

The Word

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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 value-furnished, and the repudiation of all so-called debts, the principal whereof has been paid, in the form of interest.

E. H. HEYWOOD, EDITOR

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THE WORD
PRINCETON, MASS.

THE OPPOSITION.

DIVORCE INQUIRIES.

The Independent gives the following version of the divorce of Mr. Sumner recently announced:—

"Not the slightest impropriety was alleged on either side. It was a match of two both parties were so married and so fixed in their ways and habits of life, as not to harmonize. Each found that a mistake had been committed; so, to remedy it as far as possible, Mr. Sumner went quietly to Europe, and by her protracted and intentional absence, has given Mr. Sumner the statutory right to claim divorce on the technical ground of abandonment of all parties, meanwhile, remaining on terms of respectful tenderness."

Such a divorce is bad enough—such apology for it is even worse. The Independent, a few years ago, could not endure the editorship of Theodore Tilton because of his low views of marriage. It may well take him back now, since it practically accepts and defends those views. We fail to see the difference between the principle in this case, as stated by *The Independent*, and the theories of "affinity" held by "free-lovers." And the fact that one of the parties holds so distinguished a place in the confidence and esteem of the nation, from long and eminent services and strict integrity, makes it all the more necessary that this pernicious example should not go unrebuked. Stripped in due time of its verbiage, *The Independent's* statement is, that the parties married in mature life—so mature, indeed, that "their ways and their habits of life" did not "harmonize." They both thought the marriage a mistake, but they had no ground for divorce. So, by agreement, the wife "abandoned" her husband, spends two or three years in Europe, and the stripped in due time pleads this crime of his wife, "abandonment," as a ground of divorce in a Massachusetts court, and the court grants the divorce as sued for. It is such a divorce as this that *The Independent* impliedly approves. It is careful to state that the parties have only "technical grounds" for the action, and refers approvingly to the "terms of respectful tenderness" maintained between them. We have heard nothing inconsistentness pleaded as ground of divorce from an ill-advised marriage, but never maturity before; and we submit that if the ground on which *The Independent* assures us this divorce was granted, be good in the courts of Massachusetts, then the free-lover and the laws of the State harmonize in principle. He may object to the incidentals, such as the delay of three years, or the unnecessary expense of a voyage to Europe; but not to the principle involved.

We can hardly understand how a man of such eminent integrity as Mr. Sumner could consent to such a course of action as is here sketched. To say nothing of the objectionable looseness of the law of divorce, there is something repugnant to a keen moral sense in the whole transaction. At the time of separation there was no legal ground of divorce. The law did not recognize a confirmed difference of habit as sufficient cause. But the parties proceed, by mutual agreement, to create a "technical ground," and then on a mere quibble, little better than a fraud, the most solemn of all human engagements is annulled—a morally fraudulent use of a legal transaction. After all, our objection is to the law itself—not simply to occasional pervasions of it; and not the least objection is the fact that such pervasions are quite as numerous as the proper applications of the law. This law presents the remarkable spectacle, without a parallel in the statute-books, of a law giving direct encouragement to wrong. It promises release from the most solemn obligations, on condition of a continued and persistent violation of the obligations. What is worse is, that this violation of obligation (in the separation of husbands,

and wives) thus encouraged and rewarded by the law, is to both parties a constant temptation to other and worse crimes. The effect of the law is evil, and only evil; it encourages hasty and inconsiderate marriages with the promise of ready and easy release; it reduces the most important relation of man and woman to the level of a business partnership. Younger people than these, so "mature and fixed in their habits of life," find it hard to "harmonize," and prefer to seek relief through the courts rather than the trouble of "harmonizing." In this way the law tends to create and foster the very evil it was intended to remedy. It is not enough to say that this law does occasionally relieve cases of real hardship. Better that the few should endure long ills in life, than that the foundations of society should be shaken and the laws of God disregarded. Mr. Sumner's high position and character make his example all the more pernicious in this regard. Better far that he should have borne the ills of his marriage bond, than sanction by his example such abuse of law.—*Rev. D. H. Ela in Zion's Herald.*

THE ALMIGHTY AGAINST WOMAN'S RIGHTS.

