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The Word

VOL. 2.

PRINCETON, MASS., FEBRUARY, 1874.

NO. 10.

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 liberty and reciprocity. The Word seeks the extinction of interest, rent, dividends, and profit, except as they represent work done; the abolition of railway, telegraphic, banking, trades-union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid, in the form of interest.

E. H. HEYWOOD, EDITOR.

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

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THE WORD

PRINCETON, MASS.

THE OPPOSITION.

SHADOWS OF MONEY.

(o)

It is strange how people enjoy writing about things they do not understand. Here is a free banking system, for instance, which was invented by Lyssander Spooner of this city, which proposes to take all the real estate in the country as the basis of currency; and this system is recommended by a correspondent as the one thing needful to make us all rich and happy. He says that the real estate of Massachusetts, taken at three-fourths of its real value, would give us \$750,000,000 of loanable capital, to be loaned in the form of currency. That is, if a man has real estate worth \$1000, he can issue currency based upon it to the amount of \$750 and lend it or use it himself. Such an amount of currency, he says, would stimulate production, reduce the rate of interest and do away with banking monopolies. Moreover, this currency would be worth as much as specie, or very nearly as much, and its use would so increase production and reduce the cost so much that the balance of trade would be in our favor, and gold would rush in upon us like a cataract. Or if gold didn't come it would make no difference. Everybody who knows the rudiments of political economy sees at once the absurdity of this scheme, yet it is no more absurd than that advocated by the monetarists as B. N. Butler. The superficial way of putting it is this: All that people need is more money; therefore increase the amount of currency in circulation, and the great public want will be supplied. But all history teaches that inflation of the currency beyond a certain point involves its depreciation. If we have five hundred millions of currency in circulation and increase it to one thousand millions, the double amount will be worth no more than the amount in use before. If a paper dollar were worth a gold dollar with the smaller amount it would be worth only half a gold dollar with the larger. But other influences operate to increase the disparity. Speculation is stimulated, and instead of getting lower rates of interest we get higher. It takes twice as much currency to do the same amount of business and at higher rates of interest. Our own financial history for the last twelve years proves this fact beyond a doubt. Currency is simply a part of our machinery for doing business. If we use more machinery than is necessary it is poor economy; but no other kind of machinery can be so mischievously increased. In Mr. Spooner's scheme, which would not be worthy of notice were it not based on an absurdity common in Congress, the power of the rich would be ruinously increased against the poor. The advantage of wealth would be tremendously increased, and the poor would be ground down more than ever. How could a man get capital if he had no real estate. What would the laborer's day's wages be worth in a paper promise utterly irredeemable? Will the workman imitate the foolish dog who dropped the piece of meat he had in his mouth to secure the larger shadow of it that he saw in the water? Mr. Spooner and Gen. Butler would pay for labor in the shadow of property, and allow the rich to keep the substance. To der such a system utterly irredeemable. Existing would run riot. We have scarcely the patience to discuss an absurdity. It is like discussing a proposition that two times two is one. But the currency that we now have, and with which we are waded for years at great disadvantage, is based upon the same foundation of folly that

Mr. Spooner builds upon. How long shall we chase the shadow and lose the substance?—*Boston Herald.*

STATE RELIGION.

The Orthodox God recently "rose to explain" one piece of mischief, which he is plotting in the Massachusetts Legislature, as follows:

The Sermon, in Hollis St. Church, by Rev. Richard Gleason Greene of Springfield, was founded upon Jer. ii. 31: "O, generation! see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, we are lords; we will come no more unto Thee?" and his theme was "Christianity a national law." Beginning by remarking that one of the questions prominent in the public thought of today is, whether in our land Christianity is to have any recognized administration in civil questions, having its references to wide fields of history and political economy, and involving profound problems of ethics and statesmanship. It is, moreover, an urgent question crowded by popular pressure through many side channels of debate, and by the same pressure—the atmospheric pressure of our new social life—driven impudently toward its main and ultimate issue. This main issue is not to be evaded; it cannot be much longer postponed by either the State or the Church. Every civil government must unavoidably have a religion of some kind and must stand in some recognized administration of it. This nation has had from its beginning, and has to-day, Christianity as its religion, in some sense actually recognized and administered in government. The question truly before us comes then to this—Shall we or shall we not keep Christianity as our religion?—not as sometimes presented, whether this nation having till now had no gods and no administration of religion in government shall now add a god and a religion, as modern luxuries or new social machinery? nor whether, having had some religion other than the Christian it shall expunge its laws, reverse its traditions and consent now to be converted to Christianity? but—shall we substantially and as regards the main principle, though not in every minor detail and method, keep as our religion, where and as it now stands, in our view, that Christianity which was built into the foundations of our civil State, which we find wrought through all its fabric, which buttresses our civil liberty, which consolidates our social order, which has compacted itself into our legal ethics, and in whose binding power our nationality itself coheres? It may be asked—if you thrust forth Christianity from its recognized administration in your government, what religion will you put in its place? Shall it be Mohammedanism, Buddhism, Spiritism, Pantheism, Materialism, Atheism—all equally religious or phenomena of certain transition from one religion to another? The question is its own reply. At this point he said he was ready to answer the question with which he started, and to declare that Christianity is to have some recognized administration in our civil government.—*Boston Herald.*

