

The Word

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THE WORD,

A MONTHLY JOURNAL OF REFORM,

Favors the abolition of speculative income, of woman's slavery and war government; regards all claims to property, not founded on a labor title, as morally void, and asserts the free use of land to be the inalienable privilege of every human being—one having the right to own or sell only his service impressed on it. Not by restrictive methods, but through 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.

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NATURAL JUSTICE!

LABOR FOR LABOR DEMANDED. ABOLITION OF PROPERTY IN LAND! GRANGERS COMING TO THE POINT.

FOLLOWING IS THE SUBSTANCE OF A REMARKABLE SPEECH, BEFORE THE GRANGERS OF CARLISLE, MD., BY A. W. ST. JOHN, THE LATEST MAN THAT HAS YET APPEARED IN THE FARMER'S REBELLION.

Give the people justice and we will have but little use for charity in a pecuniary sense; but under existing laws and customs, justice is impossible; existing conditions must be changed, and new systems inaugurated. Money, *Wealth*, is the power the people worship to-day, and to get this power from the labor of others, appears to be the "chief end of man." Nearly every railroad built in this country during the last ten years has been built by the people, with subsidies and land grants from Congress, and township and country bonds given by the people along the line of the roads; but while the laborers the producers have (when these bonds are paid) paid for these roads, a privileged few receive all the benefits accruing therefrom. The legal owners and officers can, with their families, not only ride free of charge over these roads, but procure passes and ride over nearly every road in the country without expense, and at the same time receive large salaries for their services. But how is it with the men who built the road bed, hewed out the ties and spiked down the rails? How is it with the producers of the country who are being annually taxed to pay for this labor, can you, or any of you, ride or send your produce over said roads without paying a good round price for doing so? I think not; if there are any such, I would like to see them. It is an undeniable fact that all wealth, except that given us by nature, is produced by labor. All the accumulated wealth around us rusts decays, an wasted away, only as it is cared for and protected by labor; this being true, laborers and producers pay for everything. The payment of all taxes and public debts depend upon them, and were they to cease their daily labor our whole governmental structure would go down to ruin. If then the laborer produces this wealth, why is it that so little of it remains in his hands? Why is it that those who "neither toil nor spin" are now amassing such colossal fortunes, that a few years ago were not dreamed of by the most avaricious? Why is it that the "upper-ten" are permitted to gather the largest share of the productions of our country into their hands, ride in costly coaches, live in sumptuous elegance and wasteful extravagance, while the "lower millions" toil on from year to year for barely enough just to keep soul and body together? I

answer it is because the whole system of our country's laws are one gigantic fraud upon the laboring people, the whole machinery of our government, legislative and judicial, are being run in the interest of wealth and capital, at the expense of the laborer and producer.

As producers, we hold that we should be entitled to all we produce, or the benefits arising therefrom. As the air we breathe, the water we drink, and the earth we live upon, was furnished us by the great God of nature, and as we cannot produce any of these, it is a self-evident fact that we cannot gain a just title to more of these than we can cultivate and care for, during our natural life. Therefore, I lay it down as a principle founded upon justice and equity, that no person can gain a just and correct title to more of God's green earth than he can use and improve to good advantage.

Search back through your musty records to where the first man claiming to have ownership in land, and examine his title, and see from whence it came, and you will find that it is one of usurpation. As we go upon land, cultivate it, build houses, barns and fences, these are our productions, and we are entitled to them, and if laws now protect us in the ownership of land, and allow us to transfer it, laws can be made that will protect us in the ownership and use of all our productions, and that will allow us to transfer them if we wish to, without having a title in the land itself. Improvements can be assessed and taxes collected therefrom, the same as we now collect taxes from the land. Very few will assert now that it is right for individuals and corporations to hold vast tracts of our public lands, so that families cannot go upon and improve them without paying large prices for the privilege of doing so, and have to labor a certain portion of their lives to support in pampered idleness, those who have been enabled to secure a legal title to these lands. And if it is wrong for corporations and individuals to hold large tracts in that way, it is proportionately wrong for any individual to hold any portion of this earth more than he needs for his own use, from actual settlement and improvement. Among other inalienable rights that belong to the people, is the right of every human being born on this globe, to have a portion of land to live upon, and to be protected in the enjoyment thereof, without being obliged to pay in any manner, whatever, some other individual, who, by usurpation, inheritance, or grants from any source, may lay ownership to said land. The air, water and land was bequeathed to the human family from the same source; and those, who to-day claim large tracts of land, and measure it off and deed it to their brothers for certain sums of money, only want the opportunity to pen up, and measure out portions of the air and water for a money consideration, according to the wants and needs of people who must have water and air to live upon; for the prevailing idea of our time is to live off of the labor and productions of other men, and to get a living without work. And if it were possible to divide off, sectionize, and control the air, we would soon hear of Congress granting subsidies of all the public unoccupied air to some air-line railroad company, who would have money and bonds to "place where they would do the most good" that is in the pockets of our Congressmen.

