

The Word

VOL. 2.

PRINCETON, MASS., MAY, 1873.

NO. 1.

THE WORD,

A MONTHLY JOURNAL OF REFORM, 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 on 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 principle whereof has been paid, in the form of interest.

E. H. HEYWOOD, EDITOR. Contributors, correspondents, and those from whose works extracts may be printed 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 75 cents annually, in advance; 5 copies \$3.30; 10 copies \$6.00; 20 copies \$11.00; 50 copies \$20.00; 100 copies \$37.50. Single copies 7 cents. Address

THE WORD
PRINCETON, MASS.

THE OPPOSITION.

Great Cry and Little Wool. There was nothing in the meeting of the Labor Reform League on Sunday to distinguish it from the mass of semi-annual or quarterly meetings of "social reformers" which have been held here at intervals for the last twenty or thirty years—nothing to call for any special interest in the public in the way of interposing objections to the meeting, and nothing in the way of legal or municipal interference, which rendered inflammatory speeches or high-sounding resolutions specially in order. These meetings always call together a set of people more or less honest, and more or less sane; the talking people being in no wise in accord with one another as to evils or remedies, and the hearing people in no wise united except in the hope, rather than expectation, that by meeting in convention they may do something to stir up the public mind to the obvious inequalities in the condition of society.

This class of meetings may be the herald of important social changes, but the changes are so far distant, to all appearances, that the instinct of the public is probably right in paying little or no attention to them. In regard to the two great foundation ideas of modern society, Property and Marriage, there is no probability that any series of public meetings, at which the usefulness of either is called in question, will attract attention enough, without an extraordinary amount of advertising on the one hand, or of "suppression" on the other, to make them in any sense an epoch. The reformers will at all events have to be better united than they now appear to be, before they can alarm the "conservative," or encourage the "destructive." "If the bugs had been unanimous," said Sheridan, "they would have lifted me out of bed." But the bugs never (at least out of Paris) are unanimous.—*Boston Journal*.

ASSUMED INJURIES.

If disputing between all the opposing factions of the day, should cease, those mutual obligations that both are bound to respect would be more carefully considered and examined. I want strongly and earnestly to impress upon you the idea that domestic service is not a menial duty; with me there is no such word as "menial." In this country the arrogance of the rich is less than in other countries, and although oftentimes you feel yourselves aggrieved, you must forgive, and never give way to self-will—the bane of your present condition. I do not wish the girls to undertake anything they do not like to do, but do want you all, each and every one, to educate yourselves, no matter how hard the study may be. If

you would only persevere, and forgive your assumed injuries, striving to fit yourselves for your duties, light will come out of the darkness, and women will see and respect true womanhood.—*Julia Ward Howe to the Naughty Working girls*.

MINISTERIAL MANNERS.

Rev. Dr. A. A. Miner, a hell-fire Universalist of Boston, said, at the Religious Amendment Convention in Cooper Institute, that those who favor the opening of our Public Libraries on Sunday "are messengers from hell, and that it would be far better that New York be crowded with grog-shops, than to have the libraries opened on God's holy day!" The rule to permit no arguments against the proposed amendment was suspended by a majority vote at the request of the Rev. Mr. Tripp, a delegate, who wished to say a few words in opposition to the convention. The reverend gentleman, the moment he began to speak, was greeted with a storm of cat-calls, hisses and yells to "shut up" "put him out," etc. He persisted, but the confusion grew so great that he was finally obliged to desist. One individual cried out "shoot him." Another vote was then taken, and the permission to speak rescinded.

SOCIAL INCENDIARISM.

It is not wise for workingmen to herd together in exclusive clans, and surrender their free thought and action to the guidance of self-appointed leaders. They are citizens as well as laborers, and have a common interest in the religious, civil and political institutions of the country, and they may well look with suspicion upon those interested advisers who counsel them to cut loose from all social and civic relations and to band themselves together exclusively as workingmen. There is a form of association very different from labor leagues and trades-unions, into which laborers may enter to advantage, and that is a co-operative union, whereby the reward of labor is realized and shared by those who do the work.

But for some reason or other, the true fire-eating labor reformers whose whole labor consists in agitation, look with but little favor upon co-operative associations. They reiterate to their followers, without cessation, that the laws of property must be overturned in order that labor may obtain its rights: that no land should ever be held or sold for gain; that the man who works for hire is a slave, and that labor is entitled to its whole production. With industry, prudence, sobriety and self-culture, the laboring man of the United States can always make his way, and he needs no trades-unions or leagues to trammel his action, or direct his form of thought. He is a free citizen, and, if only determined to respect himself, his rights and interests will command the respect of others.—*Boston Globe*.

"SOCIAL INCENDIARISM."

That there is a far-spread discontent among the hired laboring-classes, no one with open eyes and ears will deny. Nor are the people soothed by the reflection that their brethren in foreign and older countries are worse off than themselves. Worse or better, is not the question. Their best is not satisfying. Nor is the complaint primarily that they are worked too many hours. Eight hours or ten; no matter which: the evil is that only a scant subsistence comes from their toil in either case. Less hours, they surmise, will in some way elevate them in the scale of being, and so open a path to better times. It is all very well for wise heads to offer salutary counsel, to speak of sober, industrious habits, of economy, and to point out that in this country all

may acquire property, and get to be, if not rich, then well to do: all very well. But the people thus addressed know that there is a monster mistake in it all. The good advice is not needed, and the promise is delusive. The majority, the overwhelming majority, of hired laborers have no future but a hand-to-mouth living. Day in and day out; year in and year out: what a little circle hems in their existence! And the more you contrive to educate this people, the worse they are off. Knowledge brings ambition, converts your palace to a dungeon.

"Yawns the pit of the Dragon,
Lit by the rays of the blast."

The worse they are off—unless they see also the ways and the means of improving their conditions.

Now what shall truly wise men and women say to this state of affairs? "Social incendiarism," is it? "Recently, here in Boston, we have had the New England Labor Reform League holding a two days session. If their discussions have not been all one could hope for, they have been instructive and full of interest to all who could overlook somewhat for the purpose of getting at the real meaning of their protest and aim. This League sets forth that the present property-system is founded in injustice. "Nothing can rightfully be held as property which is not the product of human labor." "The free use of land, as of air, is the natural and inalienable privilege of every human being." No one may "assume to hold or sell more than the improvements." "Wealth belongs to those who create it." This and much more for which I have no space. Says one of our (mis-)leading daily journals, speaking of these "radical reformers": "They reiterate without cessation that the laws of property must be overturned" (the reformers reply, "No; not overturned, but made over until they are equitable and just"); "and that labor is entitled to its whole production."