PRODIGAL SONS OUR SAVIORS. The Common Councilmen of New York, in their report on the commercial crisis of 1857, said:—

"Another erroneous idea is that luxurious living, extravagant dressing, splendid turn-outs and fine houses, are the cause of distress to a nation. No more erroneous impression could exist. Every extravagance that the man of 100,000 or 1,000,000 dollars indulges in, adds to the means, the support, the wealth of ten or a hundred who had little or nothing else but their labor, their intellect, or their taste. If a man of 1,000,000 dollars spends principle and interest in ten years, and finds himself beggared at the end of that time, he has actually made a hundred who have entered to his extravagance, employers or employed, so much richer by the division of his wealth. He may be ruined, but the nation is better off and richer, for one hundred minds and hands, with 10,000 dollars apiece, are far more productive than one with the whole."—*N. Y. Times, Nov 23rd 1857.*

—I am in favor of home rule for Ireland, but opposed to separation, as neither England nor Ireland is strong enough to live alone.—*Bradlaugh.*

—A self-conducted agricultural laborer must not marry until he is 45.—*Cornhill Magazine.*

OUR BELOVED MASTERS.

No man ever became, or can become, largely rich merely by labor and economy. All large fortunes (putting treasure-trove and gambling out of consideration) are founded, either on occupation of land, usury, or taxation of labor. Whether openly or occultly, the land-

lord, money-lender, and capitalist employer, gather into their possession a certain quantity of the means of existence which other people produce by the labor of their hands. The effect of this is, upon the condition of life of the tenant, borrower, and workman, is the first point to be studied;—the results, that is to say, of the mode in which Captain Roland fills his purse.

Secondly, we have to study the effects of the mode in which Captain Roland empties his purse. The Landlord, usurer, or labor-master, does not, and cannot, himself consume all the means of life he collects. He gives them to other persons, whom he employs for his own behoof—growers of champagne; jockeys; footmen; jewellers; builders; painters; musicians; and the like. The diversion of the labor of these persons from the production of food to the production of articles of luxury is very frequent, and at the present day, very grievously a cause of famine. But when the luxuries are produced, it becomes a quite separate question who is to have them, and whether the Landlord and Capitalist are entirely to monopolize the music, the painting, the architecture, the hand-service, the home-service, and the sparkling champagne of the world.

And it is gradually, in these days, becoming manifest to the tenants, borrowers, and laborers, that instead of paying these large sums into the hands of the landlords, lenders, and employers, for them to purchase music, painting, &c., with the tenants, borrowers, and workers, had better buy a little music and painting for themselves. That, for instance, instead of the capitalist-employer's paying three hundred pounds for a full-length portrait of himself, in the attitude of investing his capital, the united workmen had better themselves pay the three hundred pounds into the hands of the ingenious artist, for a painting in the antiquated manner of Lionardo or Raphael, of some subject more religiously or historically interesting to them; and placed where they can always see it. And again, instead of paying three hundred pounds to the obliging Landlord, for him to buy a box at the opera with, whence to study the refinements of music and dancing, the tenants are beginning to think that they may as well keep their rents to themselves, and therewith pay some Wandering Willie to fiddle at their own doors, or bid some gray-haired minstrel

"Tune to please a peasant's ear,
The harp a king had loved to hear."

And similarly the dwellers in the hut of the field and garret of the city are beginning to think that instead of paying half-a-crown for the loan of half a fireplace, they had better keep their half-crown in their pockets till they can buy for themselves a whole one. These are the views which are gaining ground among the poor; and it is entirely vain to endeavor to repress them by equivocal laws; and although their recognition will long be refused, and their promulgation, resisted as it will be, partly by force, partly by falsehood, can only be through incalculable confusion and misery, recognized they must be eventually; and with these three ultimate results:—that the usurer's trade will be abolished utterly,—that the employer will be paid justly for his superintendence of labor, but not for his capital, and the landlord paid for his superintendence of the cultivation of land, when he is able to direct it wisely; that both he, and the employer of mechanical labor, will be recognized as beloved masters, if they deserve love, and as noble guides when they are capable of giving discreet guidance; but neither will be permitted to establish

themselves any more as senseless conduits through which the strength and riches of their native land are to be poured into the cup of the fornication of its Capital.—*Ruskin in Contemporary Review, May '73.*

IMPENDING RETRIBUTION.

