

THE WORD.

A MONTHLY JOURNAL OF REFORM.

VOL. 1.

PRINCETON, MASS., JANUARY, 1873.

NO. 9.

The Word,

Favors the abolition of speculative income, of woman's slavery and war government; regards a claim 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, trade-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.

E. H. Heywood, EDITOR.

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VALUE. In the future progress of the science of political economy, it is the ancient confusion overhanging this difficult theme of value, which will be the sole retarding force. The question of value is that into which every problem finally resolves itself; the appeal comes back to that tribunal, and for that tribunal no sufficient code of law has been yet matured which makes it equal to the calls upon its arbitration.—*De Quincy.*

PANTARCHISM!

By STEPHEN PEARL ANDREWS.

The outer and perispheric pole of all Social Organization is Individual Sovereignty (these several sovereignties of all individuals.) The inner and centric pole is the *Unity* of the Consociation and Consociated movement or march of any society whatsoever, great or small, ever so permanent or ever so temporary; this Unity represented by an Individual Leadership or Individuality of Lead, intelligently and voluntarily assumed on the one hand and accepted on the other. The compound resultant society lying, and filling the distance between these two poles of all scientific organization, is a Pantarchy (over the given sphere and for the given time.)

The ideal perfection is the most complete reconciliation of the drifts of tendency towards these opposite poles, and on the greatest scale, namely, for the whole world. Swedenborg says "all things are most perfect in proportion as they are most distinctly one"; that is to say, most distinct as to their parts and yet most united as a whole. Minor Pantarchies, less I mean than the chief one, wherever and whatever that may be, will, of course, exist in lower and minor spheres, down to the smallest and most temporary consociation which is ever *rightly organized*. Certainly, then, make or choose your own Pantarchy, by all means.

THE CORNER GROCERY.

By ANENATH C. MACDONALD.

"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 necessities of life at cost."

THE WORD Oct. 1872.

It is a fundamental principle of Universology, upon which Pantarchism is founded, that all living organisms grow upon the same plan, because all being and all thought or possible conception are the evolutions of the same primordial principles inherently and necessarily existing in the nature of things; consequently the Pantarchy, to become, as it is destined to become, in the future, the grand living social and governmental organism of the world, must be constituted of hundreds of different organisms which, while loyal to the principles of Pantarchism, will be centered and located at as many different places, and enlarging by mutual alliances until they shall finally unite, like the cell-structures of the human body, in one harmonious and perfect whole.

So, of course make your own Pantarchy; but, if your ideal stops at an institution such as a "corner grocery where the necessities of life can be obtained at cost", you come far short of the true notion of a real Pantarchy. That will not only embrace facilities for buying the necessities of life at cost, but will include model

homes as well, and the highest institutions of learning serving to develop all our natural abilities to the utmost, the highest style of endowments, &c. &c.; and underlying and permeating all, the thorough principle of Individual sovereignty, every one being, not only permitted but helped to maintain his individuality intact, each occupying that place or sphere which he or she is best fitted to fill, and being helped to carry out any project conducive to the good of humanity, whether it be selling groceries at cost, establishing superior schools or any other of the thousand and one schemes of more or less importance to the ushering in of the long hoped for and dreamed of millenium of our race.

LABOR FOR LABOR.

By JOSIAH WARREN.

I think the main root has not yet been laid so bare that we can strike an effectual blow at it.

This root of evil is that, (as far as I have seen) the plans proposed leave the buyer and seller to make a bargain in every transaction and that the seller can measure his price by the necessities of the receiver, and can get that price if the buyer is able to pay it. The remedy I work for is, that money when taken shall secure, by positive promise (on individual tangible responsibility) an Equivalent in Labor for the Labor that was given for the money. I look upon this as the key note to the relief and harmony we are striving for. All government control, all Banking control over the circulating or exchanging medium are monopolies that hold the lives and property of the people at their supreme disposal and use—therefore, the circulating medium must rest on *Individual responsibility* before there can be any security for justice or even public safety.

