VOL. 2.

### PRINCETON. MASS.. JANUARY, 1874.

NO. 9.

# THE WORD,

A MONTHLY JOURNAL OF REFORM, Invors 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 liberty and reciprocity, This Words seeks the extinction of interest, tent, dividends, and profit, except us 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 dobts, the principal whereof has been paid, in the form of interest.

E. H. HEWWOOD, — — EDITOR.

E. H. HEYWOOD, - - - EDITOR.

E. H. HEYWOOD,
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PRINCETON, MASS.

## THE OPPOSITION.

### Thou Shalt Kill.

Is the doctrine that "life is an in-alienable right" inconsistent with the right of self-defence? What shall be done in case any one is determined to alienate it? Shall we allow a murderer to take or life, rather than take his in self-protection? What shie is in salienable, that of the peaceful citizen or that of the assassin? In a case such as this, where one of two lires must be sacrificed is the lover of peace under moral obligation to yield his own life rather than take the life of a would-be murderer? Questions such as these in our opinion, are not hard to answer. Life is not "inalicuable" in any sense that forbids self-defence. The public conscience of mankind has always so adjudicated. We never believely-efficin the abstract right or the practical feasibility of the doctrine of non-re-istance. With all deference to our good quaker friend, we submit that there is no question of "daring" in the ground we take concerning war. It is rather a question of conviction.

We are quite willing to "take the stand that peace is disturbed and war provoked by taking the sword." But who disturbs peace and provokes war? The assailant of course. And when peace is thus disturbed, how shall ibbe re-established? By submission to any evil rather than that of resistance? By no means. The North had to choose between war and the universal extension of slavery. It did right to choose war—right in the abstract, right in the concrete. Life is worth less than liberty; and he who would save his life at the expense of his liberty is unworthy to live. Bloodshed is indeed a terrible crime; but the goilt of it lies with him who forces on his brotherman the alternative of slavery or death. These principles are the same whether applied to men or nations. They are our profound conviction, which we hold and promulgate in deference to nothing but right reason and sound morals. And we think that the universal Pace Union will accomplish little so long as it counsels the attacked to be peaceably murdered, rather than the attackers to cease the a

## THE BLACK-EYE GOSPEL. Bully for the Boy who Hits Back.

Christian morality of the churches. The instinct of self-defence is a healthy one, pagan though it be; and I am glad that the virile gospol of the public school proves generally stronger than the too feminine gospel of the "Sabbath School." It hurts the real conscience of the boy to teach that the blow struck strictly in self-defence is a sin to be repeated of. Such teaching will not be obeyed in practice, and it is a harmful thing to cases an artificial pang of remorse for not obeying it. The quick vordict of the boys is not wholly wrong, when they set down the bully's unresisting victim as a milk-sop rather than a here. Life in the "world" is a storner thing than the submissive morality of "Protests are heard on every side! —"Protests are

# TWO WRONGS MAKE A RIGHT. Salvation by Killing our Fellow Sinners

TWO WRONGS MAKE A RIGHT.
Salvation by Rilling our Fellow Sluuers.

Whoever supposes or reports me to have gone back upon my pacific principles does me great, though probably unintentional, injustice. Nothing has occurred to make me doubt their soundness. As for our late terrible evil war, it could not but follow as a divine judgement upon our guilty land for its manifold sins, and especially sits crowning transgression in enslaving the negro-race on its soil until the day of teckoning came. That war, instead of confounding the medical advocates of peace, only strengthened their position—if, indeed, it needed any strengthened their position—if, indeed, it needed any strengtheneing. For if, at the foundation of their government, the American people had adopted peace principles and measures, they could not have held any of their fellow-creatures in bondage; therefore there could have been no slaveholding rebellion, and no war for its suppression. But they acted far otherwise; and, consequently, having sown the wind they reaped the whirtwinds, as prophetically set forth by deremind;—"Thus saith the Lord, Yo have not hearkened unto me in proclaiming liberty, every one to his brotker, and every man to his neighbor; behold, I pruclaim a liberty for you, sath the Lord, to the sword, to the pestience, and to the famine." Yet such a visitation is not vindictive, but inevitable as cause and effect, but righteous in its design.—Wes. Lloyd Garrison.

—To the contemplative student of history the most distinguishing chameteristic of the latewar

but rightious in its design.—Wm. Lloyd Garrison.