(o)

I would be glad to live to see the great impending battle fought in this country that would free forever the oppressed from the tyrannous yoke of capital. It seems strange to me that men are indifferent to, or ignorant of the war of ideas which is agitating our whole country, between capital and labor, which must inevitably result in the sterner conflict of arms, which we hope will end the strife, and place it out of the power of man ever again to oppress his fellows by fraud and injustice, such as now enables capital so fearfully to tyrannize over the helpless and industrious poor. How stupid must be the tyrants of our time to suppose that a day of just and awful retribution does not await them in the near future. Where else in Nature do they see her laws violated without bringing its appropriate penalty. Every blow dealt by the hand of injustice and tyranny, will assuredly be returned on the smiter with accumulated power. The longer you violate law, the more terrible will be the penalty when the forces of nature re-act. As well may we expect to thrust our hand into the flames and feel no pain, as to plunder and oppress, and reap not the penalty of wrong doing.

The fashionable churches, with their well-fed clergymen, seldom put forth an effort in the cause of the poor, that begins to reach the source of the evil. It is their business to save souls, and every rebuke of wrong in high places puts in peril their bread and butter. To the poor they preach contentment under the wrongs inflicted on them, when they should strive to arouse every manly feeling of self-respect, and urge them to rise in their strength and shake off the burdens which are unnecessarily heaped upon them. The working classes need not expect help or encouragement from that quarter till they so far redeem themselves that their help is not needed. Nor need they expect help from the press. The conductors of newspapers, throughout the country, are drawn into their work by the love of money and a popular position in society. They of course must run in the popular current—be on the side of wealth and power. Success will only come, by an unswerving, unselfish devotion to principle, and an exalted—manly, self-reliance. Without them we will have to wait yet long years of toil and degradation.—*W. E. Lukens in Morrish Ill. Independent.*

WAR would not have brought back to us the lives of the men executed by the Spanish authorities in Cuba, while it probably would have been waged at the sacrifice of many more. A peaceful termination of an international difficulty is almost always possible, and a contest of arms should never be proposed except as the very last resort. The age of peace has come; let us believe in the fact, and vote war a relic of barbarism inconsistent with the civilization which we are determined now shall prevail.—*A. W. Stevens Associate Editor of The Index.*

—When people look to the Government to provide for their welfare, they are not republicans; republicans look out for their own welfare; the Government is a mere machine to represent the people.—*Bradlaugh.*

—"I know not how I appear preaching; but I am comely, cleaning my sidewalk."—*C. A. Bartol.*

THE WORD,

PRINCETON, FEBRUARY, 1874.

"SHADOWS OF MONEY."

The Boston Herald, quoted elsewhere, is right in saying that currency which is not redeemable in definite value is merely a "shadow of money."

While The Herald may properly enough use that scheme at its own cost, why does it compel other people to use it? Specie-basisism is irresponsible communism, designed to enrich few by defrauding many.

But how could a man get capital if he had no real estate? By credit in account, indorsed notes, labor pledged in advance and otherwise as men get it now.

"MIDDLE-MEN."

C. A. PETERSEN our esteemed Kansas correspondent is mistaken in supposing that we are "against" the Grangers.

tion of whatever stands between them and their customers. If railway interests and middle-men were abolished what then?

The recent rapid growth of the order shows unmistakably that its ruling purpose now is simply to squelch middle-men. One year ago there were but 1,100 granges; now there are near 9,000 with a membership of upwards of 650,000!

Parker Pillsbury is not alone in having greatness thrust upon him. Francis Barry says that, respecting Mr. P.'s refusal, he himself at Revenna, voted for Orson S. Murray, but that majority present irresistibly went for P. P. as President of the new Society.

Our friend E. M. DAVIS of Philadelphia, appearing as peace-maker between The Index and its anti-usury critics, says that since "money is not wealth it can be furnished with little labor and loaned at a low rate; whilst the property it represents might and should draw a rent of several hundred per-cent. more."

C. Hazeltine, whom the authorities of New Bedford arrested for exhibiting a nude statuette of NARCISSES, harmless to all excepting lasciviously pious officials, is out with a book about the matter which must be lively reading.

—Preaching is a more or less lucrative job sought by clergymen as workmen seek a job at sawing wood. There is not one minister, in ten thousand who would continue to preach if the salary ceased.

—The N. Y. Tribune says WILLIAM SAUNDERS, the founder of the Grangers is a Scotchman rising 60 with "light blue eyes—eyes which would delight the transcendental Alcott, who believes that the blue-eyed will inherit the earth."

—President Grant accepted office saying he had "no policy to enforce against the will of the people." It is the unanimous belief of the people that he has no honest claim to the extra \$100,000 which the "salary steal" nets him.

—Our N. J. Correspondent E. F. BOYD needs to hold a meeting with himself in order to find out what he is driving at; for, while he advises the destruction of Capital, he issues circulars asking for means, that is for capital, to aid in starting a Community!