The reformers ask, "If not, who is?" I incline to think that this last is a somewhat puzzling question. And as to the land business, how is it that we regard it as proper for one to claim and occupy more than he can cultivate and really occupy? It requires only the power to keep it, to give one man the right, on this same principle by which he now holds his hundred thousand acres, to possess the world. If the air could be bottled up and stowed away in an air-house, I suppose these same lawful property men, having possession, would be willing to let it into our streets and houses at so much per foot; and had the practice descended to us an "immemorial custom," doubtless we all, as good citizens, would not only cheerfully acquiesce, but be honestly ambitious ourselves of becoming proprietors of extensive air-houses. But the question would remain all the same as to whether air-monopoly fitted well into a wise and humane civilization. And certainly there would be "professional agitators"—is it because that profession is not so lucrative as some others, that it is so much despised?—ready and abounding with "most extreme and ultra propositions." Well, good sense is good sense, get at it how you will; and so in equity. I am free to confess, however, that I am no partisan of leagues, organized efforts, and the like. But I am interested in having them well reported, that is, not mis-reported in their aim and method; for there is an earnestness and intelligence underneath all this platform agitation that has got to be respected, ere society will prosper peaceably.

Of Mrs. Woodhull it can fairly be said that she is a woman in earnest. I have heard no contrary opinions from all who listened to her; and she had the attention of some competent judges, as

your readers would agree if I should call the list. Much of the prejudice against her is itself "vulgar," and I have heard far more "obscenity" uttered about her than ever escaped from her lips. To say that she is often extravagant in speech, is to say what the majority of even very liberal people would affirm. But no one will say that she is firing shots at random out of sheer wantonness from a love of notoriety. She has a philosophy in which she believes desperately, and Garrison himself was not more determined to be heard.—*S. H. Morse in the Index*.

A contempt of work is at the root of the modern young lady, although it is seldom she goes to the root of anything. The young lady who despises every one who works, and instead of earning money herself, sponges her living out of hard-working and indulgent relatives is a disgrace to her sex. The time is coming when it will be felt that idleness is as dishonorable for women as for men, and I protest against the idea of people living for pleasure. There is an old maxim that there is no evil unless some woman is at the bottom; but it is just as true that no great good was ever yet achieved that woman did not have some share in it. It will be a great day for England when the right of every individual to do his or her best is recognized.—*Emily Faithful*.

There is no such thing as rubbing brains out of the world. How to combine brains with general matters, so that the big fish shall not eat up the little ones is the great question. We are all fishes and the world is full of scaly people.—*John Wetherbee*.

TAKING INTEREST A CRIME.

To the Editor of THE INDEX.—In the course of your leading article in THE INDEX, No. 158, you make the following statement: "Usury laws, in especial, which sometimes work great detriment to the business interests of whole communities, are in fact based upon the Bible conception that it is a crime to take interest for money loaned; although the common sense of mankind rejects the notion in fact." I sometimes think that you, in your eagerness to escape the idea that a thing is true because the Bible says so, rush into the equally absurd but opposite idea that a thing is false because the Bible teaches it.

But, be it as it may, passing over the question concerning the detriment worked by usury laws, I proceed to the more important proposition, that to take interest is a crime: which it seems to me is capable of the most logical and convincing demonstration. I lay it down as a fundamental proposition, recognized by Adam Smith and all succeeding political economists of note, that labor is the creator of all artificial wealth, and that the performers of the labor are entitled to all they create. Consequently the owning by one man of more than he creates necessitates the owning by some other man of less than he creates. Therefore any man, owning property not the product or reward of his own labor nor a gift from some person who has honestly earned it, is guilty of theft,—in most cases unconsciously so, but none the less guilty. In all exchanges, either of labor or its products, the thing given must be exactly equivalent to the thing received; in other words, cost must govern the price. Cost includes labor performed, sacrifices made, and risks incurred. Now apply this principle to the transaction of lending money. What is the cost to the lender? Evidently the labor performed in conveying and receiving back the money lent, together with (in some cases) sacrifice and risk. Clearly these are the only elements in the transaction which may

be legitimately considered. But interest as ordinarily viewed, namely, as a sum paid to the lender in return for the benefit conferred upon the borrower, is based upon the false principle that value, in distinction from cost, is the limit of price; and it is therefore extortion. This principle that "a thing is worth what it will bring," which lies at the bottom of interest, dividends, rents, and profits, is the whole cause of the present unjust and inequitable (not unequal) distribution of wealth. Make cost the limit of price, and you have taken a long step—yes, in my opinion, the final step—toward the long-sought solution of the social problem.

But you say "the common sense of mankind rejects the notion" that to take interest is a crime. So, a century since, it might have been said with equal truth that "the common sense of mankind rejects the notion" that chattel-slavery is anything but a just, wise, and beneficent institution. "The common sense of mankind," Mr. Editor, is not always to be relied upon. I am aware that this subject is somewhat foreign to those usually discussed in your columns; but, inasmuch as you introduced it by stating that you were in favor of a practice which seems to me so utterly at variance with the principle of justice, perhaps you will pardon me for indulging in this bit of criticism.

Yours for equity (which no existing religion inculcates),
BENJ. R. TUCKER.

THE WORD,
PRINCETON, MAY, 1873.

—The Third Annual Convention of the AMERICAN LABOR REFORM LEAGUE, will be held in New York City, Sunday and Monday, May 4th and 5th, day and evening, in Masonic Hall, 13th St. J. K. INGALLS, JOHN ORVIS, MRS. WOODHULL, STEPHEN PEARL ANDREWS, LAURA CUPPY SMITH, E. H. HEYWOOD, COL. HENRY BEENE, WM. HANSON, W. L. OMSBY, JOHN B. WOLFE, L. K. JOSLIN, DR. I. S. WEEKS, J. Q. SANDS, and other speakers, are expected. The League offers a Free Platform to opponents of its ideas, and welcomes them to an intelligent and attentive hearing.

The Monday forenoon session will be occupied by The American Anti-Usury Society, (its Fourth Annual Meeting) Edward Palmer, President, in the Chair. Dr. I. S. Weeks, Mr. Ingalls, Mr. Heywood, and others, will speak. Gov. Dix is requested to appear, and show why he should not be impeached and removed from office, for his strenuous efforts to raise the rates of interest.