It is the true woman, moving in and contented with her appropriate sphere, and cheerfully performing the important and noble duties that providence has attached to it, that we honor and all but worship. When we see such a woman, we are young again; but we turn with loathing and inflexible disgust from the woman who, forgetting her sex, and throwing aside the veil of modesty, ascends with brazen face the platform, and spouts at political meetings, at reform clubs, or in lecture rooms, political nonsense and unblushing heresy, or downright atheism. In the "Woman's Rights" movement in this country and Great Britain, a movement inaugurated by Mary Wollstonecraft, continued by Frances Wright, and supported by weak, silly, or designing men, women abnegate their womanhood, and forfeit the respect of every man whose respect is worth having. As far as women favor the movement, which is a movement not only for female suffrage and eligibility, but for free love and sensual indulgence—to reverse the sentence of the Almighty on Woman, "Thou shalt be subject to thy husband, and he shall have dominion over thee," they war against their own rights, as well as interests, as women; turn their backs on their high and sacred duties as wives and mothers, as daughters and sisters, and attack society in the very source and seat of its life. Nothing can better, than this shameful "Woman's Rights" movement, show the fatal tendency of modern literature, out of which it grows, or the fearful abyss into which non-Catholic society has fallen. It, however, is the legitimate effect of the rejection of Christian marriage by the so-called reformers, and the false democracy after which the Age haunts, and which was not improperly denounced by the American statesman and orator, Fisher Ames, as an "illuminated hell; only is he in its darkness without the illumination; for there is no light, not even phosphoreous light in it. The Holy Scriptures are full of warnings against "strange women" who lure men to their destruction, and whose ways lead directly to hell. It is hardly less necessary to warn women, and men, too, enrolled as they are by the feminine literature and portended female influence of the day, against "strong-minded women," who are even more dangerous, and in heart equally impure, and whose influence, if not resisted in season, will precipitate society, the nation, into hell.—*O. A. Bronson.*

BRIGHAM YOUNG'S ULTIMATUM TO HIS WIVES.

From one of his recent sermons.

I wish my women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women in the community. I am going to give you from this time to the 6th of October next for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty, and say to them, "now go your way." And my wives have got to do one of two things, either round up their shoulders to endure the afflictions of this world, and live their religion—that is, polygamy—or they must leave: for I will not have them about me. I will go in to heaven alone rather than to have scratching and fighting about me. I am going to set every woman at liberty, and say to them, "now go your way." What, first wife, too? Yes, liberate you all, I want to go somewhere or do something to get rid of the women. I do not want them to receive part of the truth and spurn the rest out of doors. Let every man thus treat his wives; keeping raiment enough to cover his body, and say to your wives, take all that I have and be set at liberty; but if you stay with me, you shall comply with the law of God in every respect, and that, too, without any murmuring or whining. You must fulfil the law of God in every respect, and round up your shoulders to walk up to the mark without any grunting.

—Free-lovers' maxim—Beget and forget.—*N. Y. Daily Graphic.*

—A woman's printing company is to be organized in St. Louis. They will find their beds will be imposed upon and their forms will be locked up at last.—*N. Y. Daily Graphic.*

—Words are women, deeds are men.—*George Herbert, quoted approvingly by the Golden Age.*

—Heaven's last, worst gift to man—the strong-minded woman.—*Courier-Journal, Louisville, Ky.*

LABOR, WAGES, AND CAPITAL.

DIVISION OF PROFITS SCIENTIFICALLY CONSIDERED.

By J. K. INGALLS.

The right of Property, or private control over accumulated wealth, rests ultimately upon the principle that such wealth is the product of one's labor; and since, in society as at present existing, little or nothing is the product of unaided individual effort, but the result of the labor of numbers combined, the correct division of this product becomes a *great* under-lying question, upon the proper solution of which depends all *readiness* in social or economical science.