It is asked what is the matter with the Wages System? I would reply that it lacks the element **JUSTICE**: but no amount of ingenuity can ever discover what would constitute this justice so long as the common money and the common system of trade, prevail. The justice here referred to would render Equivalents in Labor for all the Labor performed.

A working man to day may receive twenty cents for each hour's work: but when he comes to spend the money, he may get twenty hours of a Woman's Labor for every one of his own or he may not get five minutes labor in return for his whole day's work! The fault is *not with employers*, but it is the inherent vice of all money ever known. The solution required is a *simple exchange of one service for another*, each priced according to its Costs. (See True Civilization, Part 1, page 40.) See also, an advertisement headed **MONEY** in another column.

RENT is a creation of value but not a creation of wealth; that is it adds nothing to the necessities and enjoyments of society.—*Ricardo.*

It is demand which binds society together.—*Aristotle.*

The Word.

PRINCETON, MASS., JANUARY, 1873.

It is thought best to defer the BOSTON LABOR REFORM CONVENTION till Sunday and Monday Feb. 23rd and 24th. Topics for discussion accumulate fast, and a lively gathering may be expected. Particulars in our next.

BEFORE ALL THINGS, EQUITY.

While we have no disposition to undervalue methods, offered by our friends, for solving the labor question, or the various systems suggested to replace the present disorder of things, we yet wish plainly to say, that what may be, by and by, is of little account, compared with what ought to be now; that theories, systems, men or gods are worthy of serious attention only as they are found in direct, aggressive, incessant conflict with the profit taking piracy which everywhere degrades and desolates human society. Since what one produces is hers or his, against the world, to appropriate what is not earned, or received as a free gift from another who did earn it, is to steal. Whoever, therefore, takes interest on money, speculates in land, accepts rent, dividends, or other forms of profit, otherwise than as cancelling his claim to ownership in the property held, or sells anything for more than cost, is a thief. Individual sovereignty communism, eight hours cooperation, anarchy pantarchy, free trade protection, greenbacks specie basis are worth considering, but will our friends tell us what they know about stealing, and on which side of the struggle to abolish theft they propose to be counted? By what authority do reformers assume to absolve sinners from moral obligation, and postpone the demands of equity? Who gave justice into the keeping of one man that he should allow humankind to run riot in wrong doing until his definitions are accepted? Labor reform, preeminently an anti-theft movement, does not consist in a style of money, or a form of organization merely. As Wm. B. Greene said, at Framingham "all theories and systems are impertinent which do not aim first to abol-

ish STEALING". The wages system is merely one form of exchange; whether it is right or wrong depends upon the principle which governs the transaction. If employers or employees, either or both, are implicated in profit taking, they are thieves, and should be denounced accordingly. Until reformers have intelligently discussed the question of property, and decided by what right they presume to call the clothes they wear, or food eaten *theirs*, we do not intend to be coaxed out upon any other path, than that which we are now pursuing.

We hope our friends in the various States will make every exertion to circulate the Petition for Free Money. If there is but one name in a town send it in, and thus commence the agitation. Since the Bible emphatically condemns Usury, clergymen should aid this movement.

Disgusted with the senseless toadyism of authors, in their attempts to smooth over the turbulent domestic affairs of his father, young Dickens, who seems to be the son of his mother, to the extent of taking her side of the family fuss which led to separation, threatens to "tell" in the pages of *All The Year Round*. If Mr. Dickens proves to have been a free lover, Parson Fulton will surely let him out

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, Due Bills, 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.

of Hell; for clergymen, as a class, are especially interested to turn state's evidence in such matters.

Mrs. Laura Cuppy Smith, in *The Investigator*, says that, with the exception of Philadelphia, Pa. Providence, R. I., and Springfield, and Worcester, Mass., Spiritualists as a class have, by their silence, practically sided with the devilish persecutors of Mrs. Woodhull, the President of their National Association. She says that the N. Y. City Society, by vote of its Trustees, requested their speaker, Thos. Gales Forster, not to visit Mrs. W. in Jail or allude to her from the rostrum, and that he obeyed! If Mr. F. is a specimen of their "settled" ministers there is much reason to fear that, as reformers except in a merely theological sense, Spiritualists are going under very fast.

