtiers ready to fill the places of the great officers of the crown. The army abounds with military men competent to make as good captains as our present marshalls. There are many clerks in the departments who are altogether superior to our present cabinet ministers.

There is no lack of lawyers who could do better than our present judges. There are parish-curates in great number, perfectly capable of performing the duties of our present cardinals and archbishops. As for the 10 000 wealthy persons living on their revenues, their heirs would be able, without apprenticeship, to do the honours of their parlours quite as well as they are done now.

The French people have established as a fundamental principle, that the poor ought to be generous to the rich; and, consequently, they who are in the most straightened circumstances, deprive themselves of a part of the necessaries of life in order to augment the superfluity of those who are at ease.

Exceptional scoundrels, thieves on a large scale, who squeeze the totality of citizens, and rob them of millions yearly, have the mission given them to punish petty offences against society.

Ignorance, superstition, and laziness, the taste for expensive pleasure, characterise the supreme chiefs of society; and capable economical, laborious persons are seldom, or never, employed in public office, except in subordinate positions, or as instruments.

In short, incapable men have the charge and direction of capable persons; the most immoral men are called to conduct citizens in the paths of virtue; and the most patent knaves are set to punish small delinquents.

The divorces granted last year in Connecticut numbered 409, being one more than the previous year; while the marriages numbered 26 less than during the year previous. In more than two-thirds of the cases the wife was the petitioner.

WARREN CHASE Western Editor of the *Banner of Light* says: Our CREATOR owns the land yet, and its use belongs to the whole race in *occupancy only*. All titles are frauds from the beginning, but the innocent should not be made to suffer from the false system of legislation under which we now live, hence we do not advocate a restoration to justice by revolution, but by legislation, that shall, by reversing the policy, restore the land in one or two generations to its rightful owners, and secure the improvements also to rightful owners. Some reformers think this cannot be done without revolution and destruction of vast amount of property and life, but they are mistaken. Slavery could have been abolished without war at much less cost, and so can land monopoly and usury, but if the tyrants insist on holding out to the bitter end, the end will be as bitter as it was to the slave owners, for justice will in time come to the rescue of laborers, but not through strikes, except as they assist to enlighten both parties, capitalists as a warning, and laborers as utter failures, so far as securing to them what they need and what belongs to them. Through all the strikes the rich grow richer, and the poor at least do not grow richer.

"True Civilization" advertised elsewhere is part third of a work which is worthy of much more general and intelligent attention than it has yet received. Kepler said of his astronomical ideas that he could afford to wait ages for a reader since God had waited six thousand years for a discoverer. The head of the Individual Sovereignty school of social reform, and the author of the memorable maxim "Cost the Limit of Price", need not be anxious for appreciation, since his fame rests on ideas fundamental as the nature of things.

But those seeking truth, either for its own sake, or as a scholarly accomplishment, cannot afford to be ignorant of what Josiah Warren has said, and done, during a fortysix years pilgrimage in the wilderness of American sin.

Theology is the art of talking about what nobody knows:—*Lord Brougham*.

The Word.

PRINCETON, MASS., OCTOBER, 1872.

MONEY MONOPLY.

What our friendly correspondent A. B. Brown, terms our "financial theory" is an effort to apply the principle of free trade to money.

A legislature of Massachusetts refused to incorporate the Crispin organization because it sought to establish a monopoly of skill in the shoemaker's art, forbidding the extension of that kind of knowledge to others wishing to acquire it; and it was not until the Crispins struck that objectionable feature, from their programme, that their trades-union secured a recognition in law. Could they succeed in actually preventing new hands from learning the trade they would be able to raise the price of shoes to any figure they might choose, and all consumers, even the Governor of the State and cultivated and wealthy ladies would have to pay it or go barefoot. This would be bad, and law-makers, with much virtuous indignation, said it was an outrage on free enterprise. But these same Solons, both by state and national legislation, have "authorized" a privileged few to manufacture money, forbidding, by fines and other stately intimidation, all competitors to engage in that business. The favored bankers control absolutely the amount of money in the market, fix the rate of interest, and all borrowers must come to their terms, or fail. Interest is a heavy item in the cost of capital, increases illimitably the risks and expenses of doing business, and, consequently, greatly enhances the price of all products offered for sale. Wall Street therefore, controls the destinies not only of business men, engaged in productive enterprise, but of the salaried and wages classes generally; for in fixing the rates of interest, it determines relatively the price of all commodities, fixes the price of a house, a farm, of a calico dress, or a bunch of matches, in the remotest village of the Union. Against this stupendous monopoly we declare war, and invite our friends, in the States, to join us in seeking its immediate and uncon-

