

# The Word

VOL. 2.

PRINCETON, MASS., JANUARY, 1874.

NO. 9.

## THE WORD,

A MONTHLY JOURNAL OF REFORM,  
in favor of the abolition of speculative income, of woman's slavery and war government, regard 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 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.

F. H. HEYWOOD, EDITOR.

Contributors, correspondents, and those from whose works extracts may be printed are responsible only for their own opinions; the Editor must not be understood to approve or reject any views, not editorial, unless he says so.

Terms 75 cents annually, in advance. 5 copies \$3.30; 10 copies \$6.00; 20 copies \$11.00; 50 copies \$20.00; 100 copies \$37.50. Single copies 7 cents. Subscribers who wish to continue, will please remit in time, for the paper is not sent except on payment in advance. Address

THE WORD  
PRINCETON, MASS.

## THE OPPOSITION.

### Thou Shalt Kill.

Is the doctrine that "life is an inalienable 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 our life, rather than take his in self-protection? Whose life is inalienable, that of the peaceful citizen or that of the assassin? In a case such as this, where one of two lives 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 "inalienable" in any sense that forbids self-defence. The public conscience of mankind has always adjudicated. We never believed either in the abstract right or the practical feasibility of the doctrine of non-resistance. 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 it be re-established? By submission to any evil rather than that of resistance? By no means. The North had to choose between war and the 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 guilt 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 Peace Union will accomplish little so long as it counsels the attacked to be peaceably murdered, rather than the attackers to cease the attack. War ought not to be avoided, if the only alternative is national death or national slavery.—F. E. Abbott in reply to A. H. Love in Index, 1871.

### THE BLACK-EYE GOSPEL. Bully 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 taunts cowardice, and by-and-by signalized his bravery in the eyes of the assembled school by rescuing his assailant's sister from drowning at a picnic, is a little too much tinged with "non-resistance" to suit the character of the "natural human boy," as Wordsworth styles him. Why teach children that self-defence is wrong, when mature life must unlearn the lesson? I confess to a hearty admiration of the boy who, never guilty of bullying or hectoring his playmates, especially the smaller ones, knows how to give a good black eye to the bully that strikes him in the face without provocation; and not all the black-eyed enemies passed on the "moral hero" who puts his hand 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 manlier fellow in the end than all the

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 gospel 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 repented of, and that teaching will not be obeyed in practice, and it is a harmful thing to cause an artificial pang of remorse for not obeying it. The quick verdict of the boys is not wholly wrong, when they set down the bully's unresisting victim as a milk-sop rather than a hero. Life in the "world" is a sterner thing than the submissive morality of Christianity can ever control; and I believe in dealing honestly with our boys in this matter of "non-resistance."—F. E. Abbott, in Index.

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

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 civil war, it could not but follow as a divine judgement upon our guilty land for its manifold sins, and especially its crowning transgression in enslaving the negro race on its soil until the day of reckoning came. That war, instead of confounding the radical advocates of peace, only strengthened their position—if, indeed, it needed any strengthening. 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 follow-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 whirlwinds, as prophetically set forth by Jeremiah:—"Thus saith the Lord, Ye have not hearkened unto me in proclaiming liberty, every one to his brother, and every man to his neighbor, behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine." Yet such a visitation is not vindictive, but inevitable as cause and effect, but righteous 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 sessionists, regardless of the blunders of cabinets and chiefs, they adhere with inflexible integrity to the republics established by the fathers. Sublimar than the proclamations, nobler than the victories, was their movement steadily forward at the call of their chosen agents. Not only 75,000 and 300,000 strong, but ultimately an invincible and untiring army of 1,500,000 able-bodied men, rallied in defence of the institutions which were their birthright. They were flanked and supported by the grandest army of women that any modern event, military or otherwise, has been privileged to acknowledge. It is a glowing testimonial of the deeply-founded patriotism and devotion of the American people prevailing without limit, and permeating the whole loyal section of our country.—Charles W. Stedman.