The system of traffic for gain, or for profits, is older than civilization. Wages followed inevitably the emancipation of the worker from slavery and serfdom. It will be necessary to consider these subjects somewhat in detail. I propose to treat of wages as the system is found in actual operation; not as to whether it is just and equitable between individuals and classes. Bribery and subsidies will produce specific effects; but they can never insure continuous results. They are therefore economically as well as morally unjustifiable. Now, if the system of wages is lacking in permanent and uniform influence upon human industry, we may rest assured that it has been at best but an expedient, resorted to in the ignorance and barbarism of earlier times, and which must certainly pass away as soon as society is prepared to profit by its advancement in knowledge. Labor, the source of all social and individual wealth, consists in those efforts which man puts forth to produce whatever is necessary to his subsistence, and the realization of his aims in life. With regard to the product which results solely from individual effort, there is of course no question of division; and with that we have nothing to do. In a general view, the whole social wealth is the result of united effort, and therefore society, in its collective capacity, has a voice, rightfully, in determining the method by which the common product shall be subdivided among its members.

Having defined Labor, I must refer to Capital, in order to be understood. Capital, according to political economists, is "that stock in business which is made the basis of profit." The conserved, or accumulated labor product may be used directly as the passive agent in production; indirectly, by supplying the wants of the laborer while he is employed on other material; or to be used in the form of machinery, tools, and otherwise in increased facilities for business. But we must not lose sight of the fact, that however employed, it is still nothing but the product of labor; and as truly so, as the more perishable things which are immediately consumed. In the place of Labor and Capital, we simply have only Labor and its product. Now, the claim for profits from invested Capital assumes this untenable position: That the labor of yesterday, or of last year, is more valuable than the labor of to-day, or of the present year. And here arises the question of *abstinence*; a term with which our cowardly moral scientists and political economists attempt to conjure up a spirit that will justify the greed of our land and money systems; by a casu-

istry similar to that which once would have justified human slavery.

But it can be shown that the principle of abstinence can be utilized, without any such resort being necessary, as is assumed by those apologists. The man who has produced a surplus of some perishable article, finds a pressing necessity to put it into a durable form, if he would preserve it. This he can do by direct exchange with some one who has a more enduring product, but requires the perishable product for immediate consumption; or he may permit another to use what he possesses, returning the same at some future time when it may be required. We see, therefore, that he has all rational inducements to preserve his surplus, and indeed to constantly increase it. All forms of the labor product are subject to constant change if they do not absolutely decay. The precious metals, by very slow degrees, to be sure (and this is why they became the "tender for choice"), lose value by attrition; the great mass of the animal and vegetable products of the earth maintain their values only for a short season; while houses, fabrics, machinery, tools, and all the implements of industry and the conveniences of life decline constantly in their power to serve and please. Now, no one can naturally receive more for his abstinence than the thing he abstains from using or consuming; but always less, according to the time of his abstinence and the nature of his surplus. It follows, therefore, that a man has every healthful motive to conserve his surplus, by changing it into renewed forms of use, without the idea of profit or gain in so doing; and the assumption that he will not do it unless enabled to lay other labor under tribute, is as impertinent as it is gratuitous.

The claim of the political economists, that profits constitute the great mainspring of all economic action, is as philosophically absurd as it is morally degrading. But, for the moment, admitting the proposition in their sense, how does it bear upon our main question of wages as an economic force? No one, say they, will do anything but for profits. But the man who works for wages has no profits; and is not only destitute of this stimulus, but his labor product is minus the profits of the capitalist, landlord, and forestaller. A rational economy would seem to require, that if any one received extra inducement to act, it should be that one who did the most laborious and repulsive work. It is thus seen, that while exorbitant profits afford an unnatural stimulus, in mere wages we have an inadequate motive to action.

What, to-day, is the universal complaint with regard to those who work for wages? Are we not told that they have no proper interest in their work? From the kitchen-maid to the bank president the cry is, that they are not faithful or honest, do not attend to their business, but improve every advantage which offers to promote their own purposes. Profits are seen to be more tempting than wages; and if in addition to the economic argument, I may be allowed to refer to the moral one, I should add, that the result has been to infect our whole social fabric with dishonesty, from the servant-girl who helps herself and next friend to the tea and conserves to the public functionary who appropriates to his own use the public funds, the contents of safes, the stocks of railroad companies, and whatever else he finds loosely lying around. Through all the different ages of savagism, barbarism, and our inchoate civilization, trade, or dealing for profit, has existed in essence unchanged. If we analyze it we shall see that the purpose of *gain*, is insepar-

able from the idea of compelling another to produce for our advantage. The mere robber had no very uncertain dependence. Those whom he had destroyed could not produce more. He slaughtered "the goose that laid the golden egg;" and her producers were discouraged by witnessing their fate. The slaveholder had a more economic system; but still there was much uncertainty in his method, since at times he might have to change places with his bondman. Thus hazard still entered largely into all the industrial affairs of social life.