—The New England Labor Reform League Convention will be held in Boston, Sunday and Monday, May 25th & 26th.

LAND TENURE.

"The security of possession which the toiler feels in the acres his hands have tilled, or the home his industry has reared," is precisely what we seek to emphasize and perpetuate. But the common sense of right inspires and sanctions this tenure, because, while it recognizes the priority of the producer's claim, it limits ownership to the amount of unpaid labor which he is found to have invested. This limitation is nullified, is delusive and abortive indeed, if ownership goes one hair's breadth beyond improvements; for then it invades other workers, and partnerizes us in the civilized piracy which now generally prevails. Of course "axes, hoes, grain, clothes," and the personalized dust which we call our bodies, are in the same category as land; the fact that they are, indicates the startling magnitude of the point in question. Property in land rests precisely where slave-holding rested—on its recognition by local statute laws; hence we deny its validity. While we have profound respect for the sincerity and robust intelligence which Mr. Ingalls brings to the discussion of the land question, we cannot help feeling that his concession is fatal to the success of the great reform which he, Messrs. Beeny, Keyser, Wolf and other New York friends, have given so many years to promote.

"The false rulings of our courts in regard to possession" are pernicious e-

nough, but the code under which they act is infinitely worse, is indeed the source of the falsity; for the moral sense of judges and juries would revolt against our savage property laws, did not conscienceless religion and barbarian custom, make it their "duty" to enforce them. Of course "a redistribution of existing wealth" is inevitable, and the sooner it comes the better. But whether a proprietor "will exchange his property, or use it himself, is a question which society cannot rightly decide for him"? Certainly; yet society, to discountenance invasions of individual citizens, must withdraw legal sanction from false property claims, and arraign as thieves, all who presume to own what they did not earn, or receive as a free gift from the honest owner. This is where the "owner" who declines to "exchange", who thinks free trade, freedom to steal, will be brought up, relieved of his booty, and allowed to earn his living, or starve. We go for free trade, but the pseudo political economists, who now authoritatively interpret it, have bossed the laws of nature in the interest of commercial piracy and financial despotism, long enough. The farmer and builder may claim a full equivalent for work done, but in materials they own nothing. Their natural right to hold land for improvement is forfeited the moment they presume to take more than they have given to it.

—Since THE WORD dislikes to speak of itself, we have consented to say, that, while by no means satisfied with its present appearance, it feels better in a "new print dress," and will gladly continue its visits to existing patrons, another year. But, as a renewal of the subscription is the only evidence we have that it is still welcome, friends will bear in mind that hereafter, it will stop promptly when the contract expires.

Though E. D. Linton accepted an invitation to speak at the late Boston Convention, he yet felt called to be in close communion with Parson Fulton's Baptist brethren of Tremont Temple, in their opposition to Free Speech. We have placed a high estimate upon Mr. Linton's intelligence and ability but did not know before that he is large man enough to be on two sides of an issue which has but one right side.

STICKNEY STUCK.

The following Correspondence explains itself.

Clarendon House, Boston, Mass., March 25, 1873. Hon. Mr. Stickney, Chairman of the Committee on Banks and Banking, Mass. General Court.

Sir—"I find, by the April number of THE WORD, that your committee declined to give a hearing to the petitioners for free money, on the ground that the subject is 'outside the province of the legislature.' I signed the petition as Vice-President of the N. E. Labor-Reform League; and now, in view of your treatment of the petition (granting that the statement in THE WORD is correct, which I trust is not the case) I take the liberty, as a signer of the petition, to make a few remarks, and ask a few questions. I would remark, first, that it is the object of the petitioners to create and organize an honest competition in money, to the possible detriment of the circulation of the national banks. The petition puts the petitioner, therefore, in an attitude of direct hostility to the national banks, and also arrays the personal pecuniary interest of every person pecuniarily interested in any national bank, in direct hostility to the petition. Now, I am informed that there are, on your committee, officers of national banks, and persons otherwise privately interested in such banks. I would respectfully inquire whether my information is correct. If so, I would respectfully call the attention of members of the committee to the Rule (21st, of the senate, 31st, of the house) which says: "No member shall be permitted to vote, or serve on a committee, in any question where his private right is immediately concerned, distinct from the public interest." I take it to be perfectly evident that such of the members of the committee as have a pecuniary interest in the national banks, or any one of them, have a private chartered right (perhaps not adverse to, or exclusive of, but certainly) "distinct from, the public interest," the words of the rule are, "distinct from." I would respectfully state, furthermore, that the petition asks either for the repeal, modification, or enactment of any law by the congress of the United States, or by any legislative body other than the General Court of Massachusetts, nor for the enactment of any law by the General Court of Massachusetts, but simply and solely, for the absolute and immediate repeal of sections 18, 19 and 20, of chapter 162, of the general statutes of the Commonwealth; and also the repeal of such other provisions of the general statutes as may be similar to those here mentioned, if any such there be. It is presumed, by your petitioners, that the subject is not altogether outside the province of the legislature, since the existence on the statute-books of these laws which they ask to have repealed, may be taken as evidence that the legislature has, heretofore, regarded the subject as within its province.

I would most respectfully request you to cause a recall of the petitioners, and a recommitment of the matter to your committee, in case the members of your committee are not interested adversely to it; or, at all events, the commitment of it to an impartial committee. If, in your opinion, your duty lies in a direction other than the one here indicated, you would confer a favor by mentioning the fact to E. H. Heywood, secretary of the N. E. Labor-Reform League, whose post-office address is Princeton, Mass., in order that Mr. Heywood may take independent measures to bring the whole subject once again before the General Court.

I have the honor, Sir, to remain,
Most Respectfully,
Your Obedient Servant
Wm. B. Greene."

BENJ. R. TUCKER, wrote, Mar. 28, as follows; Mr. Heywood:—

"I have been looking up a few facts in regard to the Committee on Banks and Banking. Under the 21st rule of the Senate, and the 32nd of the House, no member has a right to vote, or serve on a committee, on any matter, in which he has a private interest apart from the public good. The Committee on Banks and Banking, is composed of the following persons, viz.—Senate—Chas. P. Stickney of Fall River, Newell Giles of Rockport.—House—Robert Conch of Newburyport, Chas. J. Holmes of Fall River, in behalf of the Woburn, Alonzo H. Evans of Everett, Chas. A. Gleason, New Braintree.