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

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

—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. advises for an able-bodied man to hold his wife's tongue—constant employment given.

### "WHAT IS PROPERTY?"

TRANSLATED FROM P. J. PROUDHON

By WM. B. GREENE.

(SEE EXPLANATORY LETTER ON 4TH PAGE.)

(1)

"If any one were to ask me, What is Slavery? And I were to answer in a single word, Murder, my meaning would be at once understood. It would require no very long discourse to show that the power of depriving a man of thought, will, personality, is a power of life and death, and that to make a man a slave is to assassinate him. Why, then, to this other question, What is property? Can I not answer, in like manner, Robbery, without the certainty of being misunderstood; although this second question is nothing other than the first one under a different

form.\*\*\* Some authors teach that property is a civil right, born of first occupation, and sanctioned by law; others say that it is a material right, having its origin in labor. These doctrines, contradictory as they seem, are encouraged and applauded. I maintain that neither labor nor first occupation, nor law, can create property; that it is, in reality, an effect without a cause. Am I responsible?—Protests are heard on every side!—Property is robbery! This is the topic of '93. This is the lever of revolutions.

"Reader, calm yourself: I am no agent 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 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 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 received notions! Owner and thief have always been contradictory expressions: all languages bear witness to 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 only. My name, like your name, is TRUTH-SEEKER (Skeptikos, examiner) and my mission is written in these words of the law, Testify without either hatred or fear, and say what you know. The work of mankind is to build up the temple of knowledge. Truth reveals itself to everybody; to-day to Newton and Pascal, to-morrow to the peasant in the valley and the journeyman in the workshop. Every one brings his stone to the building and having finished his work, disappears. Eternity was before us, and eternity will follow us: between two infinities, what place is there for a simple mortal like me that the age should inquire about it?"

"Think no more, reader, of my personality or of my character, and listen to my arguments. It is by an appeal to universal consent that I propose to correct universal error. I appeal from the opinion of mankind to the faith of the human race. Have the courage to follow me, and, if your will is untrammelled, if your conscience is free, if your mind can bring two propositions together and reduce a third one from them, my views will influence you. Proudhon does not say, here, that (1) occupation, (2) labor, taken together cannot legitimate excessive possession. Possession is as much the result of occupation as is labor performed. No man will plant a field in which he has not such a right of occupancy as will secure him the right of gathering the harvest. The right to possess is not a mere barren claim grounded upon labor performed; for it is also a right to occupy the natural thing, land, timber, metal, or the like, in which labor is to be embodied. The right to the labor expended on a thing, without a right to the thing itself, is a right to the accident as divorced from the substance, and is potential, virtual, and non-existent. The natural right of a man to work for his living, a right antecedent to the first stroke of actual labor by him performed, involves a right to exclusively occupy a just share of natural wealth, equal to the right of the man who comes in the first hour. Hence the necessity of a system of occupation and labor. And the fact of law is not absolute, but varies with the variations of the social organization. The nature of human law to grow every day itself into a law of individual property. It is not more and more perfect. The law of individual property, as being made absolute, and therefore inhuman, transforms itself into a law of social property. Proudhon's aim is to take out from property its inherent element of inequality and to thus transform it back again into possession.

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 POSSESSION is the condition of social life 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 have changed every thing in laws, governments, institutions: you will have banished evil 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 the same with all, property becomes extinct (by being transformed into possession) through the result of the common prosperity. IV. All human labor being the result of a collective force property becomes, for that reason, collective and undivided; or, in more exact terms, labor undermines and destroys property (by transferring it from the individual to society.) V. "Every capacity for work (say that of a practitioner of medicine, for example) like every instrument of labor (a mill, steam-engine a hand-saw, or the like) is an accumulated capital, a collective property; and the inequality of salaries and fortunes under pretext of inequality of capacities; is therefore injustice and theft."