—To the contemplative student of history the most distinguishing characteristic of the late war of the rebellion must be the fidelity of the people, to their Government. Uncontaminated by the vices of politics, giving little heed to the theories of able secessionists, regardless of the blunders of cabinets andgheinfeitnis, they adhere with inflexible integrity to the republic as established by the fathers. Sublimer than the proclamations, noblet than the victories, was their movement steadfastly forward at the call of their chosen agents. Not only 75,000 and 300,000 strong, but ultimately an invincible and untring army of 1,500 000 of able-bodied men, rallied in defence of the institutions which were their birthright. They were flanked and supported by the grandest array of women that any modern event, military or otherwise; has been privileged to acknowledge. It is a glowing testimonial of the deply-founded patriotism and devotion of the American people prevailing without limit, and permeating the whole loyal section of our country,—Charlex W. Slack.

—Wer igan ugly thing: but not the ugliest of

—War is an ugly thing: but not the ugliest of things. The decayed and degraded state of ma-tional feeling that thinks nothing worth a war is worse—John Stuart Mill.

worse—John Stuart Mill.

God holds in resorve to establish equilibrium, when there shall be occasion for it, such intelligent and fatherly means as war, pestilence, and famine.—Park Godurin.

Rabelais defined a fashionable lady's dress, quite different from present styles, as consisting of "nothing before and nothing behind with sleeves of the same."

—A male-sovereign citizen of Albany N.Y. advertises for an jable-bodied man to hold his wifes' tongue—constant employment given.

"Reader, calm yourself: I am no a-gent of discord, no torch of sedition. I am a little in advance of history: that is all. It is futile to attempt delaying the explosion of truth. I am writing the preamble of our future constitution. This amble of our future constitution. This definition which appears to you blasphemous—property is robbery—would if our prejudices permitted us to examine it candidly, be seen to be a lightning-rod to direct from us the coming thunder-bolt. But too many intractions presented. to direct from us the coming thunder-bolt. But too many interests are arrayed against it! It is a misfortune that philosophy cannot change the course of events. Destiny will not be affected by the fact that its result is prophesied beforehand. Besides, is it not necessary that justice should be administered, and that our education should be completed? "Property is robbery... What an overturning of rectived notions! Owner and thief have always been contradictory expressions: all lauguages bear witness to their oppositions. On what authority, therefore, do you attack universal con-

and of the same you, that you should set yoursely the number of possession their oppositions. On what authority, therefore, do you attack universal consent, and give the lie to the human race?

Who are you, that you should set yourself against the judgment of the nations and of the ages?

And of what consequence, reader, is my obscure individuality to any one? I am as you are of the nineteenth century, a century in which reason submits to fact and evidence, and to fact and evidence, and to fact and evidence only. My name, like your name, is Truth-serence (Skeptikos, examiner) and my mission is written in these words of the law, Testify without either hatred or fact and say what you know. The work of mankind is to build up the temple of knowledge. Truth reveals itself to everybedy; to-day to Newton and Pascal, tomorrow to the peasant in the valley and the journeyman in the workshop. Every one brings his stone to the building and having finished bis work, disappears. Eternity was before us, and eternity will follow us; between two infinites, what place is there for a simple mortal like me that the age should inquire about it?

"Think no more, reader, of my personal and fortunes under pretest of inversal consent that I propose to correct universal correct products to end the condition of all just exchange, prepara are cimpo

race. Have the courage to follow me, and, if your will is untrammelled, if your THE BLACK-EYE GOSPEL.
Bally for the Boy who Hits Back.

The "morals" of Mrs. Moulton's Bed Time Stories are unexceptionable, according to accepted standards. But "Coals of Fire, "telling the common story of the boy who would not return a blow given by his schoolmate, endured the Launts of cowardies, and by-and-by signalized his bravery in the eyes of the assembled school by rescuing his assailant's sixter from drowing at a picnic, is a little too much tinetured with "non-revistance" to suit the character of the natural human boy," as Wordsworth styles wrong, when maturer life must unlearn the lesson? I comfess to a hearty admiration of the boy who, never guilty of hellying or hectoring his playmates, especially the smaller ones, knows how to give a good black eys to the bully that off all the more of depriving a man of thought, will, and that to make a man a slave, when the face without provocation; and not all the hackneyed encominant passed on the "moral hero" who puts his hands in his pockets, and goes home to his mother to tell the story of his Christian forbearance, can wipe out the fact that the rough-and-tumble experience of the boy who, when hit, hits back again, makes a manier fellow in the end than all the

fallibly become yours. If I have put the last word of my book—robbery—at the very beginning of it, I have done so to warn you beforehand not to defy you; for I have the conviction, that, if you will read what I shall write, I can compel your assent." pages 1—3.\*\*\*\* [Here follows the irrefutable body of the extraordinary-book.] \*\*\*\*

"My task is accomplished. Property is overthrown, and will never rise again to its feet. Wherever this book is published and read, the seeds of death to property will be sown; and there sooner or later, servitude and privilege will disappear, and the reign of reason will displace the despotism of will. What sophisms, in point of fact, what obstinacy of prejudice, can hold out against the simplicity\* of propositions like these?