ditional abolition. Petitions to state legislatures, and to Congress, for free money, will be printed at this office, and we shall be glad to send them to all willing to aid in circulating them for signatures.

ABOLITION OF PROFITS

Bastiat's pithy maxim "Exchange is Civilization", is true, only to the extent that profit disappears from the transaction, dealers declining to take, from those happening to be dependent on them, more than a labor equivalent for values furnished. People seeking repose in the Harmonial Kingdom of Spiritualists; in the Pantarchy of S. P. Andrews; in that school of sentimental flunkeyism, the Positive Philosophy of Comte; in the life boat of small thieves, Co-operation, or Christian mansions of bliss are doomed to disappointment, in their heavenward yearnings, until they learn how one can live, on this old earth, one day, without stealing. Of all the heavens proposed we like Mr. Andrews' best, provided we are permitted to make our own Pantarchy: It shall be a Corner Grocery, which abolishes profits, in practice, by selling the common necessities of life at cost.

More sacred than the birthplace of Jesus, the Mecca of Mahometans, or the most frequented shrines of science, art, and literature, will be the spot in Boston, New York, or London, where some person of capital, intelligence and resolute determination, deliberately commences business on the cost basis, shunning profit as he would the bite of an adder.

We know men in the cities who, we think, are equal to such an undertaking. Will they not try? If our Fourier friends wish to abolish injurious competition it can be done in this way; for who can compete against enterprising honesty, selling goods at cost? This saviour will inevitably revolutionize the business of his community, give to human kind a beneficently contagious example, and constitute an object worth going a long way to see—the world's first Honest Man.

C. Fred Blanchard has some fine sketches of Princeton, in the *South Boston Inquirer*. He is the son of his father, in one character, at least,—a brilliant writer.

REV. JESSE H. JONES, of East Abington, Mass., says: Jesus Christ required all his disciples to give all their property away, and work all their lives, *as he did*, for others without pay. When mankind are Christianized no human being will own any property. But the property will remain. The title will not rest in the individual. Where will it rest then? There is but one other place where it can rest, and that is *in the community*. Christianity is the extinction of autocratic individualism, which in work-life is individual ownership of property; and is the substitution in its place of co-operative communism. There is no capital but labor.

Sentient beings only have rights. Things have no rights. Capital, as that term is now used, will become extinct as a factor in the problem of the distribution of the products of labor. Community of goods is the only form of organism fitted for the natural and complete expression of love.

ANDREW JACKSON DAVIS says:—"Paternal love is the blossom of a spiritual civilization, the only infallible remedy for war, cruelty, and crime; the inauguration of the harmonious kingdom among men."

Why then did not Mr. Davis stand up with Lysander S. Richards and other brave spiritualists who opposed our late war? On the contrary he joined Garrison's church of renegade non-resistants to sing hallelujahs over the bloody work. Will Mr. Davis be kind enough to tell us whether States have, or have not a right, to secede from this Union; and by what authority he imbrues his hands in the blood of human beings when they happen to be his fellow-sinning countrymen? We had hoped to find the "harmonious kingdom" regarding war, usury, and marriage, an improvement on the christian system—not the old imposition under a fairer name.

Thanks for the *Workingman's Advocate* of Chicago Ill., the *Reform Journal* of Williamsport Pa., the *Saturday Evening Union* of New Haven Conn., and the *Leader* of Portland Me., regularly received. Further notices soon.

The name of the *American Workman* is changed to TRADES JOURNAL.

Correspondence.

