

The Word

VOL. 2. PRINCETON, MASS., AUGUST, 1873. NO. 4.

THE WORD,

A MONTHLY JOURNAL OF REFORM.

For 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—no having the right to own or sell more than he can use. No by restrictive methods, but through freedom and reciprocity. The Word seeks the extinction of interest, rent, dividends, and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades-union and other corporations charging more than actual cost for values furnished; and the repudiation of all so-called debts, the principal whereof has been paid, in the form of interest.

E. H. HEYWOOD,

EDITOR

Contributors, correspondents, and those from whose works extracts may be printed are requested to send their own articles to the Editor, not to be left to approve or reject any views, and to edit, unless he says so.

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THE WORD

PRINCETON, MASS.

THE OPPOSITION.

WHY PEOPLE ARE POOR.

What doth hinder any man from earning his own living? Unless may come: sudden calamity may fall. Against this even energy may be powerless; but, apart from this, it is to be ascertained that he who fails, fails because he lacks wisdom, and not opportunity. And the same weakness, which prevented him from grasping the opportunity, prevents him from keeping hold of it after it is put into his hand. Once in a while, once in a great while, a timely succor comes in a moment of temporary weakness or overts the consequence of a mistake, and the man starts ahead at a swiftness of pace. But of late the results seem to indicate that it is of very little use to help people who cannot help themselves. The kingdom of heaven is within you. The very causes that make them poor, keep them poor. It is not that society bears down hard on them. It is that they are self-deficient. If you see a widow and five children who have a few coppers in a pithy time, and you would send them gold; but you cannot help doing a wrongful deed, at knowing that you are doing it, and that the money, taken after buying a small lot of forty-five-cent potatoes, on the way, will go to their pockets with it. The very thing that you yourself would hesitate to do, on account of the expense, people who are partially dependent on your charity will do, without hesitation. Where you will practice a natural, unfeigned, unfeigned, they will practice an unfeigned, and unfeigned self-indulgence. The gifts of bread that you dry in the oven and give for future use they throw away. The large money vest-vests that you fashion into a flannel holder, they throw into the rag-bag, and buy new cloth for their holders. Where you rise at six, they lie till half-past seven. Where you walk, they ride. Where you pray, they are content with anything that will answer. That is the reason why people are poor.—*The Liberator.*

CHRIST AN UNSAFE GUIDE.
"Love Your Enemies" but Kill 'em.
How Beecher would have "Punished Our" the Modocs.

The New Testament precept enjoining a man who is smitten on one cheek to present the other for a blow should not be followed in all instances. Mr. Beecher claimed that at least it did not mean a man should not defend himself when occasion required. The words of Christ, as interpreted by some, such a man's personal safety and property. Christ seemed to say: "If you are attacked, submit and don't defend yourself." Said Mr. Beecher, they will practice an clear, and yet if you attempted to carry it out it would be corrupting and damning to mankind. It would destroy the framework of society. We must stand on the defensive, and for that purpose we organize armies and police departments. Take the case of the Modocs, for instance; it is not the right course to adopt a strict Quaker policy in the case of these savages of the lafa lats. There are cases where the remedy must be adequate to the disease. We must be severe with the Indians for awhile, both for their good and our own.

Would it assist morality to see Indians rushing in and slaughtering and scalping right and left without any remorse? From the beginning down fighting had been one of the chief features of Christianity. Whatever progress had been made had come out of resistance to power. Few voices had been lifted against it, and a few had opposed, such as the Friends. Mr. Beecher

would admit the beauty of the Quakers' lives and the influence of their principles on the public mind; but their prosperity did not prove anything; if all the country had been settled and developed on that principle, it would have moved speculation; but the Friends were inside a fortress. True, they would not serve the guns, but they were enjoying the protection. Mr. Beecher did not doubt that in the ripeness of the human race, the law of non-resistance would have upon Christianity as a basis of theology and upon the respectable people who compose our best society. Pulpit and press were controlled by a power behind them, as when Mrs. Smith closed her speech with a glowing and enthusiastic reference to some of the Jesus Christs of modern times, including Theodore Parker, John Brown, Tom Paine, and Victoria C. Woodhull, the name of the latter being greeted with prolonged applause.

THE WOMAN TINKERS.

What the women want, who call themselves reformers, appears very plainly in the statements put forth at a recent public meeting in Boston.

Laura Cuppy Smith had no objection to Christianity as taught by Christ. She charged the immorality of the law as taught by the theologians and upon the respectable people who compose our best society. Pulpit and press were controlled by a power behind them, as when Mrs. Smith closed her speech with a glowing and enthusiastic reference to some of the Jesus Christs of modern times, including Theodore Parker, John Brown, Tom Paine, and Victoria C. Woodhull, the name of the latter being greeted with prolonged applause.

The woman movement has gone to seed. There is no propriety in speaking of it as anything else than an organization against God and man. When a public meeting in Boston, with women in it, applauds a person who classes Jesus Christ and Victoria Woodhull together, as worthy of honor, we may well believe that the cause of "women's rights" has sunk to the lowest depths of shame. It speaks well for the law-abiding sense of the city of Boston, that such a speech as that of Cuppy Smith did not seem to draw a popular expression of indignation. Probably her insignificance and desire for martyr conspicuous shielded her from any notice. But we believe that the nadir of degradation has been reached, and we shall always hereafter see at the bottom of the heap, the names of Victoria Woodhull and Cuppy Smith. If the other women of the party can work with such, they must expect to be known, as men are, by the company they keep.—*N. Y. Observer.*

A LUNATIC AT LARGE.