I. Individual ressession is the condition of social kife the five-thousand-years reign of property demonstrates this fact. Property (individual property) is the suicide of societies. Possession is in the order of right but (individual) property is against right. Suppress property (individual absolute sovereignty over natural wealth), but without the same limit supposing possession, and, by this simple modification in the principle, you will al wealth), but without the same limit supposing possession, and, by this simple modification in the principle, you will have changed every thing in laws, governments, institutions: you will have banished ovil from the earth.

"II. The right of occupation being equal for all, the extent of possession varies inversely the number of possessors, and property cannot establish itself.

III. "The useful effect of labor being

ing invisiolable, the just wages of workmen are, like their rights and duties, equal (commensurate.)

VII. "Products are exchangeable for products; therefore, the equivalence of products being the condition of all just exchange, profits are impossible and unjust. This principle of the most elementary economy lesing observed among men, pauperism, oppression, vice, crime, and hunger, disappear from society.

VIII. Since men were associated by "These propositions are characterised by their example ity, not by their sinsplicity; there is all pot the partity, not by their sinsplicity; there is all pot the partity, not by their sinsplicity; there is all pot the partity, not by their sinsplicity; there is all pot the partity, not by their sinsplicity; there is all pot the partity, not by their sinsplicity; there is all pot the partity, not by their sinsplicity; there is all pot the partity, not be the same of the partity, not be the partity, not be the partity, not be the partity of the city, as all pot the partity, not be the partity of the city, as all pot the partity, not partity, and the partity of the city, as all pot the partity of the city, as all pot the partity of the city, as all pot the partity, not be the contraint, as a partity of the city of the city of the city of the partity of the contraint, as the partity of the city of the contraint, as the partity of the contraint, it is by which in occurring the case, on the contraint, it is by which in occurring the the which is not analyte the as a contraint of the partity of the intention of which is not analyte the case, on the contraint, it is by which in occurring the partity of the facilities formalised him.

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IX. Free association, therety, which confines itself to maintaining equality in the means of production, and equivalence in exchanges, is the only form of society truly possible, and the only just form.

X. Polities is the science of liberty. The government of man by men, under whatever form it may be disguised, is oppressible to the production of motory to the production of motory.

sion. The highest perfection of society is found in the synthesis of order with

The end of the old society has come: under a new sun of justice, the face of the earth is about to be renewed. Let the earth is about to be renewed. Let the existing generation become extinct, let the old prevarieators die in the desert; the holy land shall not receive their bones. Young man, indignant because of the corruption of the age, and devoured by a thirst for justice, if your country is dear to you, and if the interest of humanity touches you, dare to become no open champion of liberty. Strip off your old selfishness, and plunge into the waters of popular equality; there, your regenerate soul will receive new sap and vigor; your exhausted talent will find a new and unconquerable enersap and vigor; your exhausted tatent will find a new and unconquerable energy; and your heart, perhaps already withered, will be rejuvenated. New sentiments will give birth in you to new ideas: religion, morality, poetry, art, language, will appear to you under a nobler and fairer form; and, thenceforth, are of your faith reflectively enthusiasue, you your faith, reflectively enthusiastic, you will hail the morning redness of the day of universal regeneration. And you, mourning victims of an odious law, you, despoiled and outraged by an unjust world, you, whose labor has been always without fruit, whose repose has been always without hope, be consoled: your tears are counted. The fathers have sown in affliction, but the children shall

sown in alliction, but the admirer star gather in the harvest with rejoicings. "O God of liberty! God of equality! Thou who didst put in my heart the sen-timent of justice before my reason could comprehend it, hear my burning prayer. this thou that didst dictate what I have just written. Thou hast formed my thought; Thou hast directed my studies; thou hast warned my mind from curiosity, and my heart from attachment, that i might publish the truth to masters and slaves. I have spoken in the measure of the talent which thou hast accorded me... Abridge if it may be, the term of our trials. Inspire the powerful man—the rich man—him† whose name my lips shall never pronounce before thee with a horror of his injustuce; may he be the first to demand admission to the rethe first to demand admission to the re-deemed society; may the promptness of his regret suffice to absolve him. Then small and great, wise and foolish, rich and poor, will unite in an unspeakable brotherhood; and, all together, they will sing a new hymn, and will reconstruct thine altar, God of liberty and equality,"

thine altar, God of the control of t money away, if they see it to do so the sovereign-people get tired of stri-bore. They have a just and indefe-tore. Vive La Bugutelle! the proprietalre.