While a teacher of public schools, I have been a member of eighty different families for a period ranging from three days to three months each, and of this number I can count just three happy families, twenty comparatively happy and the remaining fifty-seven living under conditions to which I should prefer the orthodox hell.

—Woman must be emancipated socially, sexually and materially, to walk her kingdom, commanding in full, unencroachable and unencroached, free in every function and use of her entire being.

—Hypocrisy is the homage that vice pays to virtue; hypocrisy is one of the land-marks of our progression; It is your homage to free thought and to social progression. I have got to assume a character before I can maintain it, have I not? Do you dress here as in your kitchen? Do you put on the same face in all places? No, sir? Hypocrisy is your leading-string. We learn virtue by learning to assume a character—first. Hypocrisy is the life-blood of our progression. Hypocrisy—I am a champion of it. I stand flat-footed on this question, I am a hypocrite.—Mr. Mills of Chicago.

THE FIFTH ANNUAL CONVENTION OF THE NEW-ENGLAND LABOR-REFORM LEAGUE will be held in Boston Sunday and Monday Feb. 22nd and 23rd. Particulars in our next.

THE RELIGION OF INHUMANITY. A Criticism By Frederic Harrison. Asa K. Butts & Co. 36 Dey St. N. Y. City. This sketches a new religion proposed by Fitz James Stephen which has a Heaven for the successful, and teaches all others to be "thankful that they have a Hell to go to."

THE CHILDHOOD OF THE WORLD; A SIMPLE ACCOUNT OF MAN IN THE EARLY TIMES. BY EDWARD CLODD. ASA K. BUTTS & CO. 36 DEY ST. N. Y. CITY. This attractive book for children abounds in facts interesting to those of larger growth.

THE ESSAYS AND SPEECHES addressed to the Free Religious Convention in Cooper Institute by Frothingham, Abbot, Weis, Parton, Potter and others have been reprinted by Messrs. Butts & Co. in attractive form.

POVERTY: BY IRA STEWARD. The Boston Eight Hour League, 14 Broomfield St. Boston. This is a well written pamphlet of 31 pages preliminary to a statement which the author says, when completed "will establish the relation between less Hours for Labor and less Poverty."

On the page will be found an advertisement of THE INDEX, a justly distinguished exponent of Rationalism which has on its editorial staff more scholarly ability than any other weekly paper of America can boast of.

The very Rev. Mr. Parry of Worcester recently said in "The Sacred Desk" that he is not a "Nincompoop." The carnal mind is so apt to judge people by their walk and conversation that it is truly relieving to have a general impression of this distinguished exponent of Divine Truth authoritatively contradicted.

SOCRATES relating his conversation with Lysis and Menexenus says: "I turned to Menexenus and said: Son of Demophon, which of you two youths is the elder?" "That is a matter of dispute among us," he said. "And which is the nobler? Is that a matter of dispute too?" "Yes certainly. "And another disputed point is, which is the fairer?" "The two boys laughed. "I shan't ask which is the richer, I said, for you two are friends, are you not?" "Certainly" they replied "And friends have all things in common so that one of you can be no richer than the other, if you say truly that you are friends."—Lysis or Friendship. Jowett's Dialogues of Plato, p. 45.

Mr. Warren's naturally robust constitution still holds out against the distressing maladies which afflict him. Though his body may die his ideas will live and play a large part in the future history of the world.

—Thanks for a very able speech from A. W. St John of Carthage Mo. The abolition of property in land by the Grangers! That looks like business. Shall reprint next month. —All reform consists in the abrogation of ancient and bad laws.—Buckle.

FEBRUARY, 1874. I. Institution of social reign of property (the suicide of order of right is against individual absolute wealth), suppressing the plebeian modifications have changed elements, in which evil fr... "I. The qual for all, rials inverse sors, and p self. III. "The the same wit tinct (by be tion) through prosperity. IV. All of a collecti for that reas or, in more and destroy it from the V. "Eve that of a pro ple) like ce mill, a stea like) is an lective prop salaries and equality of tice and the VI. "Th and the equ ed, are no merce; the pression th which each ing involu men are, li qual (comm VII. " products; products exchanged. Just. This tary econo pauperism hunger, di VIII. "s the physio production by is demand say, by str or to all co gratitude, domain of only. IX. Fre fines itself means of p exchanges. truly poss X. Poli governme ever form sion. Th is found in ANARCHY. "Compar as crude iron transformed. That which metal, or th for one sav hundred civ civilized wo fillibly over of mere pro "That is to regard th as so much which he is ing extra w much capit and on wh ray dividen wages, and Society owe unless he ac nished by a personal lab the contrary the facilities. —The socie to unite th of action the raw m qual parti continued

PROUDHON'S X. PROPOSITIONS.