E. H. Heywood, who is known to not a few of our readers, as the publisher of a paper not fit to be seen, has been to the reform league meeting at Boston where he presented the resolutions, which declare that property not founded on labor is robbery, call rents and interest "a fraud agreed upon," denounce the president for signing the bill which increases his salary, assert that the widespread distrust of Christianity is increased and confirmed by nothing more than by the virulent opposition of the Christian church to industrial and social reform, and so on ad nauseam. In presenting his resolutions Mr. Heywood said he thought that the meetings ought to be opened with some religious ceremony peculiar to labor ideas, for instance, burning a thousand-dollar bond as a sacrifice; also if Christ were present in Boston he would come straight to the labor league convention.—*Barnes (Mass.) Gazette.*

THE OPERATIVES' STRIKE IN RHODE ISLAND. The Providence Journal says that "it appears from all the reports that the ten-hour strike originated with a few persons whose vocation it is to windly orators, who, if they would but work one hour a day in some useful calling, would be more valuable members of society. That is substantially the history of all strikes. In nine cases out of ten they are originated by a set of agitators who make their living at it, who are too lazy to follow an honest calling, and who live up on the hard earnings of more industrious and more worthy men. The great wonder is that the mechanics of good common sense and intelligence will be led away by these fellows, and waste their time and their money in supporting them and injuring themselves.—*Boston Advertiser.*

Three things that ought never to be from home—the chimney and the housewife. The United States newspaper, Royalston, Mass.

PRACTICABILITY OF PRINCIPLES.

By S. H. MORSE.

A principle is always in order. In season and out of season it retains its supremacy. It is no respecter of seasons. All the year round it is the same. It is always practical, and nothing else is. Your expedient falsifies its promise. It is utterly without power, and fails because failure is the stuff it is made of. Smooth-tongued and smooth-faced it al-

ways is; ever confident and ever plausible, but bankrupt from the start. All the experience of the world has taught this lesson and yet the world has not learned it. A principle is out-spoken, upright and downright; it is the honest fact. The choice is ever occurring between it and the common practice of mankind. "Choose ye this day, this moment; now is the time to apply it."—"No, not so; society is not yet far enough advanced." "But how is it with you? What have you to do with society? Your principle first; society afterwards." There is where the shoe pinches.

It was some such occasion as this, I take it, which stirred Jesus up to exclaim "Leave father and mother, brother and sister and follow me." Let your Jesus be a principle, and the admonition is sound to the core. "Stand by your light" is an old doctrine. The "inner light" of the Friends, the "private judgment" of the Protestant, what is this but the emphasis which men place upon the sincerity of the individual? "I will follow Truth over Niagara Falls" said Lyman Beecher.

Now what good plea has any one for any other conduct? Take an illustration: Quite in harmony with these sentiments I have been citing is our familiar doctrine of self government or individual sovereignty. The sovereignty of the individual is a principle confessed in a thousand ways. "We are a nation of sovereigns" we say. Well now, does it mean anything? Not in our practice. We are no more "sovereigns" in America than in Europe. In Europe you get what you want and don't want without voting; in this country you vote and get the same in about the same ratio. This is the sham we have instituted, the expediency we worship. A hundred years and what is the verdict? Out of your own mouths, unsovereign "sovereigns," is your system condemned. Have you not a prison and gallows in every town? Are your cities any better "governed" than London, Paris, Berlin? Is your "society" purer, nobler? Could you trust your principle would you be worse off than you now are thus drifting without it? What would be the effect if you were to leave all and cling to it?

In the first place do you not think the honest endeavor even, would itself be a vast gain? It would proclaim a new self-respect, and respect for others. It would enthroned the individual conscience. It would stimulate a sense of personal responsibility. It would place all souls on their good behavior. The principle with all its thousand amplifications would begin its work of fair adjustment. It would be the constant open Court of Appeal, and the educating question would ever recur, "What is consistent with your own sovereignty, and the sovereignty of others?" Thus society would put itself in the way of growth toward that in which it now believes outwardly with the lips. What political institution could compare with this endeavor to be sincere? But suppose our civilization did not even then develop at once into its true and peaceful form? All that we gained would be genuine. Appearances would not deceive as they do now. The sham of life would not be represented by our prosperity.

ANARCHY AND PANTARCHY.

By A. C. McDONALD.

In The Word for June, 1873, you allude to three stages of social order under the terms Pseudo-conservative Organization, Anarchy and Pantarchy, saying you prefer the second (Anarchy) because it civilization owes more than to the first (Pseudo-Organization) and you invite me to show in what manner it (Anarchy) "is safe under the wings of the Pantarchy." You mean, of course by

"Anarchy" merely absence of governmental interference, or Individuality and not what is popularly understood, viz.: social chaos. By Pantarchy, or Scientific organization is meant such as is founded upon, and directly derived from "Anarchy" or Individuality, and as you phrase it, such that the "Anarchy" is "safe under its wing"; only that I would add such, also, that the individuality (Anarchy) is not merely safe; but fostered, developed, provided for in all its demands, and for the first time and in the only possible way rightly conditioned in all conceivable senses. Organization in the service of, and dependent daily, hourly and always upon the utmost expansion of the individualities of all. Individuality is the *raison d'etre* of such organization. It is organization in the service of man instead of man in the service or as the slave of organization.

Such organization can never be a mere spontaneity, nor any set of external formal contrivances (constitutions, by-laws etc.). It must arise out of the reflective intelligence coupled with experience, in aid of autonomy or self-law within each of us; science coupled with the practical skill of great social engineers voluntarily and intelligently co-operated with in aid of the universal spontaneity merely to accomplish its own ulterior and superior development. The present fear of organization among reformers is natural and legitimate, derived as it is from their disastrous experiences of what you call "Pseudo-Organization" in the past, and will and ought to continue until they understand that there is such a thing as organization that is entirely new and different; to be arrived at by wholly other methods, and to operate for other purposes. We are often reminded that "a burnt child dreads the fire," but is that any reason why the adult, after he has learned how to use it to advantage should dread it? Organization is a means of power; and all forces are dangerous until we learn how rightly to use them. Reformers can no more afford to do permanently without organization—true organization—than we all can afford to do without steam. In standing aloof from the organizations of the past, they are throwing away the old stage coaches without availing themselves of the railroad and steam-car.