Chas. P. Stickney is President of the Massachusetts Nat. Bank of Fall River, Chas. J. Holmes is Cashier of the second Nat. Bank of Fall River, and John Cummings is President of the Shawmut Nat. Bank of Boston. Thus there are three members on that committee, who ought not to be there, according to the rule. The other members are probably stockholders in some bank, although I do not know anything about it. I think that we have got them on the hip."

The following Petition was subsequently sent in:—

"To the Honorable the Senate and the House of Representatives of Massachusetts in General Court assembled:—

"We the undersigned, representing the New England Labor-Reform League, respectfully state that a petition was submitted to the General Court, towards the beginning of the present session, in behalf of the New-England Labor-Reform League, praying for a repeal of laws now on the statute-book (General Statutes, ch. 162, sects. 18, 19 and 20) which have outlived their usefulness, and now work to trammel the legitimate circulation of business-paper, and to secure a monopoly of the circulating medium in the interest of privilege.

"The petition was presented to the House by Mr. Fitzgerald of Boston, and was referred to the Joint Committee on Banks and Banking. We are informed that the chairman of that committee is the president of a national bank, having, as such, a private interest hostile to the prayer of the petitioners. We are also informed that another of the members of the committee is president of another bank, and that another member is cashier of a bank: how many members are directors or stockholders of banks, we know not. The committee—without giving the petitioners a hearing, although one had been asked for—made a report to the Senate, granting the petitioners leave to withdraw; which report was accepted by the Senate.

"We therefore, in view of these facts (if they are facts), respectfully request your honorable body to reconsider the vote granting the petitioners leave to withdraw,—in the case that the report made to the Senate has been accepted by the House; or, in the case that the petition is still in the possession of the House, we respectfully request that it may be referred to an impartial committee. We respectfully request, in any event, that your petitioners may have a fair hearing before some committee of your honorable body, before their petition is definitely rejected.

Witness our hands, Mass. April 6, 1873.
(Signed) JOHN ORVIS,
President N. E. Labor-Reform League.
(Signed) W. B. GREENE,
Vice-President N. E. Labor-Reform League.
(Signed) W. B. WRIGHT,
(Signed) E. H. HEYWOOD,
Secretaries N. E. Labor-Reform League.

"I presented this paper to Mr. J. E. Fitzgerald of Boston, and requested him to present it to the House. He declined doing so, for the following reasons: 1st, That it was too late; 2nd, That it contained a fling against certain members of the Legislature; and 3d, That it would be a great deal of trouble to obtain a reconsideration of the vote, inasmuch as it required a four-fifths vote.

(Signed) "BENJ. R. TUCKER,
Treasurer N. E. Labor-Reform League."

The above extraordinary proceeding is startling evidence of the truth of the charge which the Labor Reform League has made for years: That the leaders of both political parties are fully determined to hold the welfare of the people entirely secondary to their own private emolument. But while it reveals the duplicity and treachery of "our public servants," it will open the eyes of business men to the nature and extent of their vassalage to the national banks, and stamp deeper than ever the widespread conviction of laboring people that they are advisedly made victims of the plundering instincts of the speculative classes.

The action of the Banking Committee is quite in keeping with the character of

a Legislature which is studiously silent upon the Credit Mobilier frauds, the "salary steal" and other scandalous proceedings at Washington. We had hoped better things of Mr. Fitzgerald; young, talented, and resident among laboring people, he has lost an opportunity to serve essential right, quite equal to that by which John A. Andrew first won a state and national reputation—his defence of the Personal Liberty Bill. It is said that "the wickedest man in Congress was the one who shed the most light on the rest." Mr. Fitzgerald evidently thinks so, for were he as bright, honest and democratic, as working people have mistaken him to be, he would know that not to attack and expose his fellow members of the Legislature when so clearly wrong, as in this case, compels intelligent observers to conclude that he also takes stock in their sins of omission and commission.

The State Central Committee of the Mass'tts. Labor Reform Party have called a mass Convention to meet in Codman Hall, Boston, Thursday, May 29th., day and evening, "to consider the question of nominations for State and other offices" and transact such other business as may properly come before it." They have established Head Quarters at 144 Hanover St. Boston, at considerable expense, and will make good use of all the money friends can send them. Address E. M. Chamberlin, Chairman, or Charles T. Crane, Secretary, Boston.

Whether this convention is called to take a decisive step towards independent political action, or to arrange terms by which the labor vote may again be sold to Gen. Butler, or some other unscrupulous jockey, is not yet apparent. The gullibility of political labor reformers is illimitable. It is surprising on what a faint hope of getting a small price for themselves, they will follow the fortunes of partisan enemies, and still more surprising that so many of them are base enough to stoop so low as to take a bribe, provided they could get it. Whatever may have been the friendliness of Gen. Butler to labor in the past, his advocacy of the "salary steal" and Credit Mobilier frauds, not to mention his unreserved endorsement of the worst features of Grants administration, of all the crimes, indeed, which make the republican party infamous, renders it impossible for honest, intelligent voters, in either party, to give him any further support whatever.

To have earned the curses of the Daily Advertiser is creditable to the Mass'tts. Labor Bureau; but in protesting against its abolition we do not wish to be understood as indorsing its present management. Messrs Mc. Niel and Oliver have done their best no doubt; but that best falls far short of what the magnitude and gravity of the question demand. An Eight Hour strait jacket is not the final goal which our people desire to be lodged in.

In The Index quarrel, the late Editor is clearly right. Abbot is The Index as completely as ever Garrison was The Liberator. We are glad to learn that a majority of the stockholders, think so, and will, in their coming meeting, emphatically rebuke the mercenary ambition of Butts & Co. by reinstating Mr. Abbot as commander-in-chief of his own ship.

They are trying Train for insanity; but they, (the Bible Society, the Church, Christianity, and insane Public Opinion) are on trial before THE EAGAN JESUS, TRAIN, and sure to be convicted. "Whom the Gods destroy they first make mad;" the Orthodox God has got himself mad over this "obscenity" matter, and is doomed to perish in his own Hell.

Mr. Wolf is informed that Jay Cooke & Co.'s Check will buy him a dinner, in New Orleans, or London. Negotiable debt, good business paper, circulates more widely than governmental "shin plasters," or gold even, and needs only an open field to banish every kind of monopoly currency, and abolish interest altogether.

Large cities are large sores on the body politic.—Jefferson.

CHEEK.

Henry Ward Beecher says that a poor man with plenty of "cheek" will get along better than a modest man with \$50,000.