I. INDIVIDUAL POSSESSION is the condition of social life: the five thousand years' reign of property demonstrates this fact. Property (individual property) is the pride 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 at the same time suppressing possession, and, by this simple modification in the principle, you will have changed every thing in law governments, institutions; you will have banished evil from the earth.

II. The right to occupy being equal for all, the extent of possession varies inversely as 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, a 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 inviolable, 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, efforts 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 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 strict 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 exchanges, 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.

*Compare the value of a pound of crude iron, as crude iron, with its value after it has been transformed by labor 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 civilized workmen to occupy and possess, will infallibly override and displace the savage's right of mere property.—W. B. G.

†That 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 acquired 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 faculties furnished him.—W. B. G.

—The social problem of the future is how to unite the greatest individual liberty of action with a common ownership in the raw material of the globe, and an equal participation of all in the benefits of continued labor.—J. S. Mill.

Correspondence.

ANGELA T. HAYWOOD Princeton, Mass. "The Editor of *Hull's Cribble* of Jan. 15th, in an article 'The General Judgment' says: 'It would be better for that woman if her husband could be prevailed upon to get a regular prostitute for gratification rather than to frequently require of her what she would not do for him. A more infernal type of thought never fell from human lips.' If the wife's soul and body loathe him still, who inspires Moses Hull to stigmatize any other woman as a regular prostitute whom the laws of liberties compel to serve the vile purposes of this husband? Is Mr. Hull's sister, mother, wife or daughter the regular prostitute to whom he refers, or is it some other less fortunate woman who he so cruelly claims to the lot of women of his brother man? A glaring state of things, indeed, Moses Hull must have in his mind's eye wherein his overburdened nature is to be provided for? What he seems to call love is simply revelling to women kept to wait on the necessities of men.

I beg to remember that 'prostitution' is a matter of business, that need of money, not love, expels women to the ravages of the walking pestilences which he calls 'husbands.' And if men had not robbed these women of opportunity and earnings, as well as of personality, they could not now be insulted with the murderous word 'prostitute.' To understand fully how this social evil is to be eradicated, let us first try to get the regular prostitutes to satisfy their lusts at their own, and the State, (that is you and me) to be taxed to defray the third personal expenses of his freedom. He may call this 'Free Love,' but to me it looks like free lewdness banking in the midst of girl life. A General Judgment surely impends for Mrs. Hull in the criminal's box to answer for her sister's alleged 'prostitution' will be an unpleasant speculation at an interesting occasion.

'Prostitute!' The word is man-made and man-preserved to fit the victims of a man-made and man-preserved *industrial sex* which Mr. Hull has yet found in place, in his 'Cribble' to condemn. Does he advise harlots? If women must be kept to answer for assumed demands of men's natures they should be honored as benefactors not shamed as 'prostitutes.' A strange spectacle this of a supposed Free Love male enough to practically side with the high-toned prudery of Mother Livermore, Mather Howard and others of the *Women's Journal* set whose 'cultured' interest in their 'sisters' is so deeply insulting to enlightened womanhood. Happily the self-deception has a feminine side, and when women stand clear of these conditions now thought 'natural' and 'necessary' things will have to be looked at as they exist in actuality, and husbands who assume to voice the 'outlying of wives' must cease to count on 'abandoned womanhood' for gratification. We want not a 'free love' which, as opposed to, has social laws, when not less than a man must be held to respect and naturally innocent until proved until proved guilty. Free Love is what the world needs, but it is not to be a license for lust in Prudes or Libertines.

M. S. H. MORSE Boston, Mass. "Think of a new 'city charity' for those who 'fall silently on day and night out? Who are these 'charitable' people who are expected to succor them when they want by the way in the unequal battle of life? Why they who gather the earnings of the 'industrious poor' into their vaults after the legitimate fashion of the time. But I am told, 'It is the inevitable result of *capitalism*.' And *capitalism* has a sling to sling with the brotherhood of man. It is a square fight, every man against his neighbor. Better stop manufacturing 'the poor' by substituting for the cause of charity a few grains of equity. Stop invading the rights of property in the 'industrious poor.' Give them what they earn and they will provide their own system of industrial relief.

MARIA L. BIXTON, Milford, Mass. "We are pleased to learn that you do not fear to express your views on any or all of the reforms of the hour; hope you will continue in the good work, and be aided by liberal and intelligent people. We learn through your paper that Moses Hull has survived the contest and is going on in the good work of trying to emancipate the legal slaves and to inspire them with courage to speak the truth as he has done in defiance of public opinion. I admire his courage and honesty. We have too many that are too cowardly to advocate what they believe to be right. There are many very many aching hearts in bondage; if such persons were not compelled to live in close relationship they would be very much more happy and contented than they are under the strict surveillance of the law."

