

THE WORD.

A MONTHLY JOURNAL OF REFORM.

VOL. 1.

PRINCETON, MASS., DECEMBER, 1872.

NO. 8.

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.

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. Sixtieth 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 Alexander 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 cents.

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. By C. L. James.

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.

The annual meeting of the N. E. Labor Reform League will be held, in Boston on the last of January.

INTELLIGENT MOTHERHOOD.

The re-election of Victoria C. Woodhull to the presidency of the American Spiritualist Association pledges that body to an onward movement in social reform from which many Spiritualists shrink, but in which they should count themselves happy to be fated to engage. In her closing address to the Boston Convention Mrs. Woodhull said:

I had learned with surprise and pain that, at least, some of you attended the Troy Convention for the purpose of making it the last one of the Association. I inwardly perceived the necessity of controverting this intention. To me it appeared both inexpedient and impossible that a movement capable of so much good should be remanded into oblivion. Suddenly a vision of five years past was renewed before me. I was shown that Spiritualists had met with an obstacle which they did not dare to surmount. Evade it they could not; and it was plain that to open an attack upon it would place them in exact opposition to conservative public opinion, and what is called respectability and good society. It is not to be wondered at that before it many stood appalled, not daring to face either the storm of obliquity the advocacy of its principles would assuredly bring down upon their heads, or outwardly to live the life their souls told them was the true one. I saw that vision then, and its dark shadows still linger in the horizon, clouding, I trust for a while only, the glorious possibilities of Spiritualism.

I have sorrow and pity, but no anger, for those who, having put their hands to the plow of "Human Rights," turned back from the labor when they found it meant equality in other than political directions; who thought to pick up the electoral suffrage and pin it in their scarfs as an ornamental brooch, but found it far too weighty for such a purpose: I did not make it heavier. I only proved that the real liberty of woman consisted in an exact equality of rights, privileges and duties with those exercised by man. I also asserted that, in the economy of Nature, before she had been enervated by false civilization; woman was as capable of self-sustenance as man, and that, until woman is made to be self-sustaining, she cannot be really independent. And I do not forget, if she do no other labor than to continue to be the architect of the race, that, alone, should of right entitle her to one-half the wealth of the world. In our present system, the most important function performed by any class of people is entirely ignored; and that class is in virtual slavery, its services as the fountain from which humanity is supplied with new life, and thus prevented from becoming extinct, being

utterly over-looked by our economy. In the organization of society that shall take the place of present anarchy, woman must have the recognition to which her maternal functions entitle her. For each two or three years' service she renders society by making addition to its number, she must be paid as largely as men are for the highest kind of service. In a word, every child is worth a certain sum to society, and it must pay for the service rendered in its production. And woman must be free to render this service, and must be made equal with man in rendering it; and this will adjust the scales of justice, in which she has never yet had any part whatever, man having appropriated both poles of the scales. When woman shall be permitted to assume her true position in society, it will be hers instead of man's to dispense the bounties and blessings of life.

Those who, knowing the truth about the great social questions of the day, keep their mouths closed and permit the few to be martyred, are guilty of moral murder. It is the mission of women, in the economy of nature, to bear great ideas as well as great men; and it is especially to women that this dispensation comes. Let every mother ask herself: What will my daughter think of me, when at maturity, she shall learn that her education upon the most vital subject of all—her reproductive functions—has been ignored? You must remember that the generation coming up is a thinking one, and it will hold the mothers responsible for its condition. Let me warn those who cover their faces when the social question is mentioned, and brand its advocates as vile women who seek in its advocacy to hide their own deformities, to take heed lest when their daughters, who now prattle about them, shall become the mothers of abortions upon nature, as they may, shall, instead of looking back upon their mothers and calling them sainted, call them the real prostitutes of the age, who are responsible for their misery. I have felt the sting of this condition, and it goads me on to do my duty. I have a daughter budding into womanhood. Can I, with my experiences and grief, permit her to travel the same road over which I have travelled? Can I subject her to the possibility of bearing children begotten of intemperance and debauchery, and feel I have done my duty as a mother? I tell you nay! I tell you, mothers, the time has come when you must teach your daughters never to lay themselves liable to become the mothers of children by men with physical systems debauched by drunkenness, degraded by the fruits of licentiousness or undermined by the use of tobacco. And if you fail in this duty, and they fall victims to your failure, well may they curse you, for will they not say, you knew better but were too cowardly, too much enslaved by public opinion to save them from this de-

graduation.