If the B. B. & G. Rail Road had a good woman for superintendent our trains might be delayed less by snow storms.

The N. Y. Land Reform Association invites all Friends of Reform to meet them in Conference Jan. 13, 1873. Address J. K. Ingalls 510 Pearl St. N. Y. City. They aim "to make the Earth as free to the willing toiler as the air he breathes", which is just the point to be driving at; though we fail to see how with such a grand idea, they can concede either private, or national ownership of land to be right. But we favor their object and will gladly aid them.

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 pledging 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 impostures 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

Correspondence.

Mrs. E. M. F. DENTON, Wellesley, Mass. "The impoverishment and degradation of labor are too evident to be denied; but where is the cause, and what is it? It would seem not to be in what is termed 'wages slavery'; for wages is an acknowledgement that equity should prevail between employer and employed; an attempt to actualize the condition which justice demands".

P. A. BEAMAN, Princeton, Mass. "Labor is the dearest thing in the market, higher in price, relatively, than money even."

Mrs. L. M. PATTERSON, Alleghany, Pa. "The large force of women and girls in our cotton mills go to their work an hour earlier and stay in an hour later than most workmen, in other employments. If women are weaker than the other sex (as some men say) why should more labor at less price, be exacted of them and their vitality be taxed to fill the bottomless pockets of greedy monopolists? Is slavery abolished?"

Mrs. WOODHULL may be a martyr to the cause of social freedom, and her witnesses be bribed into silence. But in the destiny of things truth will out first or last. Ten years ago my daughter, then sixteen, from whom for fundamental reasons, I had always concealed my sentiments, said to me, 'Social freedom, in an under current, obtains everywhere; and it is nearly to the surface, for it keeps bubbling up here and there, and the day is not far distant when it will burst out like a volcano.' Is not her prophecy being fulfilled? It is not probable that the case in hand will be decided impartially, for the very men who try the case are as guilty as Beecher has been pronounced (if guilty it be). I honor Mrs. Woodhull for her bravery: may God and Angels sustain and bless her."

MADDOX of Maine: In our next.

J. Q. SANDS, N. Y. City. "Many things just now look discouraging indeed to those who hope to see justice rule on Earth. Do you not sometimes think that you will allow your paper to say more on social topics and thus, in some measure, supply the loss of W. & C's Weekly? It might be for your advantage."

Wm. HANSON, N. Y. City. "After the manner of the people I count Beecher guilty. But if he really loved Mrs. Tilton, and Mrs. T. loved him, and that love ultimate in the sexual act it was perfectly beautiful, and perfectly right. Only love sanctifies the sexual act. The marriage contract does not sanctify it, it only legalizes it. But to legalize that which is right and proper, in and of itself, is a degradation. There is that in love which is nobody's business, and when society seeks to pry into the privacy of love it commits a crime against the individual rights of humanity. Hence Mr. B. is justified in maintaining absolute silence. But he has no business to be a hypocrite; and that is where Mrs. W. has him. He must not preach against that which he practices, if it be true that he practices what is alleged."

ANGELA T. HEYWOOD, Princeton, Mass. "Men are determined to have private interview, of different degree, with women, and insist that it shall be kept a secret. They every where demand that women shall not tell. Say

(they: 'Between you and me, this is proper, or that is right, because my nature demands it, and you are a true woman (!) and will not speak of these things, since society does not admit of it (!) and my regard (!) for you, will not allow me ever to allude to it.' But the confused cry of sad victims from the wild silence of despair, and woman's demand for acquittal from clandestine relations, are heard sooner or later from all quarters, and the question asks itself: Whence a solution? Are we not morally responsible for every pleasure which it pleases our natures to accept?"

Do not these tremulous and tumultuous emotions replete alike with ecstasy and tragedy, indicate that every animated step of our goings, and our doings, should have a moral justification? What act in the dark, shall a man stoop to do, that may not bear the day light of common approval? Is it to become a Father? Why bless your soul O man! within less than a year, your own child shall awake to proclaim what has been as truly apparent since first you cradled it in its mother's womb—and wherein shall any man be ashamed to be known of his child as its Father? Know you not O man, however sacred she holds your secret, she in due time doth not acquit you in silence, for her body claims its own resources, and discovers unto the world that a Father there is, known or unknown tho' he be to that bugbear 'society'.