JOSEPH WOOD, Philadelphia, Pa. "Although I am already taking various papers and periodicals of a reformatory character, more than I can well find time to read and digest as thoroughly as I would desire, still I find *The Word* so well calculated to fill a place (that in my opinion) no other does; and having for many years taken a deep interest in various radical reforms that I see seem of great importance for bettering the condition of humanity, therefore I do not feel as though I could well afford to do without *The Word*, and I think it well deserving of being spread broadcast throughout the land; and I hope it will disseminate information that would accomplish a vast amount of good."

JOSEPH H. CARTER Boston, Mass. "In answer to Vesta V. H. (What is property?) I reply: It is something that somebody has got that somebody else has not got."

E. F. BOYD Freshford N. J. "I might perhaps be called a Capital Destructionist. Capital is the one great evil of society, the universal enslaver of labor. The oppressing or enslaving force does not dwell in capitalists but in capital or property itself. Any enslaved class possess the actual right to destroy that which holds them in bondage. The industrial classes should declare a war of extermination, not against the holders of capital but against capital itself. Property now is a curse to all but a few whereas it should be a universal blessing. I am a slave to capital and I rejoice in my heart when I hear of capital being destroyed by millions (as by fire in Chicago and Boston) for only that will emancipate labor."

Wm. B. WATSON Boston, Mass. "My God what a cloud of confusion covered the men you quoted in the 'opposition' of Jan. Word! 'God holding in reserve war pestilence and famine to establish the equilibrium of the world.' If this be God, if this be infinite Wisdom, what the devil came into his abode at once. I don't want the God of Galwin and I can't be any worse off with his opinion satum."

JOHN ORVIS Boston, Mass. "The Grangers are doing a capital agitator work. Besides it is a great thing to have a the farming laborers roused on these great questions. The interests of the farmers and mechanics ought to be now united, and their efforts concentrated on the question of social reconstruction."

C. A. PETERSEN, ELLIWOOD KANSAS. "In my dreary farm life I would not like to miss *The Word*, the only paper of the United States which tells the truth without fear of consequences. Since I left your State I have become a land-grabber after your Theories and I confess that I am not strong-minded enough not to howl with the robbers as long as I am obliged to live amongst them. My opinion is that we should not condemn persons for this crime instead of the system of civil organization, which is built up on barbaric principles. I have been acquainted with U. S. officeholders who could not stay to the end of their term because they could not howl with the wolves. But now one third of the U. S. officials know that the vessel is running in the wrong channel, but they are not strong minded enough to withstand the temptation of the good trip. A great consolation I find in the observation that more scientific talents rise on the social-political horizon. One of those bright stars I regard Mr. Benj. R. Tucker of New Bedford. It is to be hoped that such a great scientific power as the editor of the 'Index' will enlarge over the useful field into which Mr. Tucker's controversy has invited him. I am anxiously waiting for a promised organization of Grangers in Ellinwood. I know you are against them, but we must organize against the railroad monopolies to beat them in the Legislatures. As to the secrecy of the order you know that this is necessary on account of the politicians."

WILKES DAVIS, Princeton, Mass. "If Bill Melvin don't like interest on money and other business arrangements of this country he better go back home to Scotland."

THE N. Y. SUN says of Dr. Holland's new Novel *Arthur Bonnicastle*. Some old author says, "If one be permitted to be proud of the issue of his body, why not of that of his brain, which is of a more spiritual and nobler nature?" Dr. Holland, following out this felicitous suggestion, has certainly made no step-child of "Arthur Bonnicastle." We have read "Bonnicastle," and confess that it is one of the very hardest books to review that we ever attempted. It reminds us, as the late Mr. Lincoln was wont to say, of a little story. A married pair were afflicted with an uncommonly diminutive and, at the same time, viciously cross baby. One night this abominable child had kept up a continuous howl stretching into the small hours when, the patience of the father being at last exhausted, he got up in the dark intent on taking strong measures to enforce silence. But as the cries continued unabated for some time, the sleepy mother called out, "John, why in the world don't you speak that child?" To which John replied, "That is just what I want to do, my dear, but the fact is I can't find anything to spank." John's trouble with his infant is precisely ours with Dr. Holland's novel. There is a book here as there was a baby there; but it is such an amazingly wee one that it is as hard to find anything to review in the one as it was to find spanking surface in the other.

—Gen Butler in a recent speech on civil rights says: "Every man has the right to be the equal of every other man if he can. All constitution, all laws all enactments, all ordinances, all customs, all thoughts against that, in contravention, oft have been unjust, wicked, unchristian, and certainly must be brought to naught." There is no greater obstacle to equality than a monopoly of the currency, and it is high time that the General learned the fact."