Beecher has both money and "cheek," but weak things confound the mighty, and things that are not bring to nought things which are.

Careless seems the great Avenger; History's pages but record One death-grapple in the darkness Twixt old systems and The Word; Right for ever on the scaffold, Wrong forever on the throne,— Yet that scaffold sways the Future, And, behind the dim Unknown, Standeth Truin within the shadow, Keeping Watch above her own."

Readers must not be shocked at what seems to be the profanity of some of our correspondents. They are really very religious men but their piety comes out in that way. Good swearing is better than bad praying. Used idly, oaths are unprofitable; but the swear not less than the prayer of a righteous man availeth much.

Fellow workers, are we going to allow the minority (in the shape of capitalists) to rule? They wish our lives to be, in the future, what they have been in the past, nothing but a round of sleep and work; we must not strike, no matter how we are oppressed; if we do we are condemned by those who have grown rich by our labor. Is it not time that labor was respected, instead of being looked upon as degrading, as it is by the so-called higher order of society? We can carry any reasonable reform we wish, and we know from past experience that if we want anything done, we must do it ourselves.—F. G. Minshall in The (N. Y.) Worker.

The many residents of New York, Boston, Providence and Philadelphia who have frequented Princeton, as a summer resort, need no urging to come again. Others will see, by our advertising columns, that the proprietors of public houses will be at their service also. In addition to those mentioned, the Mountain House, the Pine Hill House, the New England House, Mount Pleasant, the Forest House, the residences of J. M. Eveleth, Dea. N. S. Howard, A. J. Brooks, Wilkes Roper, and of others, will probably be opened at the usual time. The rapidly increasing business of the Wachusett House has decided its proprietors, P. A. Beaman & Son, to double the size of their already large Dining Hall.

CANNASSING AGENTS who wish to earn money, and also serve their time and kind, are requested to write us for terms. We pay liberal Cash commissions, have a good variety of publications to select from, and can furnish work to agents, in every city and town of the States; and also in Canada and England. Girls and Women, Boys and Men, can win needed funds, and quicken people to regenerate thought, by aiding us in spreading reformatory ideas. Working Girls, tired of housework, shop and factory life, will find this a healthful and remunerative avocation. Address Co-operative Publishing Co. Princeton, Mass.

I. G. Blanchard & Son, Printers, have moved to 144 Hanover St. where they will execute orders for all kinds of work in the best style.

H. C. Bartlett, Royalston, Mass., wishes us to say that he has prepared a large number of specimen packages each containing THREE COPIES of his valuable paper, THE UNITED STATES, and will send one of them FREE to any one sending address and stamp for postage. Send for one.

THE UNITED STATES is the title of a smart young weekly published at Royalston, Mass. by H. C. Bartlett. It has a wide circulation and extensive advertising patronage. Terms \$1.00 a year. The Village Luminary of Yardleyville Pa., much enlarged and improved, as SMIVELY'S LUMINARY now sheds more attractive light than ever. It is intelligent, witty, and very wise for one of its age. Terms \$1.00 annually. Mrs. Waisbrooker's paper, OUR AGE, is announced for May 1st. A. J. Davis & Co. have a Progressive Publishing House 24 E. 4th St. N. Y. City. The Boston Eight Hour League convenes Wednesday, May 28th.

Correspondence.

J. K. SCAGGINS, N. Y. City: "In your 'thought condenser' The Word, No. 10, you justly contend that 'land, like air and sunlight is a natural resource': but you stop entirely too short. The metals, minerals, gases, and all the elements, of which our clothes, and even our bodies are made are equally so; and in dying, as you say, man returns to earth the dust nature lent him for his brief sojourn here." But you neglect to draw the inference from these premises: that therefore, the man has no right of control over his own body. If there is any dilemma here, it is yours, not mine. My position is, that since labor and labor alone gives any right of property in anything, that land which my labor has transformed is as veritably from the native ore, is yours. If you deny all recognition of property in axes, hoes, grain, clothes, and even in the flesh and bones and nerves of your own body—that is one thing—but until you do this, your disclaimer against the abstract validity of property in land, is without point or force.

We have no monopoly of the air or sunlight, because they are agents too subtle to be reached by legislation; but they are made property, whenever one of us breathes or suns himself. When a man compresses air in a cylinder and uses it to work an engine, or even to blow a fire, he has property in it, which makes it his, as against the claim of all others who have not performed any such labor. In taking your photograph, the artist has made property of sunlight. If he exchanges this property with another, he is morally bound to be sure to do it at the labor cost; but whether he will exchange, or use it himself, is a question which society cannot rightly decide for him. It is precisely so with land: the man who has expended labor upon it, is its owner, until he has exchanged it (equitably, of course,) for some other form of service. But only under a necessitous exigency can society say to him he must exchange it against his will. What then does your exchange, or of property in the improvements, differ from my property in the land itself? And is not the material of which those improvements, consist a natural resource? Do you not raise a distinction in terms, when there is no difference in the things? Do you not a monopoly of the improvements, work the same injustice and inequality, as is now wrought by a monopoly of the land? If these improvements were sold at labor cost, without a first redistribution of existing wealth, and a reform in our civil code, in regard to possession, it would only accelerate the monopoly, so that a few men of wealth would soon own all the improvements, and thus virtually all the land. Since they would be under no necessity of exchanging these improvements, what can hinder their holding under your plan as well as under the present, to any extent they pleased?

Just here comes the gist of the whole question. Man has naturally a right of access to land, to air, and sunlight, and to all the material and living forces of nature, and to make property of them, to the extent of his personal control. Through pernicious customs and infamous laws, classes have sought to extend their control, beyond its natural limit, in order to avail themselves of the labors of their worthier but less cunning fellows. The air and sunlight, as I have already said, were too subtle for their purpose. The body of the laborer, was for ages regarded as proper game; but in outgrowing chattel slavery, other agents were found equally potent to prolong his bondage. Constructive possession which assumes to be what was another or a hundred others actually are, and thus creates a class of landlords and tenants, while we abolish the ornamental titles, is the great overshadowing lie, which disgraces our nineteenth century christianity, and our new-world republicanism. In nature no one can control a large extent of land; even if he were alone on the continent. Society processes, and division of labor arises, his extent of control over the land constantly decreases; so that you will find thousands of persons, in cities, particularly, who have no idea that land is necessary to existence.