If man will play hide and seek with God and Devil, with good and evil, for the sake of kissing a woman, then of necessity must he be afraid, and woman a victim. There is no love under heaven, or in heaven, that can be justified privately, which one should be ashamed to have publicly known.

Whence this inclination to make society a pack-horse for our sins? Have we too long tried it on the Lord by way of 'Providence' and 'Necessity', and now through unrest lay hold upon society, hoping our method shall prove less stupid? What shall tempt a man—a father indeed—to ask or request a mother to forswear the parenthood of their new, or yet unborn babe? Is a man to be taken as grand and noble, for the sake of being proven a base hypocrite? Does your tame pack-horse society demand this? Or is it the spirited devil within, so overgrown with irresponsible hardihood, that manology has become its name?

Apply these sentiments to the Beecher-Tilton case, and tell us how far shall Mr. B. be justified in placing his children, of forsworn parenthood, about the city of Brooklyn? Do people really mean to say that if he does not preach against what he practices, he is all right? That since Mr. B. is not some poor girl whose reputation is her all, the disclosure of every act of whose life is demanded before she can be trusted, therefore he should be exempt from criticism and exposure? A young man said 'I do not think it right to pry into Mr. Beecher's private affairs, but I should like to know whether Mrs. Woodhull is a chaste woman; you know they say she lived with two husbands at once!' Those who tenderly fling the mantle of privacy over a reverend eloquent male sinner, in the same breath will ask of a woman: 'Is she good?' Why this tender regard for Mr. Beecher, when Mrs. Tilton is given over to popular damnation?"

JOSIAH WARREN, Princeton, Mass. "We cannot successfully meddle with the private affairs of other people, when all who are unavoidably involved, prefer that we should not."

The world's great want is LOVE, harmony, the union of moral agencies for the elevation of humanity. A mighty revolution is imminent. 'Gentlemen' may cry peace! peace! but there is no peace.' A. B. Davis, formerly editor of *The Crucible*.

Mrs. Woodhull is again at large, without a male keeper, lecturing on "Moral Cowardice, or Four Weeks in Ludlow St. Jail". Virtuous Boston to avoid contamination, shut its Halls against her; but we guess she can have her say upon the Platform of the Labor Reform League, if she likes.

The Boston Eight Hour League justly condemns Gen. Banks, for proposing to increase President Grant's salary to \$50,000,00. Justice is first due to the millions of workmen and women, who are oppressed and impoverished by the Profitmaking Piracy, which Grant is doing his utmost to extend and perpetuate.

Mr. Sumner's effort to erase union victories from the battle flags and army register, recalls the early service for peace, which first made him famous, and is a sensible, humane and statesmanlike move. The "narrow-minded block-heads" of the Massachusetts Legislature who undertook to censure him, furnish new reasons to despise the "Assembled (male) Wisdom" which assumes to govern us.

The Springfield Republican ought to be ashamed of its demand for the punishment of Susan B. Anthony and her associates, for exercising their natural right to vote. The "government" which assumes to arrest and try them is simply a male usurpation, having no moral or even truly legal jurisdiction in the case. F. B. Sanborn, in resisting the Slave Power which sought to arrest him, at Concord, for aiding John Brown, was not more clearly right than is Miss Anthony, in defying our bogus government at the polls.

Geo. F. Train undertook to defend the "Wayward Sisters" in his paper *The Train Ligue*. The paper was suppressed and he imprisoned, on the charge of circulating "obscene literature". He admits the obscenity but says it was taken from the Bible.

The first dose of the "respectful consideration" which Lucy Stone and other woman suffragists stooped so low to gain, from the republican party, in the late campaign, was recently administered at Washington. Republican Senator Edmunds reported against a Bill to secure the right of women to vote and hold office in the Territories. "She needs a long spoon who would sup with the devil".