Universology upon which, as I remarked in a former communication, Pantarchy is founded, shows that all evolution—that the whole order of existence, presents three successive stages of being. The first stage in the evolution of society or "civilization" is what you have so appropriately termed "Pseudo-Organization" (spontaneous or in Universological technicality Naturism); the second is your "Anarchical"—the individualizing, the disruptive, the protestant, the every-man-for-himself stage (technically dualism, scientific) and the third the organized, combined individuality (scientific and artistic), the Pantarchy. The present anarchical stage of reform is, therefore merely transitional, the breaking up of the old established order in preparation for the New; only the new order must be such as to preserve and unite the good and eliminate the evil of both the preparatory steps. Each is good for those who, in their own stage of spiritual development are in harmony with it; but Pseudo-Organization is not good for those who are developed into "Anarchy"; and mere anarchy or divergent individuality is no longer good for those who having gone through with it, require it to be now supplemented by "convergent individuality," in the new organization called the Pantarchy, where none need fear to trust their individuality, because that is already secured in their own spiritual development, and in that of those with whom they are consociated.

It is just the headstrong, "chaotic" chickens who are fitted for and will be the first to occupy the "many mansions" of the Pantareon, and by so doing they will become again, as they should be, the real leaders in the progress of the world.

THE WORD,

PRINCETON, AUGUST, 1873.

TEN-HOUR DICTATION.

How a so naturally bright and well-disposed writer as "Warrington," quoted elsewhere, can favor an arbitrary Ten-Hour Law is a mystery which he should set his wits at work to explain. Mr. Robinson, believing in woman's suffrage and the non-interference theory of government, yet asks the Legislature to restrict the liberties of factory operatives, because that class are already "less free to make their own contracts" than other laborers! On what theory does he defend woman's right to vote and yet deny her right to make her own business contracts? If factory operatives are "less free" than other people, can they be helped by still further curtailing their liberties? Factory operatives are not such natural underlings that they do not know their own immediate wants and interests. They come mainly from household and farm life; in going from house and field work to factories they lessen their hours, increase their wages, and lighten their burdens generally.

The law forbidding the employment of minors under a certain age in factories is framed on the supposition of a criminal purpose in parents to overwork their children. But these parents are as desirous as others better conditioned to have their children enjoy schooling and leisure; they send them into the factories because they are so poor. The remedy is not in an impertinent, intrusive law, but in securing to these faithful workers the earnings now pilched from them by the profit system.

We are not writing in the interest of employers, or to apologize in any way for the real evils of the factory system. Operatives have the right to determine their own hours, to organize and strike for a reduction, if they think best. The Rhode Islanders approached the issue in a resolute and sensible way. They failed, so did the Colonists fail at Bunker Hill; so John Brown failed at Harper's Ferry; but it was the beginning of resistance. Their intelligent attitude, their courage, forbearance and self-possession, won for them the respect and support of disinterested observers. They failed because the money power, the accumulated results of their own earnings in other hands, was too powerful to be overcome by such means. The fault, in such cases, is not in aggregated wealth, as Wendell Phillips and others seem to think. Incorporated wealth is as innocent or otherwise as co-operated wealth. Stockholders, in either case, are thieves if they take profits. Associated wealth is a good thing if on honest principles. When the R. I. operatives strike at profits, move for repeal of the thousand and one class laws by which, through land ownership, interest, rents and dividends, idle "owners" now steal the just earnings of labor, they will strike a blow, not merely in the interest of a class or a country, but of mankind. Our Massachusetts Eight and Ten-Hour men, in attempting to carry their measures by legislative dictation, are simply making fools of themselves. It is well enough if that is the only way they can learn what is right; but a man of so much real genius as "Warrington" ought not to be found in that inconsiderate, bewildered, yet arrogant crowd.

A PIOUS FRAUD.

We print, below, extracts from a singular letter, sent us for insertion, but originally addressed, by Mr. Dorsey, to "Prisoner's Friend" of Pawtucket, R. I., to Miss Jennie Collins of Boston. While entertaining the highest respect for Mr. Dorsey and Miss Collins; personally, we wish to call their attention, and that of the public, to the fact that the system of charity, which they devotedly represent, is a pious fraud upon the community, consistent enough with the vicarious-atone-

ment ideas of church members, but which "infidels" ought to be ashamed of. Mr. Dorsey's lively philippic against preachers are entertaining to read, but in what respect is he less a subject of denunciation or mirth than they? Where did the George Peabodys, the Peter Coopers, and others of the alms-giving class of philanthropists get the money which they presume to "give" away as their own? No man lives who can honestly claim as his own, free of debt, ten thousand dollars. The "poor" whom these philanthropists become so conspicuously distinguished by befriending are really the creators of the wealth they humbly receive as a gift; and, if equity prevailed, their now acknowledged "benefactors" might themselves be subjects of "charity." To alleviate human suffering is praiseworthy; but to assist in creating in manifold forms the misery one gets credit for assuaging is a "deed" which the "Eternal" cannot be supposed to approve of. While church members plunder the poor "for God's sake," Mr. Dorsey and his class plunder them through class laws and "supply and demand" villainies. But the overruling Intelligence "is not mocked" with impunity, and it is of little account whether people are Christians or Infidels, Roman Catholics or Free Religionists, if they all steal. Poverty like chattel slavery is an unnaturalism; no "pauper" is so degraded as not to prefer to relieve his own wants rather than to be insulted by almsgiving. Since nothing short of equity is truly benevolent, presuming to "give" away what one does not earn is a stench in the nostrils of an intelligent sense of Justice. Until Mr. Dorsey declares himself against interest, rents, and other forms of speculative profits, we shall regard to think him practically on the wrong side of the great battle between the Rich and the Poor.