No evil arises, or can possibly arise, from the security of possession which the toiler feels in the acres his hands have tilled, or the home his industry has reared. It is the false rulings of our courts in regard to possession, rather than any peculiarity of the subject which makes a law of limitation necessary in regard to the land, more than to light and air. It is only because a police or military establishment has not been yet found capable of controlling these subtler agencies, and of materials that they are not monopolized, and not at all because they are a natural resource. It is this interference we need abolished. If Mr. Astor, who owns 2,700 houses in this city, were required to be in the occupation of each one in order to maintain possession, there would come a sudden end to his extensive monopoly. But through the agency of our courts, backed by a public sentiment, not yet emancipated from this barbarism, sheriffs, police, and ultimately our whole civil and military force, stand watch over the false claim, and enforce its maintenance. That is really what wants reforming."

WM. B. GREENE, Boston: "You say, in the March 'WORD': 'If Mrs. Woodhull's exposure of Mr. Beecher is false, let him silence her by suing the fact: if it is true, she is a public benefactor for ever.' I think you can't maintain that position. Mr. Beecher has a right to decide how he will employ his own time. His time is his. If your doctrine is true no man has any control over his own avocations; for the first numskull, or booby, or intriguer, or malicious person, that comes along, may say, for instance, that Agassiz stole a sheep. Forthwith accord-

ing to your doctrine, Agassiz must give up his scientific investigations, and the tranquility of mind necessary to scientific investigation, in order that he may turn his whole energy to the defence of his private character. As a doctor, if it is to be maintained at so great expense, as it is not worth having: if your rule is to hold, it is better that a man should be under the ban of the community, and enjoy his liberty, than that he should be in high repute, and be a slave. Mr. Agassiz would say, probably 'The affirmation that the bar of public opinion, and not of any outraged upon my right to live an individual life. If I answer to the charge, I acknowledge the authority of the prosecutor, and the jurisdiction of the mob-court, moreover; by putting myself on my defence, I become an accomplice in the wrong done me. The attack made upon me is wrong done by my natural right. I stand on my right; to not be mocked in my private character. I have a right to not defend myself, and I refuse to defend myself!'

The doctrine maintained (I hope inadvertently) in your two sentences, is the quintessence of supercilious inquisition and tyranny. It would put every man, if enforced, who amounts to something, in the power of every booby among persons who think as she thinks, until she was gradually becoming powerless; and that Mr. Chellis had her turned out of her hotel, so that she was obliged to sleep on the floor of her printing office, to the detriment of her health. I don't know whether she tells the truth, or not; but let us grant that her story, so far, is true. She was like a rat in a corner, with no resource but that of springing at the throat of her assailant. She was the persecuted party, and what she did was in self defence. Your doctrine goes to justify, not Mrs. Woodhull who (according to her own account) acted in self defence; but Beecher and Chellis who (if we may believe Mrs. Woodhull) were wantonly destroying her by wantonly maligning her character among her natural allies. I know nothing of the merits of Mrs. Woodhull's case, but doubt not that the courts, (as in the mob-opinion of the public, which is almost always wrong,) will ultimately give her her justice. As for you, you are on the wrong side, and the advocates of petty tyranny and oppression, to the detriment of individual liberty and of natural right; and I doubt not that, on due reflection, you will revise your opinions. I confess, I read your sentences with indignation; and I think I had a right to be indignant.

JOHN B. WOLFF, N. Y. City, criticizes the Resolutions of E. H. H. in WORD No. 12 as follows: "Res 1. & 2. All natural elements, including land, are common property. Improvements carry property right. You may concede improvements, but not land, without violating the major proposition. Res 3. A worse deprivation than that which withholds equivalents, is that which gets property by inflicting injury. Res 5. The vices of cities are not mainly due to the aggregation of labor and of women; but to the aggregation of large bodies of people, without diversified and certain employment, and fair wages, and dependent wholly on commerce; or commerce and manufactures combined."

FREE MONEY—Either the advocates of Free Money do not tell what they mean, or it is the most absurd theory ever attempted by human folly on human credulity. The assumption that money can be made on its cost, the same as any commodity, is founded on total ignorance of the nature and uses of money. The theory would give us \$1,000 or \$10,000 at the same cost as \$1.00. 1,000 bushels of wheat the same as one bushel. Money is not value—only represents value, and should have universality in its own country—absolute equity in the guarantee of redemption, sufficiency to meet ordinary demands, and a reserve for public and private dues. Free money cannot have these qualities, and requires, or would introduce, a multitude of kinds, and nearly all local. All experience proves that money cannot be trusted to corporations or individuals; that all money with varying values, necessitates brokers, and other evils. Will some advocate of Free Money explain how public dues can be paid with it, and how I could on the Free Money of Glasgow, or Orvis, buy a dinner in New Orleans?

I admire the zeal and honesty of reformers, but don't their judgment. Politicians are d—d rascals—reformers are d—d fools—sensible people are d—d SCARCE, and honest people are not yet."

J. F. BRAY, Pontiac, Mich: "I have read THE WORD, and accept its gospel, in relation to labor and capital. But how do you propose to effect these changes? They must come through legislation or revolution. If through legislation, the labor must become its own legislator, for capital will not voluntarily enfranchise itself. My leisure moments through life have been devoted to an examination of social wrongs, and the various remedies proposed. Many of these latter were good, but impracticable. The masses were too undeveloped for some, and too poor for others. More than thirty-five years since, I adopted substantially the following platform, which seems broad enough for all reformers to stand upon:

1. Formation of a great political party, composed of the agricultural, mechanical, trading and laboring classes, who are robbed by the present social and governmental usages. 2. Control

of the general and state governments by this organization. 3. Gradual organization of all forms of industry into co-operative associations, composed of present employers and employees. 4. These associations to be set to work through the aid of federal currency, lent to them without interest, and to be legal tender for everything. Such currency to be legal exclusively to these associations, and all other currency to be recalled. 5. These associations to buy, sell, manufacture and transport commodities, and to take the place of individuals. 6. Money wages to be paid as now, higher or lower according to value of services, but in the lowest amount being ample sufficient for a comfortable subsistence. 7. What is called increase, or profit, now allowed to individuals, to be modified into a percentage, added to the cost of all commodities; such percentage to be uniform in every association, and to constitute a general fund for payment of indebtedness, for fixed capital, or estates purchased; for state and federal taxation; for improvement of dwellings and surroundings; for educational and other purposes. 8. Abolition of all custom houses, and duties; all taxation, federal or state, to be applied and collected on real and personal estate. Judging from past failures, you may doubt the possibility of forming such a party. We look at a dead and inert society, and say it is not possible to infuse life into this mass. But, when the times are ripe, changes come suddenly, and burst through all barriers, as our Revolution came, and as our late war came. Abstract truths embodied in platforms are of no use unless we can devise means to carry them out. But this era of discussion will soon give place to one of action, and then away go political parties, party platforms, vested interests, divine rights, and other flimsy barriers, created to keep the common herd from the Lords anointed. May this Revolution of thought soon come."