I. G. BLANCHARD, Boston: "Is it not hard to understand how men of eminent ability and unquestionable integrity, like Horace Greeley and Charles Sumner, can be content to wear the shackles of a political organization, or dream that, in an age of misty moral vision like ours, statesmanship and devotion to the public good can have any chance for success before the country, against the prestige of one party name and the odium of another? The moral light which the world enjoys is so thin and moonshiny—intercepted by the clouds of usury, 'total depravity', and the teachings and doings of a false civilization—that the ill-informed masses cannot be marshalled upon principle, and are certain to follow cunning and unscrupulous leaders rather than philanthropic and progressive men. Such giants as I have named seem to me unseemly weak and out of place in our political organizations—Samsons shorn of their locks. Why will they not refuse associations so unworthy of them, and stand out free and strong in their own grand individuality?"

"The world would be the better for it."

"In this connection, I am constrained to express the wish that our honored friend, Mr. Phillips, who is devoting to the labor cause the eloquence and heart that effected so much in a preliminary war, would not take it for granted, because he wears the laurels of one glorious campaign, that he is prepared to step to the head of the column and lead the march of a new and greater movement, before he has made a special and thorough survey of the field and carefully inspected the soldiery. Does he know the range of their guns? Has he tested their skill? Is he sure of their loyalty—to humanity? Some of us feel certain that if he could have that familiar acquaintance with the masses of the people which one of themselves has with another, his acute mind would soon perceive that there is no hope of accomplishing a revolutionary social movement with their instrumentality; and we should cease to hear from those eloquent lips, 'Unite, and vote for your ideas', addressed to a multitude who have no just ideas on the subject, and among whom there is no more bond of union than among the sands of Sahara. Voters are presupposed to know what they want, and how to get it; but our 'workingmen'—like the rest of the people to be sure—have to be instructed in regard to what is comprehended in Labor Reform."

The 'Labor Party', therefore, is to me an absurdity. Our true work requires first, not the marshalling of the workingmen, but the agitation before the whole people of all those fundamental social questions which are of late years pressed upon public attention, as well as the momentous question of money, and other topics usually regarded as belonging to labor reform. Indeed, I believe most earnest thinkers now perceive that those matters upon which society is the most sensitive are just the ones which lie nearest the hand of the labor reformer, and must be taken up. Let 'THE WORD' go forth."

KATE STANTON, Providence, R. I. "I like your little paper exceedingly. Am talking Labor and suffrage on the 'Stump' and feel that I shall do much good."

Mrs. E. M. R. POOLE, Vermillion, O. "What right has government to sanction the servility of woman, and educate and compel every man, whether he is the best man alive, or the lowest drunken vagabond and fiend incarnate, to suppose he may justly have full possession of one woman during her natural life, thereby depriving seven eighths of all women of the power to give to the world anything but misery, disease and death?"

E. M. LEONARD, Oberlin, O. "The Oneida Community should lead in all true reform; but she stands and carps at us who are in the fight, showing little or no interest in the laws of the land instituting usury. It may be from cowardice, but if communism makes people cowards the fact condemns the system. Surely as Finney is the spiritual father of John H. Noyes, Oberlin and Oneida are alike in quite a number of abominable things—chiefly in servile deference to capital."

A. B. BROWN, Lisbon, N. H. "Though unable to see clearly all the points and short cuts in your money ideas, I am looking for daylight and think that if there is any sign of its dawning it is in this financial theory of yours."

J. FLORA TILTON, Buffalo, N. Y. "I spent two evenings with Mr. Brisbane. He is a strange man, an 'Intellectual Tiger' truly, as he terms himself. I am wiser than I was before I met him."

WM. HANSON, N. Y. City: "Josiah Warren is right when he says:—'The money taken for labor ought to secure to the holder of it as much labor as he or she gives for it.' Those are golden words. They are freighted with much wisdom."

If one half of the absolute producers of the world obtained a profit of 25 per cent on products, sold to the other half, while the second half sold at cost to the first half; the first half would, in 4 weeks time, get one week's product from the second half, for which the first would give no equivalent.

Now, since the general average of profits are about the same among all kinds of traders, when such trade each with the other, profits balance profits, so that neither party is materially injured by the transaction. But when an absolute producer buys of a trader, he is always cheated to the extent that the profit exceeds the absolute cost of the article bought. So when the money of a producer will not buy as much labor as he gave for it—he is a cheated man.