As slavery disappeared, the worker was allowed wages. This word is derived from the same root as *wager*, and has a similar signification:—"a thing laid down," to abide for, be staked upon the result of a certain action or event. If this hazard were conducted by an open and fair method, then the laborer's chance to obtain more than he had produced, would be just as good as the employer's to realize a profit. It takes a Bank President no longer to sign a thousand-dollar bill than a one-dollar bill; nor does the paper and printing of the one cost more than that of the other; yet the profit on one is seventy dollars per annum, and on the other seven cents. The latter has effected the greatest number of useful exchanges, and on account of its rapid circulation, perhaps to an equal amount. Could the excessive profits here shown, be accumulated and conserved, and re-employed in production, the result might be economically justified. But in accordance with a well-known law governing distribution, this absorption of the labor-product inevitably begets and fosters a class of parasites and sinecurists, who consume the wealth and corrupt the habits of society, without contributing in any respect to its support. And yet we are told by professed scientists, that unless, through laws of land-tenure and inheritance, etc., men are privileged to place their children in such conditions that no necessity shall exist to require from them any useful service to society, they will put forth no effort to create wealth and increase production. We need not go to the offices of our State and National governments, to find the evidence of parasitic growth in our system. Sinecures are not confined to Church or State. They exist in your Banks, Insurance Offices, Manufacturing, Railroad Companies, and in fact, every branch of business. Nay, they enter the homes of the people, and the self-assertion, which claims the right to do what it will with its own, incites parents to guard their offspring from the remotest suspicion of ever having done anything useful or serviceable, while encouraging in them the most exacting temper and extravagant habits.—*Brittan's Journal*, Jan. 1873. TO BE CONTINUED.

INFIDEL ROMANISM.

By BENJ. R. FOCKER.

That that brave old herald of Infidelity, the *Boston Investigator*, which has heretofore turned a deaf ear to the arguments of those who believe in social as well as religious freedom, has at last not only opened its columns to a discussion of the question of Free Love but has consented to take a hand itself, ought perhaps to be welcome news to friends of progress, but the manner in which the editor handles the subject renders it after all a matter of doubt whether they should feel encouraged or discouraged. The discussion, begun by Austin Kent in an article headed "Conjugal Freedom," has been entered into by others, to whom the editor has attempted a reply, and were it not that he, as editor of their leading organ, may be said to represent the thought of a certain class of Infidels, I should not feel called upon to write this article, knowing that his arguments (if they can be called such) are so weak and illogical and his treatment of the subject so utterly unworthy of, and unbecoming in, an Infidel as to have little or no influence with thinking people. The *Investigator* has always borne on its title-page the motto of "Universal Mental Liberty," and under that flag it has stood for over 40 years in the front ranks of the army of religious freedom and has bravely fought and conquered. But now in its old age, when