RECEIVED.

KEYSER'S MONTHLY N. Y. City.
 RADICAL DISCOURSES ON RELIGIOUS SUBJECTS. By Wm. Denton. Boston, Wm. White & Co.
 LITTLE SUSIE; OR THE NEW YEAR'S GIFT. By Mrs. H. Greene Butts. Advertiser office, Hopedale, Mass.
 BISHOP BAKERLY ON MONEY: Being extracts from his celebrated QUEENIST, of such Queries as have reference to the True Principles of the Issue of Money. By James Harvey, Liverpool, Eng.
 THE JOURNAL OF SPECULATIVE PHILOSOPHY: Wm. T. HARRIS, LL.D., St. Louis, Mo.
 PEOPLES ADVERTISER. B. J. Butts, Hopedale, Mass.
 PROCLAMATION OF THE REDEMPTION OF THE SOUL as Being THE FINAL REDEMPTION OF SOCIETY: By Dr. Joseph Kornitzer, N.Y. City.

RHYMES FOR THE TIMES.

BY I. G. BLANCHARD.
THE TAX-PAYER.

"As we pay the taxes", says Cæsus, "we say
We ought to direct when a tax shall be laid;
What right have the mass to vote money away,
That out of our pocket will have to be paid.

hold—
So the mass, who have earned all the wealth that you
The people, who should make the State, and who do,
Are not only robbed—that's the word—of their gold;
But, forsooth, should be plundered of sovereignty too!

Well, perhaps they deserve it; for what shall we say
Of "law-makers" who on their statutes allow
A system of money which, earn what they may,
Makes them poorer and poorer—and they don't know how!

That the country is paying in interest each year
Something more than it earns, our statistics disclose;
That this makes his bread, rent, and everything dear,
And piles wealth in heaps, where's the toiler who knows?

Is't not time to hush up about freedom and light,
And set us at once to begin to get some,
Ere the dim light we have fades in deepest of night,
And our fine freedom flies—a magnificent "hum"?

THE CONCLUSION.

My life has been busy and anxious, but not joyless.
Whether it shall be prolonged few or more years, I am
grateful that it has endured so long, and that it has
abounded in opportunities for good not wholly unim-
proved, and in experiences of the nobler as well as the
baser impulses of human nature. I have been spared
to see the end of giant wrongs which I once deemed in-
vincible in this century, and to note the silent upspring-
ing and growth of principles and influences which I
hail as destined to root out some of the most flagrant
and pervading evils that yet remain. I realize that
each generation is destined to confront new and peculi-
ar perils, to wrestle with temptations and seductions
unknown to its predecessors; yet I trust that progress
is a general law of our being, and that the ills and
woes of the future shall be less crushing than those of
the bloody and hateful past. So, looking calmly, yet
humbly, for that close of my mortal career which can-
not be far distant, I reverently thank God for the bless-
ings vouchsafed me in the past; and with an awe that
is not fear, and a consciousness of demerit which does
not exclude hope, await the opening before my steps of
the gates of the Eternal World.

Fame is a vapor; popularity an accident; riches take
wings; the only earthly certainty is oblivion. No man
can foresee what a day may bring forth, and those who
cheer to-day will often curse to-morrow; and yet I cher-
ish the hope that the journal I projected and established
will live and flourish long after I shall have mouldered
into forgotten dust, being guided by a larger wisdom
a more unerring sagacity to discern the right, though
not by a more unflinching readiness to embrace and
defend it at whatever personal cost; and that the stone
which covers my ashes may bear to future eyes the still
intelligible inscription:—

"FOUNDER OF THE NEW YORK TRIBUNE"
Horace Greeley in "Recollections of a Busy Life".