THE WORD, PRINCETON, JANUARY, 1871.

## AN ECLIPSE OF REASON.

We are sorry to find, in "The Opposi-tion," several illustrious names of men who, though they were supposed to be able to defend their points, have so far distrusted themselves or truth as to think it necessary to kill their opponents. Nothing is clearer than that civilization advances in proportion as Individuality declines intrusive force and becomes a

the physical and mathematical law of production, before their voluntary association by choice, equality of conditions is demanded by natural justice, that is taken before the productions is demanded by natural justice, that is taken before the productions of synchrolic productions and their drift toward fair play the watch word of intelligent reform is to say, by social law (i.e. by law anterior to all conventions; respect, friendship, gratitude, admiration, falling into the domain of equitable or proportional law only.\*

IX. Free association, bleavity, which confines itself to maintaining equality in the means of production, and expiralexe in the means of production, and expiralexe is the production, and expiralexe is the production, and expiralexe to want to fight; the right to run if you do not want to fight; the right to mind your donot work free productions and the only for what he or she may do is honest and their drift toward fair play for say; the Siamese Twinism which marries individual reformers into one consists of the special play of say; the Siamese Twinism which marries individual reformers into one consists of the support of its faith or practice. We did not seek conflict but now that this tendency the well-chosen disunion policy of the abolitionists and the blind words. It is the production and the production is suited to represent the production of seciety truly possible, and the only form of seciety truly possible, and the only for most of its faith or practice. We did not seek conflict but now that its tendency the well-chosen disunion policy of the abolitionists and the blind words. The word has some questions to represent the production and the production of seciety truly possible, and the only form of seciety thereof the production and the production and the production and the production of seciety truly possible, and the only form of seciety the production and the production and the production and the production a In producty values who denies this fundamental principle of order and peace? Is government an irresistible fatality, a "divine institution," or is it elective a thing of choice to be continued, or abolished as people think best? The latter ished as people think dest? The inter-of course, for none but oppressors, have-the other viow. But shall the State pro-vide for its own dissolution, attend its own funeral? Yes; were we not already slaves we should not be asking such a question. "What will become of the flag"? asked Eward Everett, "The Historical Society will take care of that'

Historical Society will take care of that replied Wendell Phillips.

The South understood the question, appointed their agents who waited weeks to meet representatives of the North to thele the strength of the second of the se settle the national house keeping affairs and close up the Federal concern. But the North had made money as the ser-vile tools of slaveholders and wished to nake more money by killing their mas-ters and governing States without their consent. Capitalists will spend any amount of other people's carnings and take any number of other people's lives to fill their own coffers. But the reformers, the exponents of thought and con-Serviceable science, where were they? science, where were they? Serviceante hounds to urge on the sanguinary strife. But "the fidelity of the people"? Yes, South they resisted unto blood and dessolation; North, by mobs, arbitary arrests drafts, conscriptions, bribery and intimidation they were made "unanimous," North the women were "a grand array;" South they were, in Sewards classic phrase "she devils." But it was "a divine judgment"? Perhaps so, though Garrison may think differently when the turn of blood-stained and usury-gorged aboli-tionists comes, as it surely will. But the issue "was slavery or death"? My dear sir, if you had taken your own life the case would be clear, but you merely hired peo-ple to kill the other fellow. To give your life for truth is admirable; to save your life by injuring another is despica-ble. The policy of forbearance, which risks all one has and is for an idea but refuses to harm another; the policy which overcomes evil with good and suffers wrong rather than inflict it the "consci-ence of mankind" approves, "healthy instincts" to the contrary not withstand-

Institutes to the contrary not with spaceing. The culture which

"Lores surface knowledge cells the crimes of crowds —
Virtue; abore the wiseful viee; licks
The cory dust from off the feet of war
And swears it food for goods though fit for fiends"
better becomes the age of brutes than
the age of men. History presents no
more humiliating spectacle than the sorvility of writers and thinkers to the base purposes of war and usury, whose leading doctrine is that all power and all propcrty belong to the strongest. In the rapidly approaching conflict between labor and capital do our "liberal" friends wish working men to practice the doctrines they preach? If they do Massachu-setts will present darker scenes of desolation than South Carolina has afforded. The end is not yet.