Space is limited and friends must be patient. Communications from Geo. E. Mc Niel, J. Warren, Ira Stewart, John Grable, and others in our next.

The republican state convention of Massachusetts indorsed woman's suffrage. If the party break this solemn engagement, in the legislature, next winter, we hope Lucy Stone will sue them for breach of promise and treat them thereafter as "fallen" men.

FREE TRADE.

There is a law imposed upon us by the necessities of our condition as members of human society, the law of mutual succor, the interchange of benefits and advantages, the law of God and nature commanding us to be useful to each other. It is the law of the household; it is the law of the neighborhood; it is the law of different provinces included under the same government, and well would it be for mankind if it were in an equal degree recognised as a law to be sacredly regarded by the great community of nations in their intercourse with each other. Were that law to be repealed, the social state would lose its cohesion and fall to pieces. There is not a path-way across the fields nor a high-road, nor a guide post at a turn of the way, nor a railway from city to city or from state to state, nor a sail upon the ocean, which is not an illustration of this law. It is proclaimed in the shriek of the locomotive. It is murmured in the ripple of the waters divided by the prow of the steamer. The nation by which it is disregarded, or which endeavors to obstruct it by artificial barriers against the free intercourse of its citizens with those of other countries, revolts against the order of nature and strikes at its own prosperity. WM. C. BRYANT.

Women are often prophets, their sensitive natures feeling the approach of events before men can spur the slow nag, logic forward to meet them. Lady Byron said in 1851 that it would be an object worth living for to assist in changes which would improve the relations between employers and employed.

HENRY WARD BEECHER says of the Development Theory, I regard the labors of Mr. Darwin with profound interest, believing that the world will, in time, accord him a great deal of credit. Although I am not prepared to accept all his speculations, I thank him for his deductions of fact. I do not participate a particle with those that dread the idea of man's having sprung from some lower form of existence; all that I ask is that you show me how I got clear from monkeys, and then I am quite satisfied to have had one for an ancestor fifty centuries ago. Only make the difference great enough and I am content. I had just as leave spring from a monkey as from some men I know around here.

The Labor conventions represent the latest and the strongest movement of the day. It is the giant of mist that the fishermen let out of the flask, and there is reason to fear it may not be so obliging as to go back therein, at the request of shocked or terrified modern society. *The Commonwealth.*

Some facts are "more strange than fiction", more philosophical than philosophy, more romantic than romance and more conservative than conservatism.

PRACTICAL APPLICATIONS

TO THE

ELEMENTARY PRINCIPLES

OF

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"When [Simple] Truth with Mighty Breath,
Shall, like a whirl-wind, scatter in its breeze,
The whole dark pile of human mockeries,
Then shall the reign of [Truth] 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!"

The above is the title of a work about to be published in numbers of about fifty pages each, as soon as subscriptions will justify expenses. — PRICE, 25 cents per number. No money is required till the work is ready for delivery; but orders are solicited on receipt of this Address J. WARREN, PRINCETON, MASS., 1872.

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PEACE. Since reason is sure to regenerate and utilize our baser passions, the abolition of war is only a question of time. Though to a majority of people, peace seems airy sentimentalism, it is yet the sternest and bravest aspiration of our nature, and is destined to vanquish utterly the moral cowardice, and stately stupidity which now take shelter under martial violence.

Society is a masked ball, where every one hides his real character, and reveals it by hiding. — [Emerson.]

THE AMERICAN WORKMAN,

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The AMERICAN WORKMAN fights for the Labor Reform Party, and is the friend and champion of every honest worker, of whatever trade, sex, color, or condition in life, and of whatever political or religious faith. It favors every movement calculated to make the man who lives by honest industry, and his family, more self-reliant, more intelligent, more hopeful, more temperate, and hence more independent of circumstances.

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The American people believe in one God, Property, and Interest is its prophet. One is saved or damned in proportion as he is rich or poor, and the highest seat in church is everywhere awarded to him who has the largest income without work.

When His Satanic Majesty is closely interviewed evil will probably be found to be the cold end of good, and the devil the back head of deity:—

Angela T. Heywood.