THE COWARDLY CONSERVATISM of the Parker Fraternity, who refused to let their New Hall to Mrs. Woodhull, was recently chucked into the "Anxious Seat" in brave style.—B. R. Tucker, writing to *W. B. G's Weekly*, says:

"The same parties, who thirty years ago secured free speech for Mr. Parker, now deny it to Mrs. Woodhull. They received this fitting rebuke from the lips of Rev. O. B. Frothingham, of New York, whom they had invited to preach their Sunday-morning discourse: "A great preacher, perhaps the greatest in the country," once said, "I should be convinced of the mortality of the soul—I would shut and seal my mouth forever after." Why should he say this? If the doctrine of immortality is false in his opinion, why should he not say so? How does he know that a better faith would not take its place? Why should he look out for consequences? If the doctrine is true, will it fall because of his disbelief in it? If false, will it stand any longer because of his belief in it? Such talk betrays a lack of faith in the truth. See what it leads to. It leads to attempts to shut up and conceal the truth, to smother inquiry, to stifle investigating committees; not only this, it leads to shutting up the truth-tellers, to deny them their halls, to refusing their audiences. [At this point applause broke out, followed by a loud hiss. Mr. Frothingham went on.] "I apologize to no one. Let the truth out, regardless of consequences! Consequences? On whom do the consequences fall? On the one who cries 'Fire' or on the one who kindles it? On the discoverer of evil or on the door of it?"

THE ACTION of Plymouth Church and its pastor will not succeed in withdrawing attention from the main issue to a mere point of denominational polity. The world cares nothing for that. But the world does care whether Henry Ward Beecher is worthy of the great confidence that has been reposed in him. It has been very patient, but its patience is not inexhaustible. Good men take no delight in scandals; but the attempted suppression of scandals by such tactics as Plymouth Church has adopted multiplies them with such fecundity that nobody's nose can escape the odors. We hope that Mr. Beecher will be triumphantly vindicated; but be he innocent or guilty, out with the truth!—*The Index*.

MARRIAGE AND COMMUNISM.

The Principles of the Oneida Community regarding Love, Marriage and Reproduction, explained by its distinguished founder, in the following works, will be interesting to all students of social reform.

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STATE SCHOOLS.

Voluntary contributions would be ample in the case of the school. Who can doubt it, in view of the fact that we are indebted for our universities, colleges and academies chiefly to private contributions? Who can doubt it in view of the fact that, within the last few years, the North has consecrated millions of money beside Peabody's millions, and thousands of loving hearts and willing hands to the thrice-welcome work of educating the poor children of the South? In a real republic, both the men of moderate property and the men of large property are, if not too philanthropic to permit it, at least too regardful of their interests—to the safety of persons and property—to permit the masses, or any considerable portion of the masses, to grow up in ignorance.

The most winning plea for continuing the Government school is that Government does, thereby, provide education for the poor. But where would you find many poor, were Government to punish and prohibit these crimes, which I have just now enumerated, and most of which are especially against the poor? Certain it is that the failure of Government to do its duty, connected with its doing what is not its duty, is the chief cause of poverty. The importance of driving back Government from all its usurpations and of insisting on its doing, faithfully and fully, all the entirely neglected and all the half-done work of its sphere, seems to me quite too plain to make it at all necessary to expand my argument to this end. It certainly need not be expanded until it is confronted. In the mean time I will hope that the day is not far distant when the school fund shall be broken up, and every dollar of it used in paying the debts of the State. It came from the people, and this is the true way to return it to the people. Under no plea whatever, should any of it be allowed to go to this, that or the other sect. Let the whole of the education funds of our State be thus disposed of and this, if I do not greatly misjudge, will, in its results, be found the widest step ever yet taken toward restoring Civil Government from its pernicious perversions to its true uses. At least in our country, a Government school should, like a Government church, be reckoned to be a thing of the past.—Gerrit Smith.

MARRIAGE LAWS.

The most violent advocates of our present system are the most sexual and licentious part of community, with a few who are honest and happy under the system, and would be under the new system we propose to substitute for the present unjust and complicated laws by which parties get into and out of, the social and sexual net of matrimony. Half a century of close observation of the workings of the marriage law has given us much knowledge and good opportunity to speak on the subject, and also to prepare a substitute. We witnessed domestic war before we were ten years old in the household where we lived, and saw the man put the wife and mother of his children out of the house, because she complained of his too intimate sexual relations with another woman. Soon after we saw and lived with another and a devoted couple, whose home was barren, notwithstanding the longing and prayerful desire for children, when nature had placed the impediment in their organizations and by which the blighted life of the wife went out in the midsummer of life, and made room for one that came and bore children to the other. It was in riper years that far more heart-rendering scenes than these drew our attention to the law of marriage and divorce, and we are fully satisfied that the complicated and cruel system we have is wrong, and should be wholly repealed.