"THE WORD VS. THE ADTOCATE"

Is the belligerent heading under which A. C. Cameron, Editor of *The Working man's Advocate* of Chicago gets up a quarrel between himself and his views of us; our mild reference to his criticism of The Labor Reform League being the provocation. Lacking wit our self we are glad to be, like Falstaff, the cause of wit in others and think Mr. Cameron's or wit in others and think Ar, Cameron's readers must have enjoyed the racy sermon in which The Word appeared as text and illustrative warning. But he is mistaken in supposing that the League either accepts or rejects the utterances of mistaken in supposing the utterances of either accepts or rejects the utterances of The Wordswhich is not its "organ." The League is a voluntary association of Truth Scokers each one of whom is respons-

abolitionists would have been had they proposed to take the business of slave holding out of the hands of individual owners and give the government perpet-ual power to run the system. Why does he continue to abuse the Chinese? are poor but is that a reason why labor reformers should oppress them? They are foreigners; but so is Mr. Cameron a foreigners, but so is all cannels, foreigner; so were our Pilgrim Fathers, the Indians on his logic having the right to push us all out. Granting the educative uses of trades-unions Mr. Cameron is too intelligent not to know that a mo-nopoly of labor is the corner stone of the system. Why does he seek to hide this fact from his readers? Working people are not babies to be dandled, or fools to be duped, but men and women to be reabe duped, but men and women to be rea-soned with. Compared with ourself Mr. Cameron is a gray-haired labor reformer, we having been in the antislavery fight when (was heabusing negroes?) as he now harries our Chinese brethren who are so poor that they are compelled even to undorbid poverty-cursed Americans. It is because we respect the ability and intelligence of Mr. Cameron that we wish him to cease defending usury, quit opposing equal rights and come squarely up to the advocacy of true labor-reform loctrine.

The workingmen had rousing meetings Dec. 11th at Cooper Institute, Fanucil Hall and elsewhere, the proceedings of Hall and elsewhere, the proceedings of which we would gladly reprint if space allowed. The "graduated tax" idea is looking up; while we do not believe in it we wish to say that is is a perfectly logical application of the government-of-force idea to capital. If our late war was right this is right; if the stare constabulary of Massachusstts is right, if exiting war was a right. isting systems of taxation are right graduated tax is right; it is a general, democratic application of class power The Editor of the N. Y. Nation and oth rel of the state with the numberiess pira-

atton of the State with the number less pra-oies of Usury which it upholds is the com-ing alternative.

—In his recently published Autobiogra-phy J. S. Mill acknowledged his indebt-edness to Josiah Warren. \*The Editors and politicians of Josusalam, selied comedness to Josiah Warren. <sup>4</sup>The Editors and politicians of Jerusalem asked concerning Jesus, "Have any of the inlers or of the Pharasees believed on him?" Now it is known that this distinguished exponent of Infidelity read Mr. Warren's books it is amusing to note with what books it is amusing to note with what "cultured" condescendsion lesser lights hasten to the same source of truth.

—Mr. S. H. Morse, the sculptor, has recently fluished a bust of Theodore Park er, 3-4 life size. The likeness is an exer, 3-4 life size. The likeness is an ex-tremely striking one, faithful both in de-tail and in general expression. It has been on public exhibition and has stood the test of criticism romarkably well. Those who knew Mr. Parker best agree Those who knew Mr. Parker best agree that it surpasses all previous likenesses of him, former busts being either too weak or too much idealized. It is Mr. Morse's first attempt at a bust and one which does him great credit, showing him to be a natural artist.

-OUR AGE of Battle Creek Mich. edited —Utr Age of Battle Creek Mich. edited and published by Lois Waisbrooker steadily improves, and seems destined to become a permanent power in the Northwest. A distinguished Spiritualist Mrs. Waisbrooker believes in Love and Labor

of the most eloquent and steadfast of the antislavery orators, Chas. L. Remond, died recently at his home in Greenwood.

-As for history we know that is lie.