H. W. STEVENS, Cambridge, Mass.: "I am struck with the simplicity and truth of the cost principle; but people are incredulous, saying it is beautiful theoretically, but worth nothing practically. They ask 'How will you run the post office, the railroads, fix rents, interests, dividends, &c.?' If I begin to explain they laugh and say I am lunatic. Thank God! I have found at last one sensible woman who admires, and appreciates the beauties of the Cost System. Although I can't shake hands with Tucker on a Free Love question, I am in favor of the abolition of the Marriage Law, and am a little radical on other points."

ELIZA HEWES, Boston, Mass.: "To the Labor League, an earnest body of workers for the uplifting of humanity, most unreservedly accord rights, and their generous and well planned method of bringing that persecuted, but I think God appointed woman, Victoria Woodhull, to public hearing in Boston, after the suppression of her speech by the stupidity, ignorance and bigotry, of municipal authority."

LEMUEL PARMLEY, Hammond, La. sends the year price of THE WORD and says: "If it advances the interests of the laboring man generally I shall try and get subscribers for it here; but if only the interest of the mechanic, why then it is another thing. If the mechanic wishes to be by time, let him work by the hour and make his own bargains—not be asking Congress to make them for him."

WM. B. WRIGHT, Boston, Mass.: "You will ever find me a friend to the laborer in the field, mine, or shop; to the drudge of a wife in her roasting kitchen, and her unwilling bond. Freedom now and forever, not in one thing alone, not hitching to this post or that, but onward to the base!"

EDW. M. MAC GRAW, Plymouth, Wis.: "I am not sufficiently developed, in reformatory matters, to be at all interested in several of the reforms taken into your charge. In truth I am so far back on the track you are following, that the advocacy of free love, from my stand point, is absolutely unpleasing; and I would not wish to receive a paper which makes that reform one of it's specialties."

NANCY E. FARLEY, Elmhurst, Ill. inclosing the yearly subscription price for three copies of THE WORD, says: "We liberate paper that will say a good word for Mrs. Woodhull & Co. be independent and all will be right."

MRS. J. H. BROOKS, Fort Dodge, Iowa: "Liking the moral and liberality of extracts from 'THE WORD' I have seen in various papers I inclose one year's subscription. 'Give me liberty or give me death' is my motto."

Geo. E. Harris, London, Eng.: "I shall sow the seeds of 'THE WORD' here. All things of any lasting value are of slow growth—ideas not excepted."

Wilkes Davis, Princeton, Mass.: "I say, Morse, you better tunnel the Mountain, put on a French Roof and make a boarding house of it."

Chas. E. Tenney, Princeton, Mass.: "We are to have (April 10th.) a foot of snow yet." Dea. J. B. Fay; "I would not insist on that."

WM. BROWN, Montreal, C. E.: Cash received. Papers, with the address requested, sent by return mail."

Geo. Ash, Oakland, Mass.: "Many things in this little world are not right."

Mrs. O. F. SHEPARD: "I positively decline any controversy with you. The next number of 'THE WORD' will place me right with its readers."

JOSIAH WARREN.

—Col. Greene's welcome criticism touches upon a large subject which we have asked leave of time and space to discuss in our next.

To B. R. T.

O youth with blood as noble, free,
As e'er did course in kingly veins,
With high resolve so earnest fixed,
With mind and heart attuned!

No pillar threatens thee or thine,
While to thy soul thou lend'st the sway,
While loyal thought to deeds conspire,
While thou remain'st in love's enthrall!

Oh love that shrines a Universe!
What trustful charity it lends,
What wise forbearing with the race,
Thy pure ideal blazoned still!

TRUE CIVILIZATION.

"He spoke, and words as soft as rain,
Brought the Age of Gold again.
His action won such reverence sweet,
As hid all measure of the feat."

JOSIAH WARREN has been in Boston and vicinity for a few weeks, and I will not wait until he is dead to write the appreciative words that are on many lips. Mr. Warren has held a number of conversations with select companies and attended several public meetings. It has been my good fortune to be present at most of these gatherings. To say they have been successful is only to make the most moderate of statements. I have witnessed a degree of enthusiasm, and that from all classes of people,—enthusiasm deep and quiet,—that betokens results quite sufficient to make the discoverer of the "Cost system", if not proud, then, elated and happy. For when we consider that he has set for his new principle no less a task than the complete reconstruction of the business-morals of the entire civilized world, to make any, even the least impression, among representative people of all classes, might be regarded as a positive gain, and incentive to further exertions. Mr. Warren has done more. His audiences have been composed of rich and poor, of men and women of culture, and of no-culture, save what mother-wit may have added to itself under adverse circumstances: and from all he has won respect for himself, and a hearty interest in his system of equitable commerce.

I do not mean to say that he has made converts intellectually speaking by the thousands, or hundreds, or tens. But when people say, "It would be charming, if such ideas would only work the heart, at least, is converted, and if that is the first desirable change in the spread of Orthodox religion, why not in this most new and natural religion? When people once feel that a thing is desirable it is next to impossible for them to stop thinking about it. Once inoculated with the idea that things are worth what they cost, and in a thousand ways the idea fits into daily experience, and justifies itself. And so the seed planted by Mr. Warren in an evening's conversation carries with it its own vital, energizing power, bringing forth fruit in good season.

I can compare Mr. Warren with no other man I have ever met. "Simple as a child, wise as the Gods." He reverses Socrates's method. Instead of asking, he answers questions. And his replies are full of pith and scope. It is amusing often to see into what our zealous defenders of the present system of profits will launch their questions, thinking that now the old man is overwhelmed. A quick reply, "soft as rain" and they subside to brood over the situation. Old Socrates himself I think would retreat from such a contest, and speeding home to his Xantippe, confess that for once he had been completely floored. And yet, he would have to return, for Mr. Warren makes no enemies.