As I have said before, within twenty years the science of sexuality will be, as it ought to be now, one of the regular branches of education, and it will also be as common a topic for conversation as politics and religion are to-day. And furthermore, it will be wondered at that we, of this generation, could have ignored it so completely, when there is not a woman of average intelligence who does not know better than to bear children by a man whom she loathes and hates.—Banner of Light report.

The Word.

PRINCETON MASS., DECEMBER, 1872.

We print elsewhere a Petition for Free Money, leaving the residence of signers blank so that it can be presented to State Legislatures, or Congress. We shall strike off, in form suitable for signing, a sufficient number of copies for the probable demand, and will send them out free to any one, on receipt of stamp. In this issue with specie bases devotees, and restricted-paper-currency-upholders, we ask nothing but an open field, and do not intend to cease the conflict, until usury is gathered to the tomb of slavery, piracy and other abominations of the past. Capitalists who, with such pious zeal, crush out trades unions as monopolies of labor, have now a chance to show whether they act, in the spirit of the murderer who throttles his victim, or really favor the right of every one to do his best, without let or hindrance. Our issue is not so much with the thief who masters his victim single-handed, as with a stealthy speculative system which allows idlers governmental power to prey, illimitably and interminably, upon the substance of working people.

In pronouncing Beecher and his church, "husband and wife", at their late silver wedding, the officiating bard seems to have indulged not entirely in poetic license; for facts accumulate tending to show that Mr. B. is promiscuously married to an indefinite number of his fair members. If a true history of Mr. B.'s life, and that of L. C. Challis, a N. Y. broker, is "obscene literature", as a member of the N. Y. Young Men's Christian Association seems to affirm, the obscenity itself should be proceeded against, not the surgeon attempting

its cure. This question as that of libel, under charge of which Woodhull and Claflin and Col. Blood are now in Jail, is simply one of evidence. Mrs. Woodhull's articles were a clear, chaste, and direct statement of facts, as she viewed them; and a thousand times less objectionable, on the score of obscenity, than the matter which the press is continually throwing off. In arresting her on such a charge the United States government has stooped to do a mean and diabolical act, which every Federal official, from the President down, should be ashamed of. Whatever Mrs. Woodhull's views upon social reform or other questions may be, every friend of impartial liberty should now stand by her; for in her person, the freedom of the press and the freedom of the mails is struck down.

Mrs. Julia Ward Howe has joined the pack of male hounds now baying on the track of a more virtuous woman than herself. In the course of her malignant tirade she makes a side thrust at Tilton, thereby admitting to be true what she loftily assumes to be false. Julia should learn her lesson better. In attempting to cover up the questionable character of the reverend ex-President of the American Woman Suffrage Association, she shows that she does not object to sin, but to its being found out. Ah Julia, respectability covereth a multitude of sins!

CLASS MONEY LAWS.

We claim that, if money were free, its price, like that of other commodities, would be regulated by the cost of production. Below is a specimen of the class legislation by which lenders assess interest as an arbitrary tax upon borrowers, and make productive enterprise, everywhere, the victim of speculative monopoly.

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 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 of which is, for any fractional part of a dollar shall be punished by fine of twenty-five dollars."

Since money is essentially exchangeable debt, no valid reason can be given, why Bills of exchange, in land and foreign, Treasury Notes, Promissory Notes, and other paper, backed by reliable credit, should not be issued and circulated as currency among

PETITION FOR FREE MONEY.