MR. DORSEY SAYS: "The work you have been doing, and are doing now, is the noblest within the power of mortal to perform. Deeds, not words, are what the Eternal wants of his children. These twenty-five thousand dollar salaried loafers around the throne of God go to hungry men and women and preach the Lamb of God that taketh away the sins of the world instead of carrying to them real roast lamb and boiled peas and potatoes of God, which taketh away the hunger of the stomach. They might as well stick the nozzle of a pair of holy bellows down a starving girl's throat and blow her up till she was as big as the frog in the fable and comfort her by telling her that, if she would only have 'faith as a grain of mustard seed,' that wind would be better for her than broiled chicken on toast with coarsened champagne to wash it down."

From childhood up I have had an unalterable contempt for preachers. Practisers I adore. I love and honor the Jesus we read about with all my soul as the personification of all that is tender, loving, self-sacrificing and heroic in human nature; but to the seventy thousand dead beats, who profess to be his disciples and are scattered about the territory of Ule Sam, peddling the doctrines of hell fire and damnation, a long-tailed devil, and an angry God, for so much money per annum, to them I say, "Get behind me, thou spawn of hell!" Jennie! Do you admire Jesus? Then be a Jesus—stick to the Bower, feed the hungry, clothe the naked, visit the sick, comfort the afflicted; for these are the things which are pure and undefiled religion before God and the Father of us all. If I had absolute power I'd stick a red flag from the top of every gospel shop in Boston and sell them all at auction, arrest the wind merchants on the vagrant act and send them to the house of correction for three years each, and give you the proceeds of the sales of the sin-a-gogues to run a Boffin's Bower on a scale extensive enough to entertain every unfortunate working girl in New England."

FREE MONOPOLY.

We believe free banking will, in the main, be safe, because its safety will depend on those who use the banks. We know of no better way of protecting the public than leaving them to themselves in such matters as these. What reason have we to suppose that Congress can do better than those who are directly interested? What means is open to Congress that may not be left open to each depositor to ascertain just what proportion of reserve to liabilities is the safest? Such a problem is at best a delicate and difficult one. It is not easy to see the safety of trusting it to Congress instead of to those whose property and credit are involved. And we are confident that what risk there may be in free banking would be compensated for many times over by the destruction of that false and mechanical reliance on the law to do what men must do for themselves, which is one of the most obvious consequences of the excessive interference of the present state.

The above from the N. Y. Times would be sensible did the Editor really mean what he says; he probably does not intend to advocate the unrestricted issue of currency by individuals or associations at their own risk and cost, but free bank-

ing inside the old specie basis swindle, or free monopoly as J. K. Ingalls calls it.

—This putting God into the Constitution reminds me that he has himself been a prodigal son, just now returned home forlorn and forsaken, and to assure him of our continued love, we hasten with all possible hurry to wrap him (God) in the swaddling clothes of the church, placing him, baby grown, in our great national cradle; and in tender mercy for his wonderful majesty (ill at ease), seat ourselves, like so many Mother Gooses, singing:

Rock-a-bye-baby
Upon the tree (Government)
top,
When the wind (agitation)
blows
The cradle shall rock,
When the bough (Constitution) breaks
The cradle shall fall,
Down come baby (God),
cradle and all.

A. T. H.

—Two Memphis men fell out and proposed to "have peace" by a duel. Sensible friends induced them to refer the case to Jefferson Davis who decided that, if the aggressor simply apologized to the other party, the "honor" of both would be just as well vindicated as by revolvers. His decision was accepted. If Mr. Davis and Abraham Lincoln could have been as wisely obedient to good advice, our country would have been much farther advanced towards civilization to-day than it is.

—Dr. P. A. Palmer and Mrs. E. L. Daniels of New York sailed for Europe July 19th, to attend the Vienna Exposition and to obtain patents upon a new motor power in the old countries. It is an "Electro-Magnetic Engine", which is expected to "revolutionize the domain of power." On his return in October Dr. Palmer intends to enter the lecture field himself, and inaugurate a general campaign in behalf of the Graduated Tax Movement.

—John Brooks of this town has sold Wachusett Mountain to "Joe Collins" of Leominster. Mr. Collins is understood to have made the purchase in behalf of the Boston, Clinton and Fitchburg R. R. which intends to build a connecting link between Pratt's Junction, in Sterling, and Gardner, running along the base of the mountain near Wachusett Lake. Thence up it is intended to build a carriage road and crown the summit with a large Hotel. Second the motion.

—Miss Elphick, a young lady of Stamford Conn., recently rescued a minor male sovereign from drowning. She plunged from her boat down among the water weeds, brought him up and swam, carrying him to the shore. Yet, by Connecticut laws, he, when of age, will be her political God and master, and she a "natural dependent."

—The New York Nation, after having been delivered of the following most excellent Free Love Doctrine is "as well as could be expected":

There is probably nothing, not even the sack of a stormed city, which brings out the devilish and animal parts of some men's nature as the unchecked control of another human being's person and feelings does.—New York Nation.

—We regret to learn that A. Briggs Davis' new paper, The Clinton Reflex, is suspended, on account of bad faith in his business partner. Mr. D. has much to say which the people will be glad to listen to and we hope to see The Reflex again soon.