I am well aware that these are very radical ideas, and that they will meet with great opposition; but if they contain principles of right and justice, they must prevail. The man who with pick and shovel, builds the road bed of a railroad should receive as good wages for the time spent in that work as the

president of said road gets for the time he spends in building that road. There is not a man endowed by nature with brains enough that by education would fit him to fill those easier positions that would not prefer to sit in an easy chair, and conduct a business, or to go around and oversee workmen at the same wages, than to take a pick and shovel and dig, and sweat in the mud and dirt, or to go out into your harvest fields and work in the scorching sun, until he was begrimed from head to foot with sweat and dust, or dig potatoes, pull turnips, and rootabagoes, till his back was nearly broken. Nay, I tell you there is not a man with natural ability sufficient to enable him to fill the lighter and more responsible positions, that would not strive to educate himself to fill them even at less wages than the man would get for doing the heavier and dirtier work. And right here I must say, that no officer in our government, from the president, down through the army and navy, down through all our state and county officers, should receive greater compensation for the time given in the service of their country, than the laborer and producer, the common soldier and sailor, and all men who elect and pay them, gets for their services. "Shall the servant receive more than his master, or the employe greater compensation than his employer?" Take away this incentive for greedy gain of money in our public offices and we would have fewer professional politicians; and as a result there would be less money spent, less wire-pulling and slandering to carry elections, and control caucuses, and the people—who should be the rulers, would have an opportunity to select their servants.

No one will deny the principle of justice contained in the statement that the strong and most robust person in a family should do the most towards supporting the family. This being conceded as justice and right in the individual family, it must be conceded as a right and just principle in our great governmental family. The man having wealth, easily accumulates more, and the more he gets the more wants, never being satisfied. The more the organ of acquisitiveness is cultivated, the larger it grows; and the individual who starts out to accumulate a fortune, and is successful, generally goes down, to his grave grasping for more, and in what condition, I ask you, is that man's mind to enter into the Kingdom of Heaven? The whole capacities of his soul are bound down to earthly possessions that he cannot take with him; and it seems to me he is in poor condition to enjoy the future life, unless, perhaps he is permitted to dig up and appropriate to his own use, a few of the "gold pavements of the New Jerusalem." I firmly believe that it would be a blessing to such men, if after they had accumulated enough to make them comfortable through life, (and that is all any one needs) to have systems and laws in operation that would prevent them from getting more, and thereby turn their minds into other channels, where they could accumulate knowledge, and get wisdom, to benefit humanity, instead of accumulating dollars, and getting wealth to oppress their fellow man. Believing this, I hold that a system of graduated taxation will be a blessing to every one, and a just, and practical way of equalizing the unequal conditions that exist to-day, relating to wealth and labor. What little property the poor man has is easily seen and counted up by the assessor, and listed; while his rich neighbor will have hundreds and sometimes thousands of dollars in notes, accounts, clothing, jewelry and trinkets for ornament, that is seldom, if ever listed by the assessors; and to-day, our

homes are virtually under a mortgage to the bond-holders, who, very kindly leave us to pay all the taxes.

"Be sure you are right, then go ahead," was the motto of a man, who if living to-day, would make a good granger, and I beg of you not to cast these ideas aside, as impracticable and worthless, but think of them, advance your arguments, if you have any, to refute the justice and right therein contained; but when you, like myself, become satisfied there is truth and justice in these ideas, and you are sure you are right then go ahead; and do all you can in your own way to have these principles adopted if you would make any lasting change of existing conditions, and make as we are taught to pray for, "Earth like Heaven." The greatest opponents to these ideas and principles will be those who have stolen our public lands, who have cajoled the people in one way and another to build railroads for them, those who buy up our legislatures and congresses, and control them for their own selfish purposes, those aristocratic paupers who have so long lorded it over, and ruled us, those who being in power put their hands into the public treasury and stole from five thousand to twenty-five thousand dollars each of our money, those I repeat will be our principal opponents. Will you join them and help crush out these ideas; or will you strike hands with your brother laborers and declare that every man, woman and child shall have equal and exact rights, and justice in its truest, purest and broadest sense?

POSITIVISM AND SPIRITUALISM. I have read the writings of the Positivists. Have you read the writings of the Spiritualists? I assure you that, with all their nonsense, they have an extensive and respectable literature. The exclusion of the vast accumulation of evidence for the existence of another world which is furnished by the facts of Spiritualism, seems to me to be narrow-minded and unscientific. In my view the Positivists have one side of the truth and the Spiritualists the other; and in the final clash between them, which is even now coming, they will mutually correct each other. Positivism will be compelled to accept the facts of Spiritualism and enlarge its scientific domain. Spiritualism will have to respect and adopt the rigid cautiousness of Positivism. And out of the union of these schools—the learned and the popular—will issue the system of all-persuading truth. I have come to think that the Spiritualists represent the sails of the great ship of progress, and the Positivists the ballast. The ship needs both sails and ballast. Steady, conservative, learned men, who will not give in to anything that cannot be rigorously proved, must be carried in the hold, or the world would have a sorry time with the top-sails of Spiritualism.—J. H. Noyes.

ANIMATED DRY GOODS; Marriage slave-traders. In ball-rooms one sex dresses in sober colors, and in such a purely conventional way that the coat, waistcoat and pantaloons of any one man would serve perfectly well for every other of his size, while the other sex displays all the colors of the rainbow, and every one of the richer toilets an amount of study, expense and time that only the initiated can comprehend. Now what does the wise observer understand by such a spectacle? Simply this, that these women are tricked out for sale, while the men are buyers, who carry their attractions in their purses or in their bank accounts. The question of modesty or immodesty is idle enough; so also is that of morality, for whatever is the general custom will always be moral in the eyes of the majority.—*Day's Doings.*

THE WORD,

PRINCETON, MARCH, 1874.