We, the undersigned, Citizens of _____ respectfully request You, our accredited Servants, to repeal all laws (within your competency to make or repeal) which secure a monopoly of currency, for the interest and emolument of privileged parties, and enact instead a General Free Banking Law which will enable Individuals or Associations, on their own responsibility, to issue and circulate money, based on property—whether in the form of labor, merchandise, specie, credit in account, or other exchangeable values.

TRADES UNIONS are speculative efforts to hold the existing amount of practical skill for a rise; to raise wages by limiting the spread of mechanical knowledge, through arbitrary combination. As associative experiments they are educational, but chiefly through failure; for the attempt to turn the weapons of capitalists against themselves, to cast out evil by evil, will not succeed. How long workingmen can afford to fail as martyrs, they must judge for themselves; but we respectfully submit, that they cannot much longer afford to be tyrants, speculators or fools.

A reliable informant, in Boston, says she knows of a gentleman who left Plymouth church, seven years ago, because the social life of its eloquent and well-beloved Pastor was too evidently what, as now sketched by Mrs. Woodhull, the courts call "obscene literature."

PLUCKY. The Sewing Girls at Macullar Williams and Parkers' refused to accept pay for the week's work before the Boston fire. But the employers insisted on paying in full, and promised continued work to all with no loss of time.

Grants majority is almost as overwhelming as that of poor Pierce, in 1852. But in this case, as in that, the wave that lifts its puny rider high, will drop him into a low, and safe oblivion.

Challis might say of Miss Claflin in the lines of Crabbe:—

A pause ensued: and then she slowly rose,
With bitter smile predictive of my woes.

Washington and I differ. He could not tell a lie; I can, but wont.—Mark Twain.

those who are willing to receive and use them as such— though to make any medium of exchange, whether coin or paper, legal tender is a species of intrusion and fraud, that strictly free people will not enforce, or tolerate. Since the statistics of well managed banks show the cost of money to be less than one half, or one per cent, and since business men, by plugging property to secure the redemption of currency issued against it, can provide their own money at cost, we hold, that their doing so, would promote individual interests, and tend to abolish one of the greatest obstacles to human progress, usury. Those who prefer to pay the price demanded for the use of national bank notes, or specie, have a perfect right to do so; but we assert the equal right of others to do better, if they can, and think government should not only not forbid, but should encourage FREE COMPETITION in money, knowing that, as in other kinds of business, the best article, at the lowest price, will be most generally in demand, and eventually supersede all others. We are aware that existing laws against Free Banking have professedly in view the protection of the people against fraud; but under the delusive idea that we are protected by law, we are thrown off our guard, and exposed, without redress, to incessant imposture from corporations entrenched behind statutes devised by themselves. If existing legislation against fraud in the formation and fulfillment of contracts is insufficient to protect free trade in money, it can be easily made so; but the best protection we can have is that enlightened self interest which respects the individual right of all to transact their own business, at their own cost.

Seeking no special privilege but simply the abolition of an unjust monopoly which infringes upon the natural liberty of the great mass of business men, and defrauds labor universally we have put in circulation this

THE WORD.

3

ASSOCIATIVE LIFE. Americans are deceived in thinking that they have made a healthy new departure in civilization. As things now go the United States are only fifty years ahead of the misery of Europe. Brutal force of will and cunning have a freer swing in this than in any other country, and unless the masses adopt some scientific "means of salvation" their doom is sealed. Gigantic corporations and trade kings will in a very few years rule and ruin the country. Already the unused soil, and the minerals beneath it are mainly in the grasp of the avaricious few. Even from far California comes the cry that there is no chance for small farmers there.

I approach with mingled awe and reverence that enchanted, that holy ground upon which so many who are now leaders in the councils of this nation once trod with buoyant step, while their souls were full of enthusiastic anticipation of the year one of universal human perfection. It was a noble and beautiful faith that filled the minds of American Socialists during the exciting Owenite days of 1825 and the more exciting Fourierite days of 1842 to 1850. Some men now eminent may feel rather ashamed of the youthful ardor they displayed in those far days. My word to them is:

"Tis better to have loved and lost
Than never to have loved at all."