—Rev. T. L. Cuyler glories in the fact that he has written three hundred articles for the N. Y. Independent, but forgets to explain what interposition of Divine Providence enables that paper to live in spite of such prolonged clerical dullness.

—Our very pious neighbor Charles Davis, the Methodist blacksmith, calls the Friday fish-man "the Catholic butcher."

—We have received a long letter from Josiah Warren, portions of which, at least, will appear in our next.

—A Ten Hour Law Convention is to meet in Lowell, Aug. 6th.

—It is thought the land in Princeton must be very strong to hold up so many rocks. —The Oneida Circular thinks Satan a Logical Necessity.

THE OLD AND THE NEW.

"Well, I don't know that there will ever be any peace on this earth until the present system of things is overturned" quoth a young man to his father. The father was an upright man of the world—a business man, who believed in the stability of things. He despised France and revolution. He abhorred "modern quack ideas of reform." Change—except the kind that will jingle—was to him more to be dreaded than cholera. "Swap the old sun for a new one? Mad fool!" He would not discuss the question. It was too absurd. He held the "reformers" in profoundest contempt. "The farther off they keep from me the better—the asses!" When he read in the morning paper that some one had said "taking interest was a crime," he roared with laughter. "A crime! ha, ha, ha, ha, ha!" And so he treated the "whole batch of new ideas."

Judge then of his consternation when his son whom he idolized, on whom he had set his heart as one worthy to be his heir and successor in a large and flourishing business, timidly broached so bold a heresy as the remark above quoted. "Overturned!" he cried. "John Joseph! Are you mad?" "No, father," the son replied; "but like Paul, I speak in all soberness. For instance, what right founded in justice has any one to claim to own land? A few people have fenced off the Earth. They would fence off the sky as well, if they could. They have got to pull down those fences and share the earth in common with all mankind, before there will be peace. That is one thing."

"Enough!" cried the old gentleman. "You don't want the land Lown." "No; I don't think"—"Don't think! I don't think you do. Go to your room, and let me hear no more of your nonsense. Keep your lips shut till your head is clear. People'll think you are a natural born fool!" "And I can think what I please of them." "Bah!" The old gentleman strode out into the open air to cool his heated brow. The young gentleman retired to his bed. He was sorry for his father. But firm grew his resolve. He listened to the spirit which said, "I will overturn, overturn: I will make all things new, and fashion them in the shapes of Equity."

—A Bank Note—a device to enable the Banker to exchange one debt, bearing no interest, for another debt of same or larger amount, which bears interest, and to compel consent from the other party, or people.

A National Bank Note—a device to enable the Banker to exchange one Government debt of \$100, bearing no interest (Greenback), for another Gov. debt of same amount, but bearing interest (Bond), with the privilege of drawing interest on \$90 additional.—J. K. Ingalls.

—Womans wrongs I feel to be the most burning shame which rests upon men. Every day and every hour we should be working to give Justice to woman.—Wm. B. Wright.

—So long as work for money is regarded as discreditable to woman, so long as it affects her position socially, so long she is cruelly enslaved by custom and public opinion.—Emily Faithful.

—A distinguished Reformer says: "Spiritual mediums are so much putty in the hands of some unknown powers behind them and are good in their place; but, if you undertake to mould them into crowbars, you are sure to fail."

—History confirms me in the belief that interest is the great central wrong which must be removed, before humanity can rise to its normal dignity.—Benj. Skinner.

—The happiness of the middle classes proves the justice of the demand for the abolition of extreme wealth and extreme poverty.—F. A. Hinckley.

—The Workingman's Advocate of Chicago is an intelligent and devoted exponent of the trades-union phases of labor reform which students of this subject would do well to consult. Its Editor, A. C. Cameron, has had much experience in his line and is decidedly the most successful publisher of labor papers in this country.

Correspondence.

Wm. B. Wright, Boston: "The Editor of the Investigator gives me his opinion: If Heywood could come back to the earth about 150 years from now, perhaps he would find his ideas in practice, but he is too far ahead to-day, too far ahead. Now these very doctrines which he advocates have been agitated for the last 40 years. The eight hour movement is a good one. Men need more time to read and improve themselves. I like the eight hour idea." Mr. S. then told me his favorite story which has told me before. It is as follows: About 40 years ago Seth Luther a journeyman carpenter here in Boston, thought that the ten hour plan would be the best plan for men to work by. Their custom at that time was 12 hours—a days work. So Seth—all alone—undertook to benefit his fellowmen, and he walked all the way to Washington, laid the plan before Van Buren, who was president at that time, and won the president over to see the good results of such a plan. The 10 hour rule was adopted in the government works and was taken up everywhere instead of the old system of 12 hours? Now, said the Editor, "that shows what one determined man can do. Let some of the reformers do as much as Seth Luther did and you will have a great good accomplished." I tried to remonstrate with him, saying that we didn't favor the patching up of this old unjust system, but meant to completely undermine it and bring in the era of entire Justice and Equity; but he only smiled good naturedly and said "well, well, and amine."

Mrs. L. M. R. Poole, Vermilion, O.: "In answer to your suggestion that Mr. Keith and my partner, sup onces to be a most affectional interchange, seeking together, etc., I will say when Mr. K. and I met it was a case of love at first sight. Although we were far advanced in life we were as lovingly attracted as the needle to the magnet, and as both of us had for years believed that marriage did not consist in Church or State ceremonies, and as we had for years pressed matters from our sides, we of course associated on our own terms, and that I am happy to say was quite intimacy. If I understand you rightly you ask to what extent our present associations promote our business interests, the health and happiness of both, and in what respect I find the free love relations superior to the usual married life. Now as regards business, my laborer objects against his—that is, we have not thirteen acres of grapes, I do the work in the house, and work what time I see proper in the vineyard, and he does what he can, and if we can't get it all done we get some one to help us, and we share equally in the profits; and certainly my present business relations are superior to the wife's who never expects to be the owner of anything, not even herself during her husband's life. And as to health and happiness, my experience is that health promotes happiness and vice versa. Mr. K.'s health has improved very much, and mine is every year improving."