THE FOURTH ANNUAL CONVENTION OF THE AMERICAN LABOR-REFORM LEAGUE, will be held in New York City, Sunday and Monday May 3rd and 4th.

THE FIFTH ANNUAL CONVENTION OF THE NEW-ENGLAND LABOR-REFORM LEAGUE will be held in Boston, Sunday and Monday Feb. 22nd and 23rd in CODMAN HALL, 176 Tremont St., commencing at 10 A. M. Sunday, and continuing, three sessions each day. John Orvis, E. H. Heywood E. M. Chamberlin, Mrs. Elizabeth La Pierre, Dr. F. A. Palmer, Benj. Skinner, F. E. Abbot, Editor of The Index A. W. Stevens and others are expected.

"LABOR-REFORM" MONEY.

The following brief extracts are taken from an article in OLD AND NEW (Nov 73) by E. M. Davis of Philadelphia:—

The stamp of the government gives to paper money the power of gold in money. We need at home but one kind of money, and that a legal-tender paper money. Is there any better standard of what we ought to have than what we need? We see no other, and therefore ask that a law be passed by Congress which this new legal tender money shall be applied to any one who will comply with the terms. None to be issued except based upon individual wealth deposited with the government. As the price of money could fluctuate very little, it would give stability to enterprises. Would this flood the country with paper money? No, not if the government would at the same time create bonds, (bearing 3.05 per cent. interest) for the purpose of absorbing any excess of paper issued. As Mr. Davis is one of the ablest, most intelligent, and disinterested exponents of government-paper-currency ideas we reprint these extracts to indicate what that class of thinkers wish, and to give our readers a look at the bottomless delusion into which they would plunge us.

In behalf of The Labor-Reform League, which has devoted more time and money to the discussion of finance than any other labor organization in the States, or the world even, and in behalf of industry universally, (since the word labor, rightly interpreted, is synonymous with liberty, self-reliance, honesty and self-support), we protest against this effort to fasten upon the labor-reform movement a scheme which denies essential laws of value and exchange, and subverts equity and self-government. Mr. Davis would not be the successful business man he is if he conducted his own affairs on the principles which he invokes the majority to aid him in forcing on forty millions of people! He is not foolish enough to part with value without receiving equivalent value in return, or a reliable written obligation to pay value, when demanded, according to agreement. He must not only know the men who are to pay, but he must also have their pledge in such definite form that they can be made to pay. "For value received I promise to pay,"—if he had not a definite evidence of debt would he presume to go into the street, collar a man, and attempt to "realize" from him? Not much. Why then by this very fashionable, but ineffably tyrannical and fraudulent trick of a majority vote, does he attempt to take possession of, and speculate upon the property of the dissenting minority? The fact that the majority idea is a swindle justly causes all contracts based upon it to be distrusted. Why quarrel with specie? It is not gold that "rises" but insolvent paper which "falls." The assertion that a paper currency "is secured by the whole wealth of the people" because the majority has so voted, will be slightly less false when one man even, (Mr. Davis for instance), has deeded his property to that many-headed fraud, "the nation."

But this "money" is issued only upon "individual wealth deposited?" Deposited with whom? With the "state," with you and we who not only have not agreed to be partners in this concern, but have protested against being involved in the speculation. But men "play" we have agreed and instruct their "government" officer to arrange the matter. He is bought up; or induced unintentionally, to accept fictitious "wealth" as security; or feels it his "duty" to make mon-

ey "easy" by letting out "promises to pay" when he has nothing to pay with. Who takes them? Those whom the "legal tender" threat or bribe persuade to take them. Takers wishing to get the costly uncertainty of their hands, go to the "officer" who gives them in exchange, a bond "bearing 3.05 per cent. interest." Who is to pay this interest? The state, you and me again. People don't like to pay interest when they never agreed to do so, especially when they never received any principal to pay interest on! But the "individual wealth" follow agreed to pay 4 per cent. for the loan or forfeit? Forfeit what? The fictitious securities deposited. Armed with the "legal tender" threat he compelled his victim to take the "money" and gets solid value in return. He is eminently satisfied. But you and I and the other victims feel sore. Increasing interest on those "bonds," and the increasing risk, cost and disasters which result from being "governed," compel us to revolt. Mr. Davis, whose naturally honest feeling is always with "the under dog who won in the "individual wealth" game comes in too, for "self-preservation" requires the whole thing to be repudiated! Such is the currency which is to be "as good as gold" because the majority have deeded it; and such is the wonderful "bond" which is to "regulate the volume" of the currency! Money must stand on its own merits. The nature and amount of "what we need" contracting parties, at their own cost, must determine. The laws of value, as of gravitation, are independent of what a parcel of Congressional usurpers, by grace of the majority, may vote up or down. Since they favor interest, profits, and political despotism, our State-currency friends can establish their theories only upon the permanent suppression of equity and liberty. A specie-basis-currency monopoly is bad enough; but a government-paper-basis currency monopoly is infinitely worse.

"FREE SOIL,"

Was the stirring but dishonest battery of anti-slavery politics, which meant nothing more than changing chattel slaves to capital slaves, in which condition laborers of all races and colors are now held. The Republican party have raised the rates of interest, to such an extent that the amount of unpaid labor is greater than it was before the war; and "to this complexion it has come at last" that we are all negroes now. The Labor-Reform League first gave a definite meaning to the term "free-soil" by demanding the unconditional abolition of property in land. No other reform organization (not even the Grangers, with the single individual exception of our friend St. John), has proposed anything more than to liberalize the power of the strong to plunder the weak. The intrusive, tyrannical, bloody, and abortive methods of the Internationals are destitute even of an idea of equity, or liberty. To "nationalize land" ownership is to nationalize theft.