Though these fantastic attempts were mostly disastrous failures, old socialists maintain, that as a result of them, a yearning for social reconstruction has become a part of the permanent inner experience of the people. The genus that I desire to attract to the associative life is the 'financially uncombative'; those whom either modesty, shrinking dignity, conscientiousness, religious fervor, benevolence, good nature, love of solitude, love of philosophy, and science, artistic devotion to music, poetry, painting, or sculpture, or any other such hindrance, prevents from engaging heartily in the hot, brutal struggle for the dollar. As one who believes that whereas great warriors, statesmen, philosophers, and inventors have swayed multitudes of men from their chosen courses, the heavenly powers can exercise a still greater influence on the affairs of humanity; as one, in short, who believes in Providence, I am inclined to think, that the Oneida Community has been allowed such a success that the world might have a striking practical example of the feasibility of the associative life among ordinary Americans, and yet be prevented from following the example too hastily. If the Oneidans had not adopted such extraordinary notions and practices in regard to the relations of the sexes thousands would have rushed headlong into their fold. As it is the stigma keeps people away, and permits them to accumulate and print a mass of practical facts and experiences that will be very valuable to all future co-operators.—*Samuel Leavitt.*

That powerful exponent of reform, *The Banner of Light*, having lost almost everything by the Boston fire, issues an appeal for aid. It should be given, promptly and abundantly. Address Wm. White & Co., 14 Hanover street Boston.

Correspondence.

J. P. HEWINS, Sharon, Mass.: "Yes, petition Legislatures and Congress, for free money. It is just what I have been thinking about, and will call the attention of the producing classes to monetary reform, thereby inducing them to work for their own emancipation. Let the petitions set forth the cost principle and send me a few copies for which I inclose something toward expenses."

—: "The financiers have apparently, all along known the practicability of a free currency since they have carefully guarded against it by arbitrary legislation. If common people should once get into their heads an idea of the nature and extent of the swindling accomplished by privileged money they would immediately abate the nuisance. The Plutocracy of this country understand the position perfectly. They are determined, to get the control by force fraud and surprise. They know the iniquity of what they propose to do, and the iniquity of the means they intend to employ, and do employ; but they have freely accepted the immorality with their eyes open. Show them that any one of their proposed measures is iniquitous, and they will answer by explaining its chances of success. If you insist on showing the immorality of the thing, they will laugh at you. They have learned, from practical experience, that, if they are wicked enough, and barefaced enough, their acts will pass without serious question; for the common people will not believe that there are men wicked enough, and brazenfaced enough, to do the things which they actually see done before their eyes—supposing these things would prove to be right if one could only understand them. *The people absolutely refuse to believe in total depravity.* What will you do about it?"

While land-reformers, women's-rights people, trades-union people, and the like, are beating the air, the plutocrats are organizing, and putting in practice new and original outrages never before known, outrages proper to the civilization of the XIX century and without historical precedent. Meanwhile reformers of all shades fight either dead issues, or else issues not yet born, and let the plutocrats have their own way."

LOIS WAINROOKER, Battle Creek, Mich.: "The paper I propose to establish is to be called 'Our Age' not the Present Age; and believing that Spiritualism cannot move forward till the Red Sea of the social question is crossed, I shall make that a feature thereof. Yours for the New Heavens and the New Earth, where, in dwelleth righteousness, or right conditions."

OLIVIA F. SHEPARD, Foxboro, Mass.: "I am utterly opposed to war under any provocation whatever, and so will not help elect war Presidents, or acknowledge allegiance to war governments. I recognize the grandeur and importance of the Labor Reform, but am not so thoroughly baptized into its spirit, nor so familiar with its methods, as I must be, before I can work as intelligently and persuasively for it, as I should hope to do. This happens to be the case, partly I believe from an innate dread of giving thought to money, or money matters; and partly because I have been so much absorb-

ed in Suffrage, Marriage and Dress Reform, since they first claimed my attention."

Z. C. WHIPPLE, Mystic, Conn.: "Geneva is a grand triumph, and will carry the world a good step on the road to peace. When it is known that war means peril to all and safety to none, and that peace means safety to all and peril to none and is practical, no one will want war."