VI. "The liberty of contracting parties, and the equivalence of products exchanged, are necessary conditions of commerce; therefore, VALUE having for its expression the sum of the time and expense which each product costs, and liberty being invariable, 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 being observed among men, pauperism, oppression, vice, crime, and hunger, disappear from society. VIII. Since men were associated by their propensities, they were characterized by their complexity; not by their simplicity; there is a slip of the pen here, for Proudhon was perfectly aware that all social questions are of complex solution. Every simplistic solution of a social question is, of necessity, false because of its inadequacy, perilous in its application, and either null or disastrous in its fruits. "Compare the value of a pound of crude iron, as crude iron, with its value after it has been transformed by labour into steel watch-springs. That which, in its crude state, as land, wood, metal, or the like, barely furnishes occupation for one savage, may furnish occupation for one hundred civilized workmen. And the right of the civilized workmen to possess, will infinitely override and displace the savage's right of mere property. "It is to say, a practitioner of medicine is to regard the money spent on his education, not as so much capital belonging to him, and on which he is entitled to draw dividends by exacting extra wages, but, on the contrary, as so much capital invested by society in his person, and on which he may rightfully be expected to pay dividends, by working at comparatively low wages, and by treating the poor for nothing; society owes nothing to him for his education; unless he acquires it outside of the schools furnished by society and paid for it with his own personal labor which is not usually the case, on the contrary, it is he who is in debt to society for the facilities furnished him.

the physical and mathematical law of production, before their voluntary association by choice, equality of conditions is demanded by natural justice, that 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, liberty, which confines itself to maintaining equality in the means of production, and equivalence in exchange, is the only form of society truly possible, and the only just form.

X. Politics is the science of liberty. The government of man by men, under whatever form it may be disguised, is oppression. The highest perfection of society is found in the synthesis of order with anarchy.

"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 existing generation become extinct, let the old prevaricators 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 an 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 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, care of 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 gather in the harvest with rejoicings.

"O God of liberty! God of equality! Thou who didst put in my heart the sentiment of justice before my reason could comprehend it, hear my burning prayer. It is 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 -- his trials -- him whose name my lips shall never pronounce before thee -- with a horror of his injustice; may he be the first to demand admission to the redeemed 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 their altar, God of liberty and equality."

Pages 250--252.

\*That is to say, if Fanny Ellier receives for dancing, higher wages than a marshall of France receives for fighting, or a loss-carpenter for planing and sawing, the determination of the amount of her wages is non-scientific, outside of the conditions of moral equity, and dependent on the mere free will, and arbitrary good-pleasure of the persons who like to see her dance. In like manner, the salary of Mousgourier, the brother of the king, seeing that he has no special duties to perform, is of arbitrary determination, and non-scientific. Of course, the sovereign people have the right to throw their money away, if they see fit to do so, and, from time to time, the sovereign people get tired of strict science, and find it a bore. Vive La Bagatelle!

He prophesied.

THE WORD,

PRINCETON, JANUARY, 1874.

AN ECLIPSE OF REASON.

We are sorry to find, in "The Opposition," 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

law unto itself. Since the spirit of things is honest and their drift toward fair play the watch word of intelligent reform is always REPAIR; abuses inevitably disappearing when the upholding sanction of government is withdrawn. Obeying this tendency the well-chosen disunion policy of the abolitionists and the blind wrath of slaveholders brought the great issue of secession to the front, in 1861. Secession, the right to run if you do not want to fight; the right to mind your own affairs at your own cost. Where is the predatory vandal 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 of course, for none but oppressors, have the other view. But shall the State provide 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 Edward Everett. "The 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 settle the national house keeping affairs and close up the Federal concern. But the North had made money as the servile tools of slaveholders and wished to make more money by killing their masters and governing States without their consent. Capitalists will spend any amount of other people's earnings and take any number of other people's lives to fill their own coffers. But the reformers, the exponents of thought and conscience, where were they? Serviceable hounds to urge on the sanguinary strife. But "the fidelity of the people"? Yes, South they resisted unto blood and desolation; North, by mobs, arbitrary arrests, drafts, conscriptions, bribery and intimidation they were made "unanimous." North the women were "a grand array;" South they were, in Seward's 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 abolitionists 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 people to kill the other fellow. To give your life for truth is admirable; to save your life by injuring another is despicable. 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 "conscience of mankind" approves, "healthy instincts" to the contrary not withstanding. The culture which