To recognize property in one square foot of land, beyond cost of improvements, surrenders the whole issue to the enemy. Unless the Grangers speedily declare for honesty, for some idea which can be defended on its own merits, the dead weight of the clergy, the bar, the press, and other stall-fed classes, fattened at the profit crib, will swamp them. They may render incidental service in demolishing the dominant party, but it is hardly worth while to spend so much time and money merely to secure a change of thieves. A glance at the history of the rise and fall of trades-union rebellions will show them that they are playing an old game over again, in which the reigning devil of existing systems, PROFIT, was always victorious. The root of "middle-menism" is in the false claim to ownership in natural resources. When "Sovereigns of Industry" and Grangers declare for the abolition of property in land in NEW YORK and BOSTON, and in the mines, forests, water courses, and railroad beds of out-lying plantations called States, their co-operative efforts will become interesting.

THE WORD,

Nearing the close of its second volume, has become a recognized fact in the realm of reform. Though not yet self-supporting, its subscription list steadily approaches a paying basis, and will ere long enable us to issue it weekly, in an enlarged form. Since it has little aid, in the way of donations, we must ask our efficient friends in the States, in Canada and Europe, to do what they can to extend its circulation. We have abundant evidence that it is eagerly, seriously and widely read; that its faith is spreading, and that its ideas are destined to triumph. As The Word will never, with our consent, recognize profits, whenever receipts exceed expenses the excess will be expended either in reducing the price, or in improvements which do not increase price. Thus, while we have taken, and expect to take the risk of its failure, patrons will share the benefits of its success, to the extent that they co-operate in its work.

Our readers are aware that enterprises, such as we have taken stock in, are not money-making matters,—the "bread cast upon the waters" not being likely to net "returns" which can be relied upon to pay one's notes at the bank. Constantly staking in reform ventures all that we have, and all that we can borrow, with a reasonable prospect of paying, we feel at liberty to ask others to co-operate in costs. Will their service be less prompt or efficient because no profit bribe to activity is offered? We think not. Pecuniary gain, is too inadequate and perishable to satisfy an ambition which aspires to growth in Truth, and to leave the world better than one finds it. No trivial considerations induce him to turn aside from courses, which offer wealth and position, to accept poverty, disdain, and the prospect of leaving those nearly dear penniless in the end! But to bequeath to others a chance to work, and enjoy the results of it; moral natures true enough to decline to plunder the less fortunate, because law, custom, and religion make it honorable to do so,—these are objects worth living for. The abolition of war, of woman's subjection, and the power to accumulate wealth without service are enterprises in which we invite people to invest. That these ventures will pay, in a moral sense, we have evidence enough to induce us to put in what there is of this world to us. But the work should be pushed more vigorously than our limited resources enable us to do it.

—Rev. E. E. Hale Editor of OLD AND NEW (Nov. 73) said:

There is a depth of utter darkness as to the simplest laws of currency, in which not only speculators sit, but even some bankers, and most writers for the press. He who produces, or indirectly aids the producer, as the man of honor; he who gambles, or grows rich as a parasite without producing, is a man disgraced. It will be time to talk loudly about the statutes which shall govern gambling when we can make the same statute govern the stock market, the faro table, the beef market, the corn market, the leather market, the market of exchange, and the ladies' fair. It is the debt taken from another man without rendering value for it. It is gambling to bet on the future values of other people's property. It is conspiracy and lying to set afloat false stories and get up operations for the purpose of diminishing the values of other people's property. All of which is most excellent labor-reform doctrine. But since Mr. Hale defends money monopoly, which is the worst phase of the profit system, since he has not declared for the abolition of property in land in Boston, or otherwise opposed the powers and practices, by which men steal according law, we conclude that he has no intention of siding with equity, but prefers to enjoy the pleasures of sin for a season."

—The Massachusetts Radical-Peace Society met in Boston Jan. 15th. L. S. Richards B. J. Butts Logging Moody Mrs. J. W. Howe and others spoke. We clip the following from the points presented by Mr. Butts:—

Resolved, That in holding human life, as well as human liberty, to be sacred or inviolable, we include, in the term "life" far more than the merely animal existence; that it is not "all of life to live," nor yet "all of death to die for" that we include in the term "kill," not simply the instantaneous destruction of life in war, or by capital punishment, but also the slower processes by which the lives of millions are hourly sacrificed through unjust or idiotic social or political regulations that human beings may be killed in ten years as effectually as in ten minutes; and that the long term process is not less subject to the rebuke or criticism of a radical Peace Society than the shortest motor.