I. G. BLANCHARD, Boston: Next month.

H. A. ROBINSON, Foxcroft, Me.: Order filled by Mail.

JAMES HARVEY, Liverpool, Eng.: Thanks for valuable documents received.

A. B. DAVIS, Clinton, Mass.: The papers and pamphlets were received. Thanks.

Mrs. L. M. PATTERSON, Allegheny, Pa.: In our next.

— Rochester, N. Y. "The 'Word' seems to be opposed, among other things to Trades Unions: I cannot see why for I think if ever the condition of the working classes is to be improved it will have to be through their own added knowledge and combined power. As an educational force or a means of gaining eight hours, I see nothing like Trades Unions."

A trustworthy friend, in New York City, writes in regard to the Beecher-Tilton scandal. "Mr. Stanton was asked about Mrs. Stanton's card of denial. He replied that there was no denial, because it was true, and they could not deny it. This story came to me so straight that I believe it."

AN ENGLISH VIEW OF IT. The whole system of the Trade Unions is founded on the theory that wages can be raised by producing an artificial scarcity of labor. This is the object of the rules against employment of machinery, piece-work, over-time, etc.; and it is also the object of the Nine Hours' movement. The bricklayers join with the brick makers in opposing machine made bricks. The masons set their face against quarry-worked stone. A bricklayer is not allowed to set more than a specified number of bricks in a given time; bricks must not be wheeled in a barrow, and only eight or ten may be carried at a time; laborers are not to go up one ladder and come down another—that would save time, and the object is to waste it. These are a few of the rules taken at random. They vary in different districts and in different trades, but the spirit of them is always the same. It is assumed that whether the work is done quickly or slowly, cheaply or dearly, the amount of employment will always be the same, and that it is necessary to spread it thin to make it go far.—*The Boston Globe.*

"The 'Truth Teller'" is the title of a weekly reformatory paper soon to be issued by C. L. James of Alma, Wisconsin. Few writers have discussed the great Social Question with so much intelligence, and courage as has Mr. James. Readers will not fail to be interested in what he has to say, and they should be many. Terms, 75 cents annually.

The Penn. Peace Society holds its annual meeting in Philadelphia Dec. 12th.

"Constancy, in mistake, is constant folly."

OUR REDEEMED STATE.

War, while it is to a limited extent the pastime of crowned heads, as a game more exciting than the chase, it is beginning to be regarded as—well, as having some drawbacks.

Our own sins are not on so grand a scale as our fathers'; but then they are meaner, which goes a great way toward making up the difference. Men delve, lie and cheat from the cradle to the grave, and so unaccustomed are their faculties to any rational employment, that when they are deprived of their habitual occupation life becomes a burden, and they not unfrequently go and hang themselves.

Woman usually has one master, who, possessing her person and owning her children, holds absolute power over her, and not unfrequently renders her life one of absolute torment by abuses of various kinds. Careless of his own vows, he punishes a suspected breach on her part with death to the offender, and instead of being punished is usually applauded. The instinct which leads to the continuance of the race, is, or is considered to be, such a demon, for its sake, all the sweet, social intercourse of life is ruthlessly put down, and men and women confine each other to the dry husks of an association, the deep disgust and terrible hate of which not unfrequently culminate in murder. As every one suffers in this terrible state, all society is organized into an army of spies to see that there are no *happy exceptions*, and this system of despicable espionage and unwarrantable interference with the simplest rights of others is called Virtue.

The brotherhood of man is so entirely unacknowledged, that where benefits are conferred, it is done with such an air of patronage that naturally the feelings of the recipient are outraged, so that sweet gratitude is a thing unknown. So blind are reformers, that, when the bodies of men and women are not literally mangled by the lash, it is thought their work is done and it is time for them to disband.

In politics, England crushes India; France, Algiers; Spain, Cuba; Russia, Prussia and Austria have partitioned Poland, and no opportunity is lost in asserting the great principle that power is the only virtue, and weakness the only crime.