-Elsewhere we print an advertisement of The Golden Age a popular weekly of the religious type but readable neverthe-less. No tool of sects or parties it pro-phecies and votes as the occasion deless. No tool of sects or parties it prophecies and votes as the occasion demands, and is not afraid to be wiser to day than it was yesterday. A Love Story entitled "Tempest Tossen" written by the Editor, Therepore Thron, just now gives it additional attractions. Since "a harvest of thought results from a seed time of character" Mr. Thron's experience. es are quite likely to inform his pen and give the Golden Age a host of new readers for the sake of "Tempest Tossed" a-

-THE TRUTH SEEKER, an intelligent and good looking Monthly of Paris Ill., has come to the t graveyard of reform news-papers—New York City. Whether the two and a half million sinners in and a-round that village will pay the cost of converting remains to be seen. Mr. D converting remains to be seen. Mr. V. M. Bennerr, the Editor, gets up a good paper, devoted especially to theological reform. Now that he has come where Piety pays better than Truth friends should see that the right side wins. Address Box 1654 N. Y. City.

-We regret to learn that the Lawrence Journal has suspended publication. Per haps its "pieces" aimed at The Word

hilps its "pieces" aimed at the Word killed at the wrong end, for sometimes "The gun which aimed at duck or plover. Recoils and kicks the owner over." The fact that the Ten and Eight-hour men either cannot or will not sustain so able, intelligent and devoted an expo nent of their views, as the Lawrence Journal has been, indicates that the short-time movement, as they conduct it, is as destitute of a material as of a moral basis.

The Citizen's Suffrage Association of Phila lelphia, of which E. M. Davis is Printa terpina, or which in has passed President says: "The time has passed when usurpation of the rights of the people, or any part thereof, can be tolerated with patience or borne with peace, and the continued political enslavement of the women of the Republic, by a privil-eged and governing class, is a disgrace to the civilization and enlightenment of

The Morrison (Ill.) Independent, E. Seang Editor, does not belie its name, for it has a mind of its own on all matters of public interest, is a good newspaper and wide awake on the labor question. Buried almost as deep as Massachusetts under Republican majorities Illinois greatly needs the good service which fearless critics like Mr. Searle render. We hope Grangers and Labor-reformers, in that quarter, will be wise enough to know their man. -Tiz Morrison (ILL.) INDEPENDENT, E. their man.

then man.

22 Our readers will be pained to learn that Mr. Warren's old complaint, the asthma, together with dropsical tendencies will probably carry him off soon.

He is confined to his room and chair and hear unfant work have the trained like. has suffered much, but retains all his men tal vigor, as his recent article in Mr. Abbot's INDEX shows. He is stopping with-his devoted friend E. D. Linton 29 City Square Charlstown Mass.

We are indebted to Asa K. Butts &Co 36 Dey St New York City, for several valuable copies of their publications, a more extended notice of which is crowded out of this issue. Patrons of Free Thought, especially in its theological phases, will find it for their interest to examine the attractive list of books which this anterprising firm offers for sale this enterprising firm offers for sale.

-We understand that one of our Metho---We understand that one of our Metho-dist neighbors is alarmed, lest we print in The Wonn the vulgar language which he uses, in his shop, when discussing Free Love. He may compose himself, for there are many words which are sweet morsels upon the tongues of some Chris-tians that we could not be induced to be-foul our columns with foul our columns with.

-As will be seen by notice in another —As will be seen by notice in another column that strongest of "the powers that be," Fashion, is to be confronted by a convention of Dress Reformers in Vineland N. J., Jan. 20th. It is timely; for women are buried so deep under clothes that the trumpets of many Gabriels will be needed to resurrect them.

The annual meeting of the New England Labor-Reform League wheld in Boston Feb 22nd and 23rd.

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the while this right, in its fallness and completeness, is desired, to talk of her right to vette, or of her right to equal the series in decided rights to even an improvement in dress, is about and contemptable; and that those was a property of the right to vette, or of her right to equal the points. We saw not yet are the series of the individual to the points of the contemptable; and that those semi-reformed contemptable in the property of the points, it is sent to me (1) the points of the contemptable; and that those semi-reformed who labor to ambiguate the many and the most fall that the contemptable in the points of the contemptable in

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Fermident, and add the L. Bullou and Equation (principle landers) of the property of th

bor you from this direction but I will try and say what I can do for you,"

LERUEL PARRELY HARRON LA: "The people here are generally, rather poor, their main resource for money, being to raise a little cotton. They can mostly read and write, but still, they have generally but little taste for reading. When I first came ! ere, I thought they were a very liberal mindel people, but a year or two ag., Methodism got in, and you know, that, that is a barrier to all progress, and reform, and one might as well spend his breath, in reasoning to a block of wood; it will only make them enemies."