MORE TRUTH THAN SHE BARGAINED FOR. At a labor meeting some time ago in the Capitalists' Intelligence Office of Boston, known as Boffins' Bower, E. M. Chamberlin's remarks on the labor question were so much more incisive and impartial than what Miss Collins usually thinks it safe to tolerate that she was greatly frightened, and through the reporters, hastened to inform the "respectable people" whose humble servant she has been of late years, that "them were not her sentiments." Of course they were not, for Mr. C. evidently came to speak truth, not merely what would bring grist to her particular mill. The following Resolutions, written we presume by Mr. Chamberlin, were presented:

Whereas, Capitalists have at a time and again that high tariff would enable them to pay, and they would pay high wages, while it was in operation; and

Whereas, A high tariff has been in operation for more than ten years, and not only have the capitalists failed to pay high wages but are successfully reducing wages,

Resolved, That the statement made by capitalists that high wages would be paid under the operation of a high tariff was a lie, but forth more easily to secure legislation favorable to themselves, and we hereby denounce such capitalists as enemies of workingmen, and demand of the National Legislature the revocation of custom laws passed in their interest.

Whereas, Instead of remunerative employment as they promised, thousands are out of work, and suffering from want and privation, whose meetings they break up with their civil and military forces,

Resolved, That we inform the capitalists that their system of first cheating the laborer out of the fruit of his industry and then punishing him when he demands redress is surely bringing about the destruction of the Republic, and their own ruin.

Whereas, In the late police disturbances in New York City the police authorities were guilty of exercising a power unwarrantably despotic, and treated the people and their prisoners with inhuman barbarity,

Resolved, That this meeting send a letter to the Police Commissioners and police of New York city, informing them with want detestation their conduct is viewed by us, and expressing the hope that if the workingmen of New York city want to hold a meeting and have a procession again they will let them, as we believe such a course will be most in accordance with freedom, and be likely to work less damage than if they try to repress them.

A "RED-HOT" LABOR-REFORMER OF NEW YORK says: We will soon promenade Broadway, bearing aloft a loaf of bread steeped in blood, with the motto: "The time for speech-making is over." Now is the time to stay the coming storm: first by this tenement-house plan for improving the home life of the workingman; second by the laboring-classes forming themselves into an organization outside all parties and churches; third, by asking the authorities to construct in the Bowery and elsewhere large Turkish baths to be self-supporting on the lowest possible charges, and fourth by the workingmen petitioning the authorities to open all the court-houses every night and Sundays to allow the people to debate.

—Readers will be interested in the Speech of Mr. St. John, on first page—the bravest and most intelligent utterance that has yet reached us from the West. Further reflection will disclose to him the fact that graduated tax, like all other compulsory methods of revenue is an invasion of liberty, morally indefensible, and quite unnecessary when government ceases to sanction theft. It was not the master who held slaves but the state, you and me, interposing to help keep his victims down. So now when the state withdraws its sanction from land-ownership, money monopoly, and accumulation by profits Astor, Vanderbilt, and Stewart must run for their lives or learn to keep their hands off of other people's property.

—The Vineland Dress-Reform Convention was a success. That the proceedings did not lack point, (or pants), will be seen in the following proposed by Mrs. Shepard:—

Resolved, That when the mother puts her girl into petticoats and her boy into trousers, she seals the girl's doom as a slave, and gives the boy a title-deed of ownership which he records and presents against her whenever, in after life, she asks for equal rights with him.

—Our A.C. advertised on 4th page is a western exponent of thought and progress well-deserving support. Not bedeviled by religion or debauched by politics it is devoted to TRUTH without fear of consequences.

The W and influe dox Churo say that "bad," esp "older pa "are con the striv them. S "The v culation i yet two yers here salem. Truth as feel strict in reach laving l learned a fused to a igno which the ers and n not feel stitution ness" We do m cecrity, b is fatal must the more an can poss agree with the mora that the blind" i what wo ed peopl ighious r ing into "The attractiv ing peopl and desir and man line with "The P Orvis, L. Chusnets N.L. like eniergic expedien on the "E El a new b' erative CASH. strictive or paper est and uers free poses of The Usa which a themsel "Atter speech The bug city" nearer v gence, s love, ch sooner t better "Th will sen wholoso who pu Friends people to should a "chip in document "Dr. J. forts to young k lighiousl Woodhu Have Jo been als "Dr. V umn, w patroniz The Doc diseases of the m minister thrive un "Mr. ideas ar hon's intimate "There Earth w Heaven.

THE WORD AT HOME. A good-looking and influential lady-member of the orthodox Church in this town is reported to say that "the influence of The Word is bad," especially upon the young; though "older people," whose religious views "are confirmed," can successfully resist the strivings of its spirit to convert them. She is reported also to say that "The Word does not have much of a circulation in Princeton" while, in fact (not yet two years old), it has more subscribers here than Jesus had disciples in Jerusalem. Were this criticism the voice of Truth as well as of Beauty we should feel stricken indeed, and put ourselves in reach of orthodox prayers at once; but having been through the Church and learned all it can teach; and having refused to be "confirmed" in the theological ignorance, and profit-yielding sin which the Church insists that its preachers and members shall abide in, we can not feel it our duty to go back to an institution which has the "form of godliness" but not "the power thereof." We do not question our fair friend's sincerity, but to be sincerely in the wrong is fatal to one's soul's salvation; she must therefore allow us to continue to be more anxious for her conversion than she can possibly be for ours. Since we agree with Jesus in thinking it bad for the morals and progress of a community that the "blind" should be "leaders of the blind" it is our imperative duty to do what we can to save the many well-dressed people, who congregate under the religious roof opposite us, from finally falling into the ditch together.

"The Sovereigns of Industry" is the attractive name of a new order of working people, recently instituted in Boston, and designed to enable laborers in cities and manufacturing districts to come into line with the Farmer's Union known as "The Patrons of Husbandry." John Orvis, Lecturer and Organizer for Massachusetts, is well fitted for that service. Not likely to advise people to waste their energies on class devices and abortive expedients he will invite them to move on the enemies' works.