the reformers of the present generation, reared under its influence, instructed by both its precept and its example to reverse its motto, to use it as their polar star in their journeys through life, come forward and demand that their old teacher, its editor, shall apply his principle unflinchingly to all the transactions of life, even to the relations of the sexes, what happens? To his shame be it said, he shrinks from the issue and fails to stand the test of his own consistency. He deserts the army of Freedom and seeks shelter under the banner of Authority. He, to whom the Freethinkers of this country have entrusted their leading journal, shamefully betrays their cause. In short, he virtually becomes that which formerly was the object of his horror, the butt of his ridicule, the target of his contempt, a Roman Catholic priest. For instance, in one of his articles he says, "Sexual bondage" is bad, no doubt, but sexual unrestrained license is worse." Substitute political for sexual, and the Czar of Russia asks nothing more. Put religious in the place of political, and the Pontiff's chair will never be empty. What other condition exists or can exist besides that of bondage and that of unrestraint? Restraint, however slight, is bondage. To talk of license is absurd. Who shall determine where liberty ends and license begins. Probably the Pope would call Mr. Seaver a very "licentious" fellow. By what greater right does he apply the same epithet to Free Lovers as a class? I take liberty to be the absolute freedom of every individual to live up to his or her own ideal without fear of external interference, provided he or she assumes the natural consequences of their acts. Less liberty than this is slavery; more is impossible. What then becomes of your license? It proves to be only the horrible but flimsy structure erected by diseased imaginations, which vanishes into thin air, when examined in the light of reason. There are but two positions on this question, which a person may assume with consistency: absolute freedom on the one hand and the most complete bondage on the other. There is no Orthodox half-way house in which the frightened and weary traveller may seek safety and rest. Let him hesitate, waver, halt for an instant, and he "shall surely die." He will inevitably be crushed between the two opposing forces. On to Infidelity or back to Romanism! Forward to Free Love or backward to the most tyrannical form of "sexual bondage," Compulsory Marriage! "But," says Mr. Seaver, "there is no such thing as Compulsory Marriage. No person is compelled to marry any more than to eat his dinner when the bill of fare is laid before him." "Jew, I thank thee for that word." No comparison could have been chosen, which would more forcibly illustrate the strength of my position. If a dinner is set before a starving man, is he not as much compelled to eat it, as though a policeman stood beside him with a club in his hand? So a man or woman, *starving sexually*, is impelled to satisfy his or her desires, whether statute books approve or forbid; and it must be done through marriage, or statute law will throw the offending party into prison. Moreover, in the present condition of society, the woman is compelled to marry, not only by her amative but her alimentive desires. She is dependent on the man for support, and always will be, unless perfect freedom is guaranteed her in all things. Again, in all matters save those pertaining to the sexual relations, two or more parties are allowed to make their contract to suit themselves and to dissolve it at their own pleasure; but when a man and woman wish to make a contract to enter into sexual relations with each other, the law steps in and not only presumes to prescribe the form of the contract in regard to the ownership of person and property, but impertinently denies the contracting parties the right of dissolution at pleasure. The moment one recognizes the authority of Church or State, the judge or the priest, in the slightest degree, that moment all freedom of contract is destroyed and Liberty itself is abolished. Is not, then, marriage compulsory? If Mr. Seaver would but exercise the same clearheadedness on this point that he does on matters theo-

logical, I have not the slightest doubt that he would feel as much compelled to answer "Yes," as though the Massachusetts Legislature should pass a law obliging him so to do. Let me give another sample of the *Investigator's* arguments on this question of "Conjugal Freedom." On being asked by Mr. Kent "if a free adult woman had not a right to contract with a free adult man to become the father of her child without society's consent," it replies, "No, and for three reasons, because it is immoral; because it is establishing a dangerous and criminal custom; and because it brings marriage into disrepute." If this is not begging the question, pray tell us what is? Cannot any sensible person see that such absurdity needs no refutation? In taking this position Mr. Seaver is denying the excellent doctrine, which he, in company with John Stuart Mill and others of the *laissez-faire* school of philosophers, has been defending for a lifetime, viz., that human nature is capable of taking care of itself. Having used all his powers to overthrow the doctrine of total depravity, he now practically asserts it. But, granting for the sake of argument that human nature cannot look out for itself, his position is not a tenable one. For who is capable of taking care of it? Is Mr. Seaver? Who is to decide? To be consistent he must either retreat from Infidelity or endorse Free Love, for they are both movements in the same direction. But enough. If the *Investigator* continues long in its present crooked path, I fear that all thorough reformers will be compelled, on the death of its editor, to sorrowfully inscribe upon his gravestone the following epitaph:

"HORACE SEAVER,

THE PIUS IX. OF INFIDELITY;

A man who did valiant service in awakening the minds of his fellow-men from the lethargy into which they had fallen through the influence of priestcraft and kingcraft, but who was so unfortunate as to outlive his usefulness."