A reverend gentleman from Central New York, attending one of his conversations, became so greatly interested that he is planning to have Mr. Warren make a trip that way the coming summer. I am sure if it was generally understood that Mr. Warren was at liberty and willing to respond in person to their invitations, many liberal people nearer home, would arrange for him to visit them.

SIDNEY H. MORSE.

Mr. Warren's theoretical exposition of his ideas, in parlor-lectures, is unique and masterly, well calculated to awaken thought, and promote healthful agitation. He holds himself in readiness to go in any direction, at the call of friends who

at least, will guarantee his expenses. We hope he will have many invitations:—
Ed. Word.

LIBERTINISM.

To Josiah Warren: Knowing that you dislike criticism, I do not wish to trouble you; but for those who recognize the legitimacy of no government outside of the individual, criticism is the natural corrective of injustice. Since you have publicly assumed the position of "Counselor in Equity", I feel compelled to state why you seem to me to have been false to its high trusts. In the tragedy in which Victoria C. Woodhull is the exponent of social truth, and Henry Ward Beecher of skulking falsity, you give him your warmest approval, and have "respectful pity" for her. The case stands thus:

Mrs. Woodhull, finding herself a victim of the pernicious system which binds a man and woman for life—the sanctity of her person violated by the embrace of a dissolute husband—her first hopes of motherhood wrecked by the birth of an idiotic son—forsaken in the perils of child-bed—her little one dying by her side, while its father revels in his cups, and the society of wanton women,—resolves to put an end to the lie which stamps her relation with the sacred seal of a union which can only exist between loyally wedded hearts. Legally divorced, and afterward, lovingly united to "the one whom her heart and her reason chose"—seeing the wrongs to which her woman is everywhere subjected, and the fearful crime and suffering growing out of marriages where there is no love—consecrates herself to the work of social redemption, with a devotion hardly paralleled in history.

Since those relations on which the continuance of the race depends, and through which we must look for the best methods of its improvement, are the most important which can be sustained, she saw that in no others should mistakes be so scrupulously avoided, or so conscientiously rectified; and proclaimed the right and duty of all to establish or annul them in accordance with their own convictions, without consent of judge, jury, or priest. Her announcement of this truth startled both the masses whose lascivious sway was threatened, and his legal slave who ignorantly feared that a struggle for liberty would only increase the horrors of her captivity. In the tumult of misunderstanding and persecution which followed, our heroine turned with gratefulness to all who espoused the cause of freedom. Mr. Beecher came repeatedly to her to express his conviction of the truth of her position, and to reassure her in the struggle. But this man, as is intimated to some extent in my paper before the largest audience in the country, refused to be publicly known as a believer in the principles he privately endorsed, and carried into practice. When she had summoned him before a public tribunal by a published statement of well-authenticated facts in his life—when the court, the church and the brother, combined to destroy her—she sat, feasted and tripped, among his friends, acquiescing in, if not secretly inspiring, the remorseless persecution which assailed her.

In this aggravated case of treachery and desertion, you, Mr. Warren, "rejoice, and congratulate" Mr. Beecher that he has "taken the only true course for him to pursue." You say "the public has no right to demand information concerning sexual intimacy of parties, but ought to hold it as a strictly private affair". When I regularly upon such privacy on the woman's part, by making motherhood the frequent and most important result of the intimacy, you tell me that, "that is her misfortune." In this atrocious statement you insult the finest instincts of woman, and deny a simple principle of justice which holds every partner equally responsible for the results of a mutual transaction.

If an act is morally justifiable, it needs no concealment: if it cannot be so justified, the sooner it is exposed the better. A better feeling than idle curiosity prompts our interest in the domestic affairs of intelligent people, and especially of teachers, we feel the pressure of great wrongs of the false conditions surrounding us,—the grave question what is right in these things, presses for an answer, and we turn with hope to every ray of light: we have a proper and most vital interest in gleaming from personal experience, as well as from philosophy, the knowledge which is to teach us under what conditions, at what times and places, and between what parties, intimate sexual relations may be established with benefit to all concerned; and this knowledge belongs as rightfully to "Tom, Dick and Harry, Moll, Susan, and Bet,—the vulgar mob"—as you are pleased to term us—as it does to the most gifted man and woman, or the most petted and carefully protected child of wealth. You say "if a woman chooses to grant favors to a man, it is nobody's business." A favor, or gift, has no responsibility attached, and such talk means that man has a right to win woman's body to his use, and then spurn her, and turn his back on consequences, counting them "her misfortune." This is the work which fills our cities with abortionists, and our asylums and brothels, with the outraged victims of his moral lust. If libertinism is the exercise of liberty without a sense of the responsibility which attaches to its use, you stand as its justifier; and the proof that Mr. Beecher does also, is found in his denial of his child.

I take an individual (or Self) Sovereign, to be one who rules his animal by his moral nature, and that he who fails to do this, is still a slave. You assure me that you have always persisted in maintaining a neutral position on the social question before the public, that you "would not be mixed up with it in any way," and your published works are a striking confirmation of your words. What, not that you break out in evasion of fundamental problems in Equity, this

dishonest pushing to the rear of questions which stand foremost in importance, could have so vitiated your mind, that, of the fiendish work of an all-in traffic in the honor and purity of innocent young girls, you could say "no good can come from making it public"!

Chancing once to meet with a young man who had made your acquaintance, I listened most reluctantly to his statement that, "Mr. Warren is a dangerous man for young persons to meet." I am now compelled to admit the full force of his pregnant words. Your failure to apply the principles of Equity to the relations of the sexes, together with your constant justification of business transactions which are a denial of the Cost Principle, make you dangerous to those who are not fortified by wisdom and experience; and the danger is heightened by the attractive force of the shining truths you are supposed to teach.

Very Truly,
Olivia F. Shepard.

Confront phenomena on the ground of truth. Standing on demonstrated knowledge, we build out inch by inch toward Spiritualism. Many Spiritualists, instead of beginning with what is known and building out to the unknown, make a powerful leap, and planting a light in the midst of chaos, exclaim, "Come unto us." But any man is guilty before God who stands up and goes one step beyond what he sees in explaining truth, and I hail Spiritualism as tending to make every man free and independent, appealing as it does to every individual to seek truth for himself.—Wm. R. Alger.

Poverty is the unmistakable badge of slavery.—Wm. Cobbett.

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A BISHOP is only a surprised merchant. Through his lawn I can see the bright buttons of the shopman's coat glitter.—Emerson.

Kansas scenery is so fine that settlers say: "It is enough to lift a fellow right out of his boots."

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