Elsewhere will be found advertised a new book, lately issued by The Co-operative Publishing Co., entitled *How to Cash*. It is an effort to show that restrictive currencies, whether of specie or paper, inevitably tend to make interest and prices high, wages low, and failures frequent to suit the speculative purposes of the privileged few in control. The Usury System is an organized fraud which all good citizens should bestir themselves to aid in putting down.

Attention is called to the vigorous speech of Mr. Hinckley on 4th page. The bugbear which he sees in "promiscuity" will prove quite harmless, on a nearer view. Liberty promotes intelligence, selectness and fair dealing. Free love, choice dooms monogamy, but the sooner that hoary humbug disappears the better.

The Co-operative Publishing Co. will send any of its own imprints at wholesale prices, plus postage, to those who purchase books for distribution. Friends who wish to stir up their fellow-people to regenerating thought and action should avail themselves of this offer, and "chip in" something to help spread the documents.

Dr. Joseph —, whose reported efforts to get in bed with a Massachusetts young lady were cruelly frustrated, is religiously endeavoring to prove that Woodhull and Claflin are not virtuous! Have Joseph's advances to those ladies been also repulsed?

Dr. Woodruff's card, in another column, will direct readers to a generally-patronized medical office of the West. The Doctor cures bodily ills and soul diseases also, being an active opponent of the moral maladies which Christian ministers and physicians nourish and thrive upon.

Mr. Warren wishes us to say that his ideas are entirely distinct from Proudhon's. He repudiates the classification intimated by Col. Greene in Jan. Word.

There can be but little Liberty on Earth while Men worship a Tyrant in Heaven.—Ingersoll.

—Since The Word, like Death, "loves a shining mark" we take "The Commonwealth," advertised elsewhere, both for its attractive presence, and readable matter. A brilliant and powerful exponent of a political and social system, which will be remembered only to be execrated, this paper is yet good enough to outlive its bad principles, and be put to better uses by and by.

—GERRIT SMITH is the liveliest old man above ground. His resolute resistance to State-Schools is an example of intelligent heroism which purblind reformers, who seek salvation through the vicarious aid of the popular devil, Despotism, better think twice before they condemn.

—Abby Smith's Cows like Caligula's horse will be memorable in state affairs, but in a more honorable sense. The mulish male sovereigns who enslave and plunder women, have more than their match in the stubborn resistance of the Misses Smith.

—THE INTERNATIONAL is the name of a new weekly to be issued from 42 John St. New York City. Geo. W. Madox Editor.

—Protection! What thief is talking up that thing?

CORRESPONDENCE.

E. L. CRANE, Tippecanoe City O.: "I see ideas in The Word which I approve; but I see many which I do not approve. Still, *free thought and free expression* is my motto, therefore go it. It may be I am not able to put two ideas together and address a third—but I do the best I can. Property is Robbery? Is it? Say there are three men only in the world. I suppose they would have a right to divide such wealth between themselves. One of the three is very industrious, virtuous, and frugal while two are idle, vicious and wasteful. This state of affairs continues and all have plenty until winter comes, and the means of the two are exhausted, while the one has plenty. Now has he been robbed of the two? Would not a just law give him an exclusive right to the fruits of his conduct or should the vicious two share the same as the virtuous one?"

Humanity no doubt would prompt the one having plenty to share with the two having nothing—but strict justice I think would make no demand—for if it could, it would obliterate all distinction between good and bad, leaving no motive whatever for a man to be good except to labor for and care for the bad that they might continue in their wickedness. If a man acts humanely, should he not have the credit due to Humanity? Is not the world stultified by goodness by the penalties attach'd to wickedness? It is true Humanity does modify sometimes such penalties—but such modification is not what the wrong doer has the right to demand. The man who would divide the world what about the property the industrious one produces? Being property he must have robbed his two companions I suppose for "property has become extinct through common property."

Boston, Mass.: "The meeting may be one of the Liberal League and its object the discussion of Church exemption from taxation, but if M—and Y—are there, there also is conspiracy, and you may bet your bottom dollar that the meeting will wind up with a lively time over the conundrum, 'Is government any authority?' or has the State a right to tax anyone or any thing? Nothing wakes up a body of Free religionists or Spiritualists like the outbursts of an anti-government anti-force, agitator! Free-love, Labor-reform or Atheism, simply or combined, cannot move the regular meeting-goers, as M— does in his ex-treme appeals. The conspirators not only carry this war into the religious meetings, but purely Secular and apparently unoffending radical clubs are liable to attack at any time. For instance, the other Monday evening a lady (I know she meant no harm) read a paper before the second Radical Club on, simply, the reform of the democracy. The democratic party was being defamed, but before me when I say hardly a sentence was uttered about democracy after the essay was finished. The debate, participated in by almost a dozen spectators, was fiercely carried on between the hostile, and determined anti-government, minority, and the powerful (numerically) law abiding majority."

But M— is not forward in any sense of the word. He is usually called upon by the crowd. Indeed to use his own language he, 'can never talk unless he is mad.' Then he goes it. On the whole such a fire-brand is a valuable article, where the opportunities are so numerous, and the ears so willing. The question of Right (Labor question, don't cover my meaning) is gaining many disciples here of late. All honor to the aid and the young propagandists."