Josie S. Tilton Montreal Ca.: "Mr. A blot scenps to think the "children of the street" do not pay their way. If they all do not, it may be because "radicals" and others are not willing to pay for service rondered. I think it indisputable whom a child is strong enough ment-

Wi. MERVIN. Princeton Mass.: "Bad as church people think The Wono to be nobody hus yet got locked up in Jail for quoting from it as Geo. F. Train did for quoting the Bible."

Vesta V. Hrywood Princeton, Mass: Mamma, what is property? Is it what is mine, or is it something which some-body has got away from somebody else?

CASH RECEIPTS.

(101)

Wm. L. Helberling, 7.5; Ths, S., Fuller, 70; H. Veeder \$1.58; James Trane, 70; Jones Inglia, 60 G. E. Cooper \$2.29 A. W. Ferrin \$1.85; L. I. G. Fiset \$2.25; J. Flora Tilton \$78.09; M. L. Baxton \$1.00; Gabriel Joseph \$1.81 Elwin Dews, 15; G. W. Thornly, 30; D. F. Viall, 50; O. Knight, 85; S. H. Morse, 75; Thomas Holt \$3.50; J. S. Tilton \$72.09; A. H. Woods, \$1.00; Dr. Ammi Brown, 88; Charles Thompson, 97; A. P. Ware \$1.00; A. B. Heister, 80; G. G. Shedd, 28; T. C. Decoe, 25; Mrs, I. M. Patterson \$20, 00; A. Hauter, 08; W. H. McDunnough \$3.00; C. W. Tappan, 70; L. A. Hutchinson, 10; A. W. McAlpine, \$2.21; W. E. Lukens, \$1.73; A. C. Norton, 75.

—Everybody that suspends nowadays

-Everybody that suspends nowadays has "abundant resources," and will pay in full. All that is needed is confidence. -"generous confidence"; and provided you do not want your money, you can have it, -but if you want it, you can't have

it. All right, we dare say, but it seems queer to men who earn money that those who "make" it should not pay the de-mands that honestly exist against them. If banks were treated as they treat others, they would not make the whacking dividends they now declare .- Boston Trav-

-"It is a great imposition that men are accustomed to put upon themselves when they talk of the property bequeathwhen they talk of the property bequesti-ed to them by their ancestors. The property is produced by the daily labor of men who are now in existence. All that their alcestors bequeathed to them was a moduly patent by which as a tile to extert from their neighbors what the la-bor of those neighbors has produced."

—Godwin's Polical Justice.

The world is getting daily more in-ternational, the problems of humanity are reasserting themselves in all states, and the secret motives of a nation's life and the secret motives of a nation's file are amongst the most precious of the curiosities which it can profler to the inspection of a cupious world.—Edward Jenkins.

ed to learn plaint, the cal tendenoff soon d chair and all his men in Mr. Abpping with-on 29 City

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### IS PROPERTY ROBBERY?

PROUDMON'S IDEAS OF IT. EXPLANATORY

PROUDED S IDEAS OF IT. BXPLANATORY

LETTER.

JAMAICA PLAIN, MASS.: Oct. 30th 1873.

Dean Mr. Herwoon: Your message of yesterday, requesting me to explain, and in Proud-hon's com words if possible what Proudhon meant by his famous aphorism,—"Property is romerry,"—his this moment reached me, and I reply at once. I will tryto give you, (page 1)a translation of the first three and of the last three pages of Proudhon's book. You will perceive that Proudhon and our friend, Josiah Warren smite on substsatially the same unvil. I will first state, however, by way of preface, and for the satisfaction of the reader, that Proudhon was a stout-built, powerful man, about five feet ten inches high (perhaps less) with fair complexion, light fair, clear light eyes, giving, in his ordinary mood, no indication of the energy he had in the two nevertheless of a very ocitable temperament; and I knew him once in the height of discussion, and by way of emplaced, when he was at dinner to so smite the table with his fist as to make all the tumblers and wine-glasses, jump. A lady who sat next to him, said afterwards that it was like sitting along-gisted a voleano. He also showed his excitability, when, in 1840, he knocked down Jules Fayre in the ante-chamber of the Logishative assembly. I smally, however, he was mild-mannered. I have noticed, when he was sitting in company with others, that little children, strangers to him, would got to him in preference to the other ones present, and climb up into his lap. Outside of his writings, there was nothing of what we Americans call "cussedness" about him. He was easily excited, easily appeased, very aminble, and perfectly reliable. He was perhaps the best husband and father I ever knew. After he began to show signs of having injured his constitution by overwork, his wife (an excellent, motherly woman, who was yery proud of him, but who never read a single line of his verified in him, to the constitution, waited for nothing but his consent to make him independently rich; but that consent he nev