"Loves surface knowledge; calls the crimes of crowds Virtue; adores the useful vices; likes The gory dust from off the feet of war. And sneers its food for gods though fit for fiends" better becomes the age of brutes than the age of men. History presents no more humiliating spectacle than the servility of writers and thinkers to the base purposes of war and usury, whose leading doctrine is that all power and all property 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 Massachusetts will present darker scenes of desolation than South Carolina has afforded. The end is not yet.

"THE WORD VS. THE ADVOCATE" -- 101 -- 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 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 The Word which is not its "organ." The League is a voluntary association of Truth Seekers each one of whom is respons-

ible only for what he or she may do or say; the Siamese Twinism which marries individual reformers into one communistic lump being no part of its faith or practice.

We did not seek conflict but now that Mr. Cameron has brought himself into court The Word has some questions to ask. If he believes in equity why does he continue to defend the greatest existing swindle, interest on money? His idea of a government currency monopoly with an "authorized" rate of interest at 3.65 per cent. is about as sensible as the 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 perpetual power to run the system. Why does he continue to abuse the Chinese? They are poor but is that a reason why labor reformers should oppress them? They are foreigners; but so is Mr. Cameron a 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 monopoly 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 reasoned with. Compared with ourself Mr. Cameron is a gray-haired labor reformer, we having been in the antislavery fight when (was he abusing negroes?) as he now harries our Chinese brethren who are so poor that they are compelled even to uphold 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 doctrine.

The work-kingmen had rousing meetings, Dec. 11th at Cooper Institute, Faneuil 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 it is a perfectly logical application of the government-of-force idea to capital. If our late war was right this is right; if the state constabulary of Massachusetts is right, if existing 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 other lofty-minded people may as well come down from their rhetorical stilts and look this thing in the face. The Redistribution of Property by Force or the Abolition of the State with the numberless parodies of Usury which it upholds is the coming alternative.

In his recently published Autobiography J. S. Mill acknowledged his indebtedness to Josiah Warren. The Editors and politicians of Jerusalem asked concerning Jesus, "Have any of the rulers or of the Pharisees 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 "cultured" condescension lesser lights hasten to the same source of truth.

Mr. S. H. Morse, the sculptor, has recently finished a bust of Theodore Parker, 3-4 life size. The likeness is an extremely striking one, faithful both in detail and in general expression. It has been on public exhibition and has stood the test of criticism remarkably well. 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 and published by Lois WATSBROOK steadily improves, and seems destined to become a permanent power in the Northwest. A distinguished Spiritualist Mrs. WATSBROOK believes in Love and Labor also.

One 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. -- WATFORD.

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

The TRUTH SEEKER, an intelligent and good looking Monthly of Paris Ill., has come to the graveyard of reform newspapers--New York City. Whether the two and a half million sinners in and around that village will pay the cost of converting remains to be seen. Mr. D. M. BENNETT, 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. Perhaps 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 a able, intelligent and devoted an exponent 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 Philadelphia, of which E. M. Davis is 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 privileged and governing class, is a disgrace to the civilization and enlightenment of the age."

The MORRISON (ILL.) INDEPENDENT, E. SEARLE 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 Quarters and Labor-reformers, in that grant, will be wise enough to know their man.

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 has suffered much, but retains all his mental vigor, as his recent article in Mr. Abbott's Index shows. He is stopping with his devoted friend E. D. Linton 29 City Square Charleston Mass.

We are indebted to Asa K. Burns & 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 enterprising firm offers for sale.

We understand that one of our Methodist neighbors is alarmed lest we print in The Word 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 Christians that we could not be induced to be foul our columns with.

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 will be held in Boston Feb 22nd and 23rd.