HENRY J. CALLO Jersey City N. J.: "I do not deem it expedient to confer upon government the responsibility to provide work for the whole people who are themselves to be the creators of the government. Theoretically it is beautiful, but my experience is adverse to the assumption. Will you inform me whether you publish anything upon the subject of questions which is expected to be in many places? The internationalists have much yet to learn to achieve a practical success. The leaders are too fanatical and the mass as yet follow blindly gib-tongued spout-

ers who find it more congenial to their restless and bright than to follow the monotony of an industrial pursuit. To understand the question all sides must be read, each must be heard, the good must be sought out and the error discarded. But who is to be the judge of the right or the wrong? If we can once settle this question the best will follow. Capital has rights as well as labor which must be observed, but they over lap and entwine until the difficulty arises to know the limit of either. Each of these forces strive for mastery without any respect to the right of the other. Those who pretend to work for humanity without regard to self I have no faith in."

F. MELLISH Ottawa, Kansas: "This is the Botany Bay of the U. S., one poor cess of oppression another and all combining to reach up and down what seems likely to help or hinder selfish ends. The farmers here are waking up to form unions and shake off the rascality which settles on us. Many are leaving the state. The local tax here is \$1.00 per 100; Lawrence \$5.00; Leavenworth \$4.50. The school system is a fertile source of villainy."

J. C. HONEY Black River Falls, Wis.: "To be a man one must confront the aggressive money power always. As union between God and Devil is impossible those only who refuse to desert Labor can inherit the Kingdom of Heaven."

BENJ. SKINNER Acton Mass.: "The Feb. Word is the best thing you have done yet. I wish the world of fools could read and understand just what you say of *Honest Money*. I shall pray for you and the cause as best I can."

Mrs. L. M. R. POOL Vermillion O.: "We are suffering in the West for money to carry on business but see relief only in arousing laborers to a sense of their duty and degradation."

Mrs. LUTHER CRAWFORD Princeton Mass.: "Such words as about accomplishments' house-work is the best discipline I know of for young ladies."

Dr. C. A. BARTOL Boston Mass.: "I send you and your 'Word' this motto: 'Everything must abide the test of thought.'"

DEPRESSIONS IN THE MARRIAGE MARKET. The blessed instincts, old as human nature, of love and fidelity, of fatherhood and motherhood, of family and home are just as strong and as steadfast at the root of the human heart to-day as when it first sprang from the love of the Father of all. Yet the world beholds the unnatural sight of women arraying themselves in the garb of fashion to delight the eyes of men, and of men refusing to be delighted. Once a young man's first ambition was to begin life with a wife and home. Together they worked to earn a competency, to educate their children, and to go up and down the hill of life together. Today our country towns and villages are emptied of young men, who have gone forth into the great world to seek their fortunes. These same towns and villages are crowded with unmarried women, growing old, aimless joyless and alone. Our cities swarm with young and middle-aged men, more or less successful in every avenue of life, who slowly, by degrees, have given up the idea of marriage altogether. Many of these are stereotyped attendants upon fashionable ladies, choice "society men." Many more are social Bohemians. More and more men and women are seeking their pleasures, their pursuits, their lives, apart. It is unnatural; being unnatural, the causes which produce such a state of affairs must be unhealthy and reprehensible. Are women in no wise to blame? We think that they are. To a certain extent a mutual antagonism has grown up between the sexes. It springs from over-assertion and selfishness in both. Many "advanced" women forget that there can be no true progress, save in the company of, not in opposition to, men. Fashionable women forget that in a thousand cases their extravagant display and exhibition degrades and degrades the very men whom they seek to please, and that they make marriage and home with them impossible. Many men become ravening wolves, stealing and feasting upon the lambs of society. They turn into triflers or libertines, according to their natures. They make and unmake unallowed transient relations. They infest boarding-houses, lodgings and clubs, and go down into lonely, homeless, buttenless old-age.—*Harpur's Bazar*.

—Religionists, reaching back for 1,800 years, have labored to develop the individual heart and soul—the thing (man)—regardless of its (or his) conditions; and now the positivists have taken the opposite ground. With them, change conditions, and all will be well. N-w, the one theory is just as much true and just—as much false as the other; and each is but a half truth, and only in the harmonious union of the two is the whole truth realized. Thus Fourier's scheme had not one word even in relation to the direct improvement of the individual. It was a grand machine for grinding out an improved humanity from an improved mill of conditions. And just here it failed. A one-sided or lop-sided scientific classification or theory of life is alike defective, and can no more co-ordinate mankind than a lop-sided gait can appear graceful.—*S. P. Andrew's Scientific Sermons*.

—Some men are born great, some achieve greatness, and some have greatness thrust upon them.—*Shakespeare*.

ROY AND BIBLES. The fundamental idea of Buddhism, is the infinite capability of the human intellect. It has nothing sensual or emotional about it; it is pure rationalism. It always appeals to reason, tolerates no passion or undue appetite seeks to win converts only by argument and persuasion. For twenty-three hundred years, it has never known but one religious war. The governmental idea of China rests upon education. None but thorough scholars are honored with office, and the poorest may work himself up to any station. Can we offer more? There aristocracy is of brains; and it is better than the French of military power, the English of blood, or ours of wealth. What can we give them? They are well fed, well clothed, universally educated, have every art and science. What do you propose to do? To teach them to cheat—to forge—to get drunk—to become irreverent—to adopt our fearful American profanity, grosser than any on earth? To give Illinois, Arkansas, or Texas ignorance to a nation that has had common schools for two thousand years? To introduce Yankee office-holders and New York rowdy Congressmen? Or do we propose to send Bibles, and (as was done recently) send three missionaries and two hundred and forty barrels of rum on the same ship? —*W. H. H. Murray*.