We would set aside and repeal all especial laws of marriage, and make women and men equal before the law, and put marriage fully under the general law, by which parties are and should be held by and to their contracts entered into as partners, and leave individual protection for each, the same as it is in the case of parties who are not in partnership. But the objector says: "They would separate

by mutual consent." What if they did? They do now, with the consent of a judge and by paying a lawyer's fee. And whose business is it if parties do not choose to remain in social or sexual or business unions, if they do separate? We are not the judges in such matters; and it is none of our business to force any kind of partnership between those who do not wish it, even if they did once proclaim it, and believe at the time it would last through a life. But one may wish to get out, and the other not be willing. Then let the law dissolve their partnership as it does others, by proper application.

But the poor children! What will be come of them? What becomes of them now when parents quarrel and part? Cannot the law do as much for them with that system as with the present? We think it can do more, and better by far, for all places to bring up children, a domestic hell—kept up by the wrangling disputes of parents—is the worst to act upon the temper and character of a child.—Warren Chase in Woodhull Claplin's Weekly.

PLUTOCRATIC FEUDALISM. Our land grant system has surrendered to railroad corporation a territorial empire of over two hundred millions of acres. In California a few men own hundreds of thousands of acres each, and in crossing the lands of one of these you are obliged to travel seventy-five miles. It has been remarked that the laws of primogeniture and entail, cause an aristocracy to spring out of the ground, and affect the well-being of unborn generations. The government of great cities by democratic methods is an unsolved problem. Thus far, at least, we are obliged to confess that the chief cities of our own country have proved ungovernable. The forms of democracy have been laid hold of by its enemies, who have trampled its substance under foot. But this failure of Democracy is not the fact which is most alarming. We not only fail to govern the cities, but the cities govern the country. In several of the States they hold the balance of power. They hold it, and wield it, in the nation. The same ignorant and brutalized horde which demagogues and thieves employ in the government of the cities, is made to turn the scale in State and national contests. These facts are as significant as alarming. They foreshadow the approach of a deadly danger to our institutions, and the new and fearful trial which certainly awaits them. We have here, it is true, no crushing system of landlordism, founded on despotic laws and traditions; but through the land policy of the nation and the machinery of great corporations we have inaugurated a system of feudalism as completely at war with the principles of free government as that which scourges England to-day. I believe that nothing is more logically certain than that this system must be confronted and overthrown, or the epitaph of American democracy must be written.

Jay Gould says under oath, "I heeded the Legislatures of four States, and in order to acquire them I created the legislatures with my money. I found that this is the cheapest way." The railroad power of our country yields a consolidated capital of four thousand millions of dollars. The network of its ramifications reaches throughout the continent, and as against the public is as completely a unit as was the slave power of the South. While millions of bushels of corn and wheat are rotting in the fields, thousands of people at the East are suffering for bread. Thousands of bushels of grain are being burned for fuel, while charities are organized to feed the starving poor of New York and other cities. Of the immense crops of corn in Iowa, we are told by the best authority that it takes five bushels to get one to the seaboard. While the forms of aristocracy and privilege have been driven from our political system, they have reappeared in the industrial. Our great manufacturing establishments are so many great centers of aristocratic power.—Geo. W. Julian

GOVERNMENT BY BLOOD AND IRON. If secession is a natural right the party which denied it were responsible for our late war, not the party which asserted

it. The right of secession follows inevitably from the idea that "the consent of the governed" is the basis of true government. If the North had not invaded this fundamental principle of liberty there would have been no war on the issue of secession. Hence the author of the following extract has a stump speech of nonsense in the midst of his otherwise very sensible remarks:

We want to go forward to a government that shall have on its side a more perfect "consent of the governed"; not one less perfect. We would for example, refuse to all governments henceforth the use of military force as an instrument of rule. Military power is an anachronism in this age. No longer necessary to good government it makes good government impossible. As against any attempt to go back to it, the positivist has not a moment's hesitation in siding with the "counting of noses" system. The late secession movement, for example, was an appeal from the ballot-box to the bayonet, and as such, in his eyes, a crime, and one, too, great enough to merit all the punishment inflicted upon it by "carpet-baggers," viz. as such a weapon of chastisement was in itself. Consequently, when South Carolina fired her wonderful "first gun," the reverberations from which have not yet ceased, the positivist as quickly as any one, shouldered his musket to resist the usurpation.

But then, if we were a true republic, we would stand by the principle everywhere. Government by "blood and iron" is every whit as illegitimate and wicked in Europe as it is here. Yet when, a year and a half ago, the principle of military rule was fairly and openly pitted against the principle of a general European disarmament—when after Sedan was the one essential question involved in the Franco-Prussian war—our so-called "Republican" party sided almost universally with the champions of the "blood and iron" policy, and did their level best to crush out the very life and soul of the Universal Republic.—Henry Edgar in The Golden Age.

Statistics show that there is about nine times as much coffee consumed in the United States as in Great Britain, and nearly three times as much tea consumed in Great Britain as in the United States.

—WE HAVE HAD A SUFFICIENT OF RADICAL WORDS; GIVE US NOW A RADICAL DEED!—F. E. Abot.

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