THE WORD,

PRINCETON, SEPTEMBER, 1873.

THEORY AND PRACTICE.

We regret that lack of space has compelled us to delay so long printing the intelligent letter of our N. H. correspondent, E. B. Hazzen. His direct questions are entirely in order and will do much good in the asking, whether worthily replied to or not. To discover essential truth and come as near as possible to its realization in practice is our endeavor. Since land is not the product of human effort it cannot equitably be made the subject of price; and we aim to abolish all legal recognition of property in it as such—the labor expended thereon may be bought and sold but not the land. This not only is not a denial but the most emphatic assertion possible of the natural right of all people to the use of land. To suppose that one has not a clear title to his improvements unless he assumes to "own" from the centre of the earth to the stars is like saying that truth is stronger for being ninety-nine hundredths falsehood. If one by statute law holds a piece of land for which he paid \$500.00 but which has yielded products enough to pay for all the labor hitherto expended on it, the \$500.00 is fictitious value and should not be recognized in law or practice. The fact that I have paid that amount of money to get it does not establish my rightful claim to "own" it any more than paying money for a negro entitled one to "own" him.

To take interest on money is to have one's cake and eat it also, at the expense of one who has no cake. One may innocently suffer wrong though he would be guilty in inflicting it; he may be compelled to pay interest, but cannot innocently take it. It is true, as Mr. Hazzen says, that this with other forms of profit is mixed up with daily transactions; it is true also that, in order to pay his debts, one may be compelled, as in the land case, to take from another what has unjustly been taken from him; if so let him acknowledge himself a compulsory thief and not undertake to pervert natural right

to justify an individual necessity as Josiah Warren and many other reformers seem habitually to undertake to do. The fact that cost is the equitable limit of price makes all price beyond that limit fraudulent and the last man who should be attempting to make out a case for those who practically deny it is the author of that famous maxim.

We agree with Mr. Hazzen that the practice of (natural) law would not bring heavy fees in the courts; but a man may be a "Counsellor in Equity" and earn his living in many other ways. Agriculture, Manufacturing, Trade, all the great departments of business could be easily carried on upon the cost basis or a near approximation to it, were there moral inclination to do so. Stephen Pearl Andrews said truly, in the N. Y. Convention, that the grand scheme of Fourier could have been realized inside of the old slave system had there been an intelligent sense of right in the masters to administer it; so there is intellect enough among the capitalists of New England to put every kind of business on the cost basis, and it would be done were not the profit idea and the profit system a constant omnipresent bribe to dishonesty. Fortunately the drift of natural law and common interest is towards fair play. The profit idea now makes and administers the laws in the interest of the speculative classes. Sweep these laws away and the beneficial law of supply and demand will soon range all classes on the self-supporting basis of justice and reciprocity—and all this "the restoration of existing wealth to its rightful owners;" may come in the line of a strictly peace policy Josiah Warren to the contrary notwithstanding. As slave masters held their victims by local statute law so now profit-thieves retain their booty by laws made to permit and encourage theft. Politically the one watchword of reform should be REPEAL. We think Mr. Hazzen can find plenty of work in that line upon the statute books of New Hampshire.

Lovers of radical art and artistic radicalism will be pleased to learn that Mr. S. H. Morse, once Editor of the *Boston Radical*, a magazine which was eminently worthy of success, but which liberals did not seem to appreciate sufficiently to keep it alive, has, in the words of the *N. Y. Daily Graphic*, "gone from image-breaking to image-making." Those who believe that construction should follow destruction will rejoice that, after having been a radical among radicals, he bids fair to become a sculptor among sculptors. Already his work shows signs of genius, which we should suppose would tempt many of his fellow-artists to covet their neighbor's talent.