The whole world is arranged upon the great Bible principle that to him who hath shall be given, and to him who hath but little it shall be taken away, even that which he hath.

Possession of person or property is everything; abstract justice nothing.

Everywhere a venal press and a depraved pulpit, having lost that sweet and blessed privilege of defending the outraging and whipping of women, and the stealing of children in African slavery, content themselves with supporting similar institutions in our midst, while they howl their vengeance upon all the good and brave who dare to say a word in defence of the weak and suffering.—*J. Q. SANDS in Woodhull & Claflin's Weekly.*

I am not one of those who accept the situation. I accept nothing. Wait until the tide turns, and turn it will, and the day is not far distant when the sun will shine upon you a free independent and sovereign State.—*Jefferson Davis.*

ORGANIZATION. The first law of nature is organization. A man is only a grander animal than an oyster, because he is more highly organized. Townships should be social and industrial associations. If men and women live in this way there is a fair chance to break up land monopoly. There will be no desire of parents to monopolize land for their children. Then as to woman's rights. This is a great movement. But in the isolated household woman can never have her rights. The kitchen is woman's hell. If you can bring people into the associated household where one can cook for fifty, there begins to be a chance for woman's deliverance. It took railroads to stop the wickedness of stage-drivers. The old drivers were like saurians, who had to take in a great deal of carbon to stand the rack of their inclement surroundings. Again, when labor becomes as attractive as it will be, women will go into many branches without sacrificing the delicacy and beauty of her nature. As to the labor question, four profits are made on the work of the laborer—one by the boss, one by the merchant, one by the banker, and one by the landlord. The associated life will stop all this in a great degree. Then the religious question. You cannot make really pious people in isolated life. If the clergy were wise they would try to make social regulations conform to man, not man to society. So all the reforms must be preceded by a scientific organization of society. It has cost me some money and reputation to be a reformer, but I take courage when I see God Almighty taking hold of things. The long-haired men and strong-minded women have been the most useful citizens of this republic.—*Albert Brisbane.*

JOHN ORVIS says: No one reform will relieve the people. Land limitation, by itself, would result in such minute subdivision of the property as is seen in France, which brings almost as much misery as land monopoly. Scientific reconstruction of society is the great need, but all the great projects of reform must be thoroughly discussed before associative

life will be feasible. Honorable, charitable Horace Greeley, the most popular man in the country—what has he done? Thirty years ago he was an out-and-out Fourierite, but all the while he was pushing Whig politics. As to his tariff, it is only a question of being robbed, by an Emperor, or an American thief. Not John Morrissey and the wickedest man are the representatives of the "dangerous classes," but Greeley, Bryant, Stewart, and Tom Scott.

TRUTH MANY SIDED. One mistake people make is to suppose that the truth is simple. The complication of opinions in reform conventions is sufficient proof of this. There is doubtless great truth in the arguments of all reformers though they may seem to contradict each other. The graduated tax doctrine is something that may become contagious, and first teach the laboring men their real power.—*Stephen Pearl Andrews.*

Thirty-seven millions of American people live on 34 cents per day. Twenty-nine millions of Britons live on 24 cents a day, and \$15 will buy as much in England as \$30 here. Hence it is seen that we are already down to the British level. It is time, then, for radical reform. No human being can rightfully obtain an income of \$10 a day. As talents, like natural elements, are the gifts of nature to the race nothing should be charged for their use. Talents well used furnish their own reward.—*Wm. Hanson.*

Servant is a servile word, an underling. Help implies equality, or more.—*L. M. Tilton.*

Algernon T. Beaman says of an objectionable newspaper: "Someone sends it to us and we do not think enough of it to refuse to read it."

THE VOICE OF PEACE

IS THE OFFICIAL ORGAN OF
THE UNIVERSAL PEACE
UNION.

The most Radical peace principles will find expression through its columns. It advocates the settlement of all disputes whether between Individuals or Nations by peaceable means. Arbitration, *always*, instead of war.

Specimen Copies sent free to any address on receipt of stamp.

J. & Z. C. WHIPPLE Publishers
Mystic, Conn.