And now I will ask you whether you consider the poorest condition of freedom superior to the best condition of slavery. I certainly do. I consider it quite a long step in advance of my married relations to be able to do business with a man, and yet have the privilege of granting or withholding sexual favors as I see proper. You being a man can never appreciate the damning hatred and loathing that many married women submit to under our cursed system of enforced sexual relations. The motto that you have inscribed upon every lamp when you have allowed to blot out woman, has been liberty coupled with degradation on the one hand, and slavery and respectability on the other, and it may womanhood everywhere lies prone at the feet of this terrible mule, prostitution; for surely it is no less prostitution for a woman to sell herself for a lifetime for bread and clothing than to sell herself by the night or day or month for some mercenary motives. Thus far the world has been governed by the masculine or animal nature, and the feminine or love or human nature has only just commenced a struggle to be heard. Of course free lovers have to more liberty than any one else, only what they take in their own hands, regardless of law or public sentiment. And I, for one, am fully convinced that the time has arrived when it is the duty of every man and woman who sees and feels the necessity of a change in our social relations to strike hands, and flood our legislatures with petitions to abrogate and entirely abolish this stupendous nuisance, marriage. Our whole aim should be to compel government to keep its clumsy paw off the inner life of individuals. These liberal thought free lovers you inquire about have nearly all gone back to marriage, most of them think that the time has not come for a change in the social relations. Many of them are more conservative than the outsiders, but yet they are ready to a man to vote for any new political party who propose to give the government a radical twist. Rights, Law of Reform, and the demolition of our present financial system.

Free by the Jan. No. of THE WORD that you intend to devote your paper strictly to Labor Reform, and I for one am rejoiced that you do, as

this bread and butter question is the first on the reform docket to be disposed of. I have long been convinced that Mr. Warren's theories of labor for labor are true in principle and that society must of necessity drift in that direction. It seems to me reasonable that any kind of labor that is worth doing at all is worth doing well, and when it is done, should command equal remuneration for equal hours it took to accomplish it. And how any blockhead ever came to think that law making was of more importance, and should be paid a higher price by the hour or day or month than raising potatoes and bread, that's the mystery.

If any sane man has any reasonable argument to put forth, why President Grant is entitled to any more money by the day or year than the black man that waits on him at his famous State dinners, I should like to see the argument. And how many a few words in regard to your ideas of Fraternity to me reasonable that any kind of labor that is worth doing at all is worth doing well, and when it is done, should command equal remuneration for equal hours it took to accomplish it. And how any blockhead ever came to think that law making was of more importance, and should be paid a higher price by the hour or day or month than raising potatoes and bread, that's the mystery. If any sane man has any reasonable argument to put forth, why President Grant is entitled to any more money by the day or year than the black man that waits on him at his famous State dinners, I should like to see the argument. And how many a few words in regard to your ideas of Fraternity to me reasonable that any kind of labor that is worth doing at all is worth doing well, and when it is done, should command equal remuneration for equal hours it took to accomplish it. And how any blockhead ever came to think that law making was of more importance, and should be paid a higher price by the hour or day or month than raising potatoes and bread, that's the mystery.

B. R. T. P. K. E. R., New Bedford, Mass.: "Sincere labor reformers must learn that the shallow surface movements in which so many of them are at present expending all their strength are of no value whatever, except as they serve to show those engaged in them how abortive all such schemes must prove. Will a reduction of the hours of labor prevent the reward of that labor from going into the pockets of the idle speculators, instead of remaining where it rightfully belongs, in the hands of the producers? Will the drones, the blood-suckers of society, be forced to earn their living by honest labor, because the mechanics and factory operatives work eight hours instead of twelve? No, the remedy lies elsewhere. We must go to the fountain-head and deal with cause, not with results.

Altho robbery and a reduction of the hours of labor will necessarily and naturally follow; but all attempts to accomplish this much to be decided end by arbitrary means will injure rather than benefit the labor movement. While working people consent to pay interest to usurers, profits to middlemen, rents to land-thieves and dividends to joint-stock monopolies; while laws remain on our statute-book, making it a crime to issue and circulate money other than that produced legal tender by the government, thus giving to the National Banks a monopoly of the money; while it is recognized as a principle of sound morality among all classes in society that it is right for one individual to take advantage of the necessities of another, so long will poverty, crime and war desecrate the earth.

Rev. C. A. Bartol, D. D., Boston, Mass.: "I believe you and yours are honestly at work, and when I come to the bottom of my thought, and clear the way of a banding snarl and hypocrisies, I find sincerity for my commensurate more than any church-legion or form. That is my interest in Mrs. Woodhull, that I believe her in living earnest (let us leave 'bad earnest' and 'bad certainty' to conservatism) although I hold not her peculiar doctrine, white yet I stand at her side in maintaining her right to discuss, see her work to do, and you, yours, and I unite. The great Power will match the diverse patterns and colors in his own weaving, and it will prove no patch-work, but perfect beauty. To consume more than one produces is to be a thief. Some young ladies, hearing that in my lecture, said they 'should not cry to hear Dr. Bartol again.' I presume what childrenery for is soothing syrup."