His first work is a full-length medallion of Rip Van Winkle as he appears when, having just arisen from his long sleep, he looks down with astonishment from the mountains upon his old home. It is not, as many think, a representation of Jefferson as Rip Van Winkle. It is Jefferson's attitude, but the face Mr. Morse has idealized, making it much older than it appears in the play. The work is exceedingly well executed, and should meet with a large sale. The readers of THE WORD and labor reformers generally will be especially interested in a work which Mr. Morse has just finished. It is a medallion, which we advertise in another column, of the head of Josiah Warren, well known as the discoverer of the Cost Principle. He has succeeded in catching the old man's best expression with great exactness, and is altogether the best thing he has done in the way of a likeness. He informs us that the price will be \$3.50 or \$4.00, thus bringing it within the reach of nearly all. He is now engaged on a life-size bust of Theodore Parker, which, although it exists at present only in a rude form, is pronounced by Mr. Parker's most intimate friends an excellent likeness and promises to be a great success. His next work will probably be a small bust of Victoria C. Woodhull, who we think will prove a fine subject for him. It is Mr. Morse's intention to make likenesses of all the prominent reformers, thus establishing a radical constituency in art as well as in literature. We bespeak for him the utmost success.

OUR CAUSE IS MARCHING ON

BY I. G. BLANCHARD. There's a mighty conflict coming, it is even now at hand. Hear ye not its rilly sounded from the mountain to the strand? Feel ye not your pulses thrilling as with music of a band. When Freedom's hosts march on? Glory, glory, &c.

What if not a drum is rolling, nor a floating flag is seen, Nor in ordered ranks are moving stalwart men of martial mien; All along the breezy hillsides, down the sunny vales between, Our Cause is marching on!

Say not Labor's cause shall always be despised, Its hope deferred, For the Right, though ages voiceless, has its time, and must be heard, And the heavy wrong of ages falls before the godlike word, As Truth goes marching on.

Thought, that once was darkly hinted, whisped in the trusted ear, Now is spoken on the housetops, so that all the world may hear, And the blanched usurper listens for the tread of Justice near, To judgment marching on!

For the sky is full of omens dark, as when the tempest lowers, And the conflict of the people with oppression's allied powers, Postponed from the former eras to be signaled in ours, Like fate is marching on!

Yet let not the world be troubled, Fate and Love for aye are One, And behind the clouds of conflict shines the great paternal Sun: Ever when the need is sorest His salvation is begun: The hour is marching on.

Would the people go to Nature and her easy lessons learn, Leaving mostly creeds and dogmas which but serve the tyrant's turn, Through the flying mists of error reason's eye might now discern The glory marching on!

Orthodox Deacons and Superintendents of Sabbath Schools, before investing further in Barnes' Notes or other Scriptural Side Lights, should bear in mind that the modern Dr. Scott, Parker Pillsbury, is writing a new Commentary on the Bible which will eclipse all previous efforts in that line. That they may know how original and instructive the work will be, we give below, from Abbot's Index, his remarks upon some of the early verses of Genesis:

In the Bible, the first thing prohibited was knowledge. In know was made a capital crime. God said: "Yonder stands the tree of knowledge. Touch it not! For in the day that ye eat thereof ye shall surely die." "In the day." Not on the morrow. Not on any other day. But another cherub, serpent or Satan named, and said they should not die—the man, nor the woman. "For God doth know," he added, "that in the day ye eat thereof your eyes will be opened, and ye shall be as Gods, knowing good and evil." Which thing came to pass,—did it not?—even though it made God a liar and Satan the first true prophet whose name stands recorded in history? But the account proceeds further, though still making the matter worse. There was another tree in the garden, not yet forbidden, the tree of life; which could have averted the whole penalty, even had God determined to execute it, as it seems he never did, though so sternly threatened. When he saw that Adam and Eve had eaten of the tree of knowledge and become wise, instead of killing them he said:—"Behold, the man is become as one of us, to know good and evil." And now, lest he should put forth his hand and eat of the tree of life and live forever, therefore the Lord drove him forth out of the garden. Which now of the two spoke truly, God or Satan? The latter said two things, and both proved true. God said one thing, and it did not prove true. Adam did not die, nor Eve; "their eyes were opened, and they became as Gods, knowing good and evil." For God himself said afterwards:—"Behold, the man is become as one of us, knowing good and evil." But Adam was not killed. Nor that wicked wife who tempted his kindly innocence! Nor Satan, or the serpent, that seduced her. All survived—Satan to this day! And who can number the descendants of the man and woman, who were so "surely" to die, on the day they should eat of the forbidden tree? Only the trees seem to have died. Nothing was ever heard of them afterwards, in botany or history. But knowledge has been praised ever since, even in the Bible, the Old Testament part of it; even if the race was indebted to the devil for it at first, as the book itself shows.