puonissea under otter person sumes, and gave reputation and political promotion to the persons who had the credit of them. L' Hermi ir said—I quote from memory—'some people, fire pistols out of their windows, finding that to be an infallible method for making passers by 'llook up. To attract public attention. Proudhon did this same thing, but with the difference, however, that his book, 'Property is robbery,' was no pistol, but a cannon."

book. Property is robbery, was no pistol, but a cannon."

Proudlon's ten propositions, although plain e-nough to you, and to Josiah V arren, will inevinably appear, to the uninitiated reader, obscure—and to say, maddy. They are in fact, muddy. Why! Proudlon gives the answer when he says, that, "before 11th KLASON was competed to comprehend it God had pat the surfacent of justice into IHSI ILEAT. Proudhon wonte these ten propositions without having any practical methods of application present to his mind. It was not until several years after he wrote this book on "property," that he suspected the feasibility of transforming property into possession by a simple reform of the circulating medium-by a transfiguration of NONKY.

Proudhon's distinction between property and possession seems to be this: a tenant under stipulated conditions is possessor; the leadlord is owner.

Proudhon would have the whole community, so-clety—not the state, however, but society existing as the prior condition of the state—to be the sole landlord, owner, propietor; and he would have all possessors to possess as trenants, not of the State, but of society. He says, therefore, "Suppress property, but without suppressing possession, and everything in laws, government, institutions, will be

rhe work.

| Samped.\*\* And again, "The highest spectation of encircity is the government of each by such self-government, to the exclusion of government of each by such self-government, to the exclusion of government of each by such self-government, to the exclusion of government of each by such self-government, to the exclusion of government of government of each by such self-government, to the exclusion of government of government

Curst as a Financier. Jesus commenced with voluntary poverty. He carried the principle of non-conformity to the practice of the world, in regard to poverty, to its furthest extent. He gave no attention to money, except to warn people against laying itup; and told all who plo against laying it up; and told all who asked questions of him about it to leave asked questions of him about it to leave it—give it to the poor, or getrid offit in some way, speedily He everywhere proclaims, "It is easier for a camel to go through the eye of a needle, than for a rich man-to enter the kingdom of heaven." There is not in all his example and teaching a single concession to the spirit of the world respecting money. He thus teaching a single concession to the spirit of the world respecting money. He thus renounced partnership with the devil in its use, established the claim of God's ownership over all things, and asserted his complete providence against unbelief. The converts of the day of Penticost were summoned to surrender all, just as thoroughly as Christ summoned the young man, when he told him sell all that he had and give to the poor. They had equally to acknowledge God's ownership—to clear themselves of all appropriation, and to recognize the solidarity of human interests. Having sold their possessions and laid the proceeds at the apostles' feet,

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## ANTI-FASHION CONVENTIONIL

In view of the alarming indifference of woman to the pressing demands of the hour; and believing it to be the rethe nour; and beneving it to be the re-sult of her absorption by Fashions of Dress which are destructive to Physical Health, Mental Vigor and Moral Power; and being convinced that she cannot make a successful demand for the full Equality which patture best award but may head on which nature bestowed, but man has de nied her, until she accumulates power by the use of that now within reach; and hoping by discussion and concert of achoping by discussion and concert of ac-tion to encourage some to the adoption of a natural system of Troes, one com-porting with all the duties of woman, we invite lovers of Truth to meet in Conven-tion in Plum St. Hall, Vineland New Jer-sey, on Tuesday and Wednesday, Jan. 20th and 21st, 1874. As an important aid in the work proposed, we respectful-ly urge that every woman who can, come ly urge that every woman who can, come to the Convention in such costume as will fitly express her thought of a Rational

Dress for Woman, Mary E. Tillotson, Susan P. Fowler, Olivia F. Shepard, Lu-cinda Wilcox M. D., Ellen Dickinson, A. W. M. Bartlett, M. D. Friends de-airing entertainment will please write either of the above. 33 Names of speakers will be duly announced.

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