Mrs. E. M. F. Dexton, Wellesley, Mass.: "Are you getting ready to vote on the Christian Amendment to the Constitution? I should not be surprised if we should yet have to fight over the whole battle of Civil and Religious Liberty even in these United States. Oh, these poor nations, when will they ever learn that man and woman are more than institutions or creeds or gods, even? But all progress is slow in the world of mind, at least if we are to judge by its history on our planet."

MARY E. TILLOTSON, Vineland, N. J.: "The Labor movement is destined to do much, but it cannot triumph in anything like completeness, till woman is disenfranchised in body and takes her place in an efficient power. The same may be said of the social and governmental, all striving for her, while the hobbling child of morbid imitation is in no condition to be helped."

E. G. CUMBERLEY, Smith's Landing, O.: "I am for re-struction all the way through—equal rights in trade as well as in voting. The labor reform ideas must be better understood, and a new basis added to the old system of dealing, for labor is wealth and everybody has to exchange."

F. MELLEHN, Ottawa, Kansas.: "Money is loaned here at from 12 per cent. per annum to 10 and 11 per cent. per month, by S. W. Banks and Usurers. This is verily a poor case paradise."

CHARLES RUSSELL, Princeton, Mass.: "We are all very dependent on each other. A man may

have plenty of money but he must have potatoes, fuel, and many other things."

EDWARD PALMER, N. Y. City: "I was told that Train probably got a large sum of money for getting out of the way—going over the water—so that he could not be used as a witness to bring to justice some of the big scoundrels. If that is so, he is as big a thief as any of them."

WILLIE TAYLOR, Princeton, Mass.: "What do you pay your Father for waking you up mornings? I would pay him a good deal more to let me sleep."

LAVIA CUPPY SMITH, Lynn, Mass.: "I cannot do without your spicy little sheet, The Word; like Elizabeth Barrett Browning's 'Curse for a Nation,' it is 'very sweet and bitter and good.'"

D. F. SMITH, Princeton, Mass.: "My Shed at the Depot went up by guess or by God, I hardly know which."

E. H. ROGERS, Chelsea, Mass.: Next month.

BENJ. SKINNER, Acton, Mass.: Soon.

CASH RECEIPTS.

Benj. Skinner, \$1.75; F. Mellish, \$2.50; J. S. Tilton, \$40.00; Chas. A. Mirick, .75; Oscar Mellish, .75; C. A. Petersen, .75; L. Loomis, \$2.25; Ruth W. S. Briggs, \$3.69; C. V. Merrick, .75; R. D. Goodwin, .75; George Prindle, \$3.75; J. Flora Tilton, \$10.00; Geo. S. Foster, \$1.00; Thomas Connolly, .68; Thos. P. Conard, .70; L. K. Joslin, \$4.09; Oliver Mitchell, \$1.10; J. M. R. Poole, \$1.50; F. A. Hinckley, .75.

Herbert Spencer says John Stuart Mill's "general characteristic, emotional" considered, was an unusual predominance of the higher sentiments—a predominance which tended, perhaps, both in theory and practice, to subordinate the lower nature mindfully. . . . Extreme desire to further human welfare was that to which he sacrificed himself. He had a "pure and strong sympathy for his fellow-men," "a generosity that might almost be called romantic," "the eagerness of a noble nature, impatient to rectify injustice, and to further human welfare."

Four doctors tackled Johnny Smith, They blistered and they bled him; With squibs and anti-lifens pills, And praise they led him. They stirred him up with alcohol, And tried to move his liver, But all in vain—his little soul Was waltzed over the river. Sheriff's Lamentary.

The New Bedford Mercury says the late Ten Hour Bill "made a needless and invidious distinction between men and women in the matter of labor." It said, in effect, a man may be left to regulate his hours of labor, but a woman has not capacity to contract with the mill-owners. She may slave in the drudgery of the household for fourteen hours a day; but, no matter what her strength, her wishes, or her needs, she shall not work beyond ten hours a day in the comparatively light, but exceedingly profitable employment in a factory."

I frankly confess that I do not believe in ten-hour legislation as implicitly as I did in 1852, because since then I have become a convert to pretty ultra notions as to the inexpediency of interference laws on a thousand subjects which engage the attention of the meddlers with individual rights. But if there is any single case, and doubtless there are many cases, which excuse this sort of legislation, it is the case of the hours of labor in factories,—doubtless because the operative in factories is to a less degree a free agent—to a less degree free to make his own contract, or to release himself—than any other laboring man; also for the reason that, in spite of the mill-owners, there is no labor more wearing to body and mind; no labor which leaves less room for mental and moral development. I find the mill-owners, with very rare exceptions, inter-meddling with every individual right which a man possesses, from the right to vote as he pleases down to the right to drink a glass of ale; and then when the question comes as to restricting him, the mill-owner, I find him all at once absorbed in the study of John Stuart Mill, a thorough convert to the non-interference school, and when aroused to action, talking vehemently the jargon of "supply and demand."—W. S. Robinson ("Washington") in Springfield Republican.

"God hates your sneakier creturs that believe He'll settle things they run away and leave."

No wonder that the clouds of the valley seem sweet to a woman who knows no respite from the sorrows of breeding. "What is her strength that she should prolong her life?" "Three children in two years." "Four children in five years," and so on till hope faints and life falters and fails! Let us not call a man's love intelligent or beneficent, so long as it works such ills to its best neighbor.—Onida Circular.

If you ever find yourself in difficulty, and doubt how to extricate yourself, do what is right, and you will find it the easiest way of getting out of the difficulty. Give up money, give up the earth itself and all that it contains, rather than do an immoral act. And never suppose that, in any possible situation or any circumstances, it is best for you to do a dishonorable thing.—Jefferson.

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Adin Ballou will preach in East Princeton, Sunday, Aug. 3rd, at 10 1/2 A. M. and 1 P. M.