A Western David, Wm. Huddleston, of Lotus, Ind., is writing a new Book of Psalms. He celebrates "SALVATION THROUGH THE DEVIL" in this style; Religion is a humbug, The Bible is a hoax, The Preacher's in the Pulpit Ranting the folks.

The Devil is a scarp-grow And Hell a kind of Rod To Drive deluded mortals To serve an "Unknown God And all who trust in Jesus To save their souls from Hell, Will find their sad delusion, When waking from the spell! All praises to the Devil, For giving God the lie. And teaching man that knowledge Is not what makes him die.

MEASURES OF VALUE AND THE COST OF MONEY.

By BRNJ. SKINNER.

Writers often tell us that money is a measure of value: but the opposite of that is much nearer the truth. Necessity is, in fact, the only measure of value. The hungry man wants bread, and the greater his necessity the more money will he give for the bread. The thing bought measures the value of dollars, more than the dollars measure the value of commodities. A railroad ticket is valuable according as my necessities require transportation over the railroad. So it will be seen that my necessities measure not only the value of the railroad ticket, but also the money required to purchase the ticket. In reality the phrase "measure of value" is absurd. Goods may be more or less valuable as compared with other goods, but the absolute value of anything cannot be measured. What I want is valuable to me, but I can't give the size of my want. My want may be to the extent of a dollar to-day for a peck of potatoes; in three months from now it will require a bushel of potatoes to measure the value of a dollar in that direction. The working classes will always be poor, until they understand the nature of money: for it is at this point where the humbug and cheat comes in. Bishop Berkeley, I think it is, who says—"Money is a ticket or counter." Money stands as a sign to represent some wealth—if it is real money—but cannot measure the value of property, any more than the plan of a house can measure the house it represents.

Some fool (I forget his name) said that money at cost would imply that a \$1,000 bill could be furnished at the same cost as a \$1.00 bill. Let us see if that is true. Money, or currency, is a promise to pay, with sufficient property pledged to secure the payment of the note as promised, on demand. That makes good money; and anything short of that is not money. Now, what is the cost in furnishing this kind of money? Printing the bills, or notes, will constitute an insignificant part of the expense: providing the means to circulate the bills will make another item of the cost, but to furnish the property wherewith to pay the notes on demand must constitute the great cost of money. Mr. A., having a farm, clear of debt, worth \$10,000, could easily borrow \$5,000, and by mortgaging his farm for security, it would be safe to loan him that amount. This town is worth \$1,000,000, so it will be seen that Acton could furnish \$500,000 as currency, if the people understood this little matter of money, and if it was not contrary to statute law for the people to furnish themselves with money at cost.

Robert Owen, who did so much to establish the co-operative idea, giving up a fortune, and labor without stint, was a whole-souled reformer, and went to the root of social evils. He was wont to illustrate the present social system by square blocks of wood, one piled upon the other, representing the various classes that rest upon and oppress labor. He was in person tall and thin, and seemed to be always in contemplation, mild and gentlemanly at all times, and no one could fail to respect him. Macaulay and Bronghan stood prominently forth as reformers, but their reforms never reached the working-classes. They had no sympathy with labor.

Richard Oastler, on the contrary, was a ten-hour man, and his earnest pleadings in behalf of labor showed that he had genuine sympathy for the toiler. But, singularly, he was a church-and-king toady, and while he strove to lighten the toils of the workers, never seemed to dream that the workers were as good as the aristocracy, and entitled to the same

privileges. Cobbett, also, who was in many respects an efficient reformer, was not a Republican, and his ideas of reform extended little further than the amelioration of the condition of the laborer, who, he contended, ought to have plenty of meat, bread and beer. He was a good, burly-Englishman, that spoke as he wrote, walking backwards and forwards on the stage, with his hands often in his pantaloons pockets, quite free and easy.—J. F. Bray in Workingman's Advocate.

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