If men are to be drafted for Pub-
lic Service why not Property?
Cha's O'Cooner says:

A representative Democracy must necessa-
rily degenerate in practice, and become at
last an intolerably mischievous domination, if
its official corps be allowed to wield, without
effectual restraint, those powers correctly de-
nominated Regal by which, from the very be-
ginning and in every clime, society almost in-
variably hitherto has been made the prey of
its rulers. Indeed, it is manifest to unpervert-
ed reason that the adoption of efficient curbs
upon official power is alone needed to render
this great continent the abode of peace and of
human happiness on a scale of surpassing mag-
nitude. Even if defensive wars be necessary

evils the power of borrowing money should
not be conceded on that account. It must be
admitted that they cannot be carried on with-
out vast outlays; but money is not more neces-
sary than men. As the generation which wages
the war must furnish the warrior, why can
it not furnish the money to feed, clothe and arm
him? It is compelled to furnish all the labor
connected with his maintenance and his belliger-
ent operations. Posterity cannot fight our
battles, nor is there any necessity that posterity
should pay the cost of them. Our young men
must do the fighting, and it is equally in the
power of our old men to do the paying. Pay
as you go is a maxim not less sound in political
economy than in private affairs. If adopted
speculation must cease to pervert the Govern-
ment, and wars could no longer lend legal sanc-
tion to cruelty and oppression.

The power to borrow money is mischievous
just in proportion as the Government is liberal
in form and as the nation is prosperous. The
very constitution of human nature precludes
any actual regulation of it. Existing indebted-
ness should indeed, be held very sacred and
to the last cent faithfully redeemed; but the
power of borrowing money on the public cred-
it, either by paper issues or otherwise, should
be absolutely annulled. Neither the Federal
Government nor any other, down to the small-
est civil division of a State, should possess it.
It is inconsistent with the perpetuity of free re-
publican institutions; it is the very life blood
of aristocratic rule, for it fetters labor as the
bond slave of capital. In modern times it
furnishes the aliment indispensable to war.
Without it that most shocking of all national
crimes and calamities would be impossible.
If, as some state, war is the normal condition
of mankind, posterity will have its own wars
to sustain; and it is therefore unreasonable to
burden posterity with a debt for the cost of
ours.

However true it may be in a certain view of
the matter that all taxes are ultimately borne
by the laboring class, they are nevertheless,
in the first instance, collected from those who
possess property, and if by the uniform usage
every dollar required for the expenses of the
Government should be at once exacted from
the tax-payer, a powerful class would be en-
listed in the duty of guarding against official
extravagance. Government mortgages upon
labor, the most safe and desirable of invest-
ments, would cease, and in their place affright-
ed capitalists could contemplate only the ap-
proaching tax gatherer. In self defence they
would then perform a public duty hitherto ne-
glected. Legislative corruption would be effec-
tively opposed under their keen scrutiny.
No man whose record was tainted could pass
the ordeal of an election. Long and patient
study has convinced me that on the practica-
bility of establishing precisely this postular
surveillance rests the last hope of our Repub-
lic.

Nations would do well
To extort their truncheons from the puny hands
Of heroes, whose infirm and baby minds
Are gratified with mischief.—Cowper

E. "Did you make all that speech to your-
self?" A. "No, it was made in me, to me."

USURY. Usury, modernly called
interest, is a subtle system
of such mighty power that
it over-rules and falsifies all human
affairs. It leads directly to extrava-
gance and profligacy on the one
hand, and to poverty and degrada-
tion on the other. Even at 1 per
cent., unrighteously giving ten thous-
and a year to any millionaire, from
the hard earnings of honest labor,
the power of the system to injure and
oppress would still be sufficient to sub-
vert moral principle, and prevent the
establishment of truth and righteous-
ness among men. Justice demands
that we no longer tolerate, or by our
silence, sanction a system of such un-
limited wickedness.—Edward Palmer

LAND LIMITATION. Working peo-
ple have it in their power to assume
whatever rights are truly theirs just
as women have; but, like women, the
majority of them side with their op-
pressors. The people generally are
satisfied that the land should not be
given as it is to railroad speculators,
but Congress ignores this fact. Out
of fourteen or fifteen hundred millions
of acres of public land all but about
four hundred millions have been given
to monopolists for nothing. I have
labored against land monopoly, since
1834, and am right glad to see the
doctrine of land limitation now gen-
erally indorsed, at least, among re-
formers.—Henry Beeny.

MONEY.

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