"GONE WITH A HANDSOMER MAN."

John, who has been at work in the field, comes home to find a note addressed to him... "Well said! the door is locked! but here she's left the key."

John sat down to brood over his woes, and while in this mood is interrupted by his returning wife, who has been off on an innocent lark:

"Why, John, what a litter here! you've thrown things all around! Come, what's the matter now? and what've you lost or found?"

"Well, now, if this ain't a joke, with rather a bitter cream! It seems as if I'd woke from a mighty ticklish dream."

Will Carlton's Poems.

RELIGION AGAINST MORALITY.

By ORSON S. MURRAY. It does not follow that a man is moral, honest, humane, because he is religious. Nor does it follow that he is immoral, because he is irreligious.

When this was thus far written, the "Covenant" came to some extent into the hands of Beecher, Bowen and Hilton, for the suppression of truth in the interests of the Christian religion, and of these three arch deceivers—these arant hypocrites—these thorough-going impostors—these high-bred, refined, cultured, audacious villains.

can scarcely be found. If the American people can be so stultified as to be made to swallow such imposture, the salt of truth cannot be made to save them. The object is to suppress truthful speech—to silence a woman, through whom the world is now receiving most needed inspiration.

"My earnest desire is that slavery may be destroyed by the power of Christianity. If it were given to me to choose whether it should be destroyed in fifty years by selfish commercial influences, or standing for seventy-five years, be then the spirit and trophy of Christ, I had rather let it linger seventy-five years more, that God may be honored, and men, in the destruction of it."

"Mr. Beecher's character is a national one," says the heartless religio-political press sustaining him. "Woe to the nation thus characterized! And now and here comes Beecher's 'Card,' following the ignored publication of the 'Covenant.'"

WHO ARE THE MARTYRS!

The time has fully come to introduce truth into the most intimate relations of life, and to abolish as rapidly as possible, all the selfish, mercenary, bread-and-clothes considerations that now form the basis of nearly all marriages.

What if somewhat of the good opinion of the worldly wise be sacrificed? What if some of the popular smiles change to frowns? What if sun-shiny friends turn the cold shoulder? What if the good things of this life be reduced to the bare necessities? Is the good opinion of the outside world; are the smiles of holiday friends and the luxuries of external life, and all that a false society can give so valuable, that health of body and soul, that purity and truth, that God and heaven should be sacrificed for the chance of possessing them?

Oh! cautious and conservative reformer, look about you and see the careworn faces of your respectable married friends; listen and hear the sighs and groans of heart-broken sufferers! What does all this sickness and misery mean that we see everywhere? Are not these prudent people really the martyrs, and not the brave and fearless, who leave home and friends, and position and luxury, for the love of Freedom and the freedom of love?

would find manacles on arms that in secret are raised to Heaven, imploring relief; you would find hands and feet transfixed by nails, suspending them to heavy crosses; you would see blood flowing from sides pierced by spears; there you would see the crown of thorns, binding the throbbing temples of many, many victims.

We ask, have not these martyrs been tortured long enough? Is not the divine spark almost extinct even now, or would you wait until a God-forsaken humanity disorganizes into a death from which there is no resurrection? We beg you, timid reformers, to study this picture until you grow strong in the truth, and resolve for the sake of humanity, to be up and doing, preaching the gospel of deliverance, the gospel of Freedom to all the bound and imprisoned—the legally, but most diabolically married ones, the world through, until the divine law of attraction shall confer health and happiness, and all our children shall be born to an inheritance of wisdom, beauty and love, instead of hate, disease and crime, as now.—Mary A. Chilton, in Social Revolutionist, Nov. 1856.

Charity.—Human nature instinctively dreads poverty. Pity is the first feeling awakened toward the subject of charity. And pity is no more like sympathy than toleration is like the enthusiastic welcome of unrestrained hospitality. Charity is not benevolence, any more than impulsive generosity is uniformly just. Benevolence would, if it could have its natural sway, destroy the causes of poverty: while Charity would, from mixed feelings of pity and pride, build great hospitals, and thus keep the very poor forever in the world.

—Elizabeth Stuart Phelps, a "Son of God" and granddaughter of the great Andover professor, Moses Stuart, rises to say of woman's dress: "For myself, I confess that I never feel thoroughly ashamed of being a woman except in glancing over a large promiscuous assembly and contrasting the simplicity, solidity, elegance and good sense of a man's apparel with the affectation, the flimsiness, the tawdriness, the ugliness and the imbecility of a woman's. For her mental and moral deficiencies my heart is filled with a great compassion and prompt excuse."

—My life would have been tolerable enough if it had not been for my work in the coming; but after having studied literature, I felt the necessity of studying society; it was not enough to understand the secrets of dramatic construction, I must also know the passions which move these secret springs. Where was I to learn anything of emotions if not in society and how could I mix in that, if I did not leave my desk until half past ten in the evening and consequently thoroughly wearied with the duties of the day?—A. Dumas, Pere.

—The usufruct of the Earth belongs to the living.—Jefferson.

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The Editor of the Lyons [N. Y.] Republican, thus consoles himself under an extraordinary bereavement:

STOP MY PAPER. A former subscriber, who discontinue the Republican because he could not make it say just such things as he thought it ought to say, has, we learn, recently expressed considerable surprise to his friends that the paper should keep running—since he has withdrawn his patronage. It was pretty close work for a while, we confess; but by omitting to put sugar in our tea, and by buying a cheaper grade of paper collars and reversing them for a second and third time, we managed to rub along until a disgruntled friend—and then Richard was himself again—holding that rigid economy will carry one safely over such a calamity as the loss of a subscriber.

—The worst use you can put a man to, is to hang him.—Butcher.