—About five per cent. of the national debts of the world have been for internal improvements. In France ninety per cent. of the revenues are for the army and navy, six for government and four for education. The debt of Great Britain is \$4,000,000; of France, \$3,700,000; of Italy, \$1,800,000,000; of Russia, \$1,700,006,000; of Australia, \$1,500,000,000; of Spain, \$1,300,009,000; of Germany, \$1,000,000,000, and so on in little trifling sums of \$510,000,000 and 435,000,000, till the grand sum reaches twenty-one thousand millions of dollars. And the interest of this vast amount is paid from the productive work of the people. —*H. W. Beecher*.

—A hard-shed Baptist minister over in Indiana, who married a fortnight after his wife's death, made the following satisfactory explanation in the pulpit the Sunday following: "I searched the Scripture; from Ginisees to Rivelations and found plenty of promises to the widder, but I say one to the widder. And so I took it that the good Lord didn't waste sympathy on a man when it is his power to comfort himself, and having a first-rate chance to marry in the Lord, I did so, and I would do so again. Besides, brethren, I consider that poor Paty was just as dead as she ever would be."

CASH RECEIPTS.

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—A man in Africa who was thought very holy earned his living by writing prayers on a board, washing them off and selling the water.—*Clodd's Childhood of The World*.

—"Scratch a Russian and you will find a Tartar underneath;" and of many of the Spiritualists it can be said: "Scratch a Spiritualist and you will find a Christian underneath.—*A. Higgins Jr.*

WOMAN'S RIGHTS AND DUTIES.

Some time ago F. A. HINCKLEY of Boston read an Essay before THE SECOND RADICAL CLUB from which we clip, at random, extracts given below. It was the ablest and most comprehensive presentation of the Woman Question ever put forth from the "Hub," and we regret not having space to reprint the whole paper:

Nothing is plainer than that men have made a monopoly of preaching, pleading, and presiding. The result in morals, law, and medicine is what might have been expected—corruption. To set it right is the work of time; but sooner or later, gradually or suddenly, we must go back to fundamental principles. If an association of ministers sets up a fence, saying to women, "In this sacred enclosure thou shalt not come," if courts of justice exclude her from acting as judge, lawyer, or juror; if the medical profession decline to receive into the advantages of their fraternity the women who stand knocking at their doors,—the sooner they each and all are informed that they are the most inexcusable of cliques, the better. The gates to colleges, and all the higher institutions of learning, must not only be ajar; they must be open wide to women as to men. "You may pile your Capitol high in granite," said Wendell Phillips once, "if it be founded in justice, the pulse of a girl will in time beat it down." Against these one-sided systems of education, the pulse of an honorable ambition is beating, and lo! they creak and tumble to their final fall. Many a girl has felt the gross injustice of working day after day for nothing, when her brother was encouraged by some trifling pay for his little services. We are trained to the idea of working for pay. We may become a self-sustaining man,—she, to working for nothing, or at best for some vague sentiment, such as the duty of a daughter to her mother. The traditional style of dress is a demand of society, and every woman lacking a strong development of independent character feels that she must meet it. Nay, worse than that. It does not occur to her to question but that it is all right she should meet it. Now in the nature of things such an idea is pernicious in the extreme. It is one of the giant wrongs which the present state of society does woman. It trains her from her earliest years to be a doll, fills her head with effeminate notions instead of healthy ideas, and encourages her to dress in a manner which every honest physiologist must condemn. In obedience to a corrupt idea of beauty, the body is laced out of all true beauty, and the mind made a store-house for rubbish. The skirts, which are destined to be the life-long career of the girl, soon get too inconvenient and clumsy for the boy, and he kicks himself out of them and into something warmer and better in every respect. His arms and legs are henceforth allowed free swing, a right vigorously maintained and exercised wherever he goes. He is encouraged to active exercise, and taught to be self-reliant. From the start, in the college and home, he is trained to the idea that he must pull his own oars. Take off the artificial limitations of steel and whalebone, of heavy uncomfortable skirts, and tight waists, of exclusive culinary and hot-house culture, and let woman go one hundred years without them, before you begin to talk about the natural limitations of sex.

It is the women whose lives have been a continual struggle, who have presented Zenobias to the world. When at every cut of the chisel the cry has gone forth—"Unsexed!" they have mastered theology, law, medicine. When the church cried, "Let the women keep silence," the court said, "They contaminate and are contaminated by the men,"—then, as with the keen sweep of an iron persicator, they have expelled some long-cherished theory of the craft. The majority of girls, however, do not desire, as the world is at present organized, to pursue the higher branches of book learning. If in a healthy condition, mentally and physically, they turn naturally to the world of work. Perhaps most of them, when not in such condition, are obliged to work or starve. Here into some channels they can go, although on poor pay and with a certain loss of caste. A young woman, for example, if possessed of a fair amount of intelligence, may teach on a salary about one-third of what a man would get for the same service, no better done. But when we leave teaching, and come down to tending in shops, and especially to needle-work, we find that while in most cases barely a living is earned, in many instances there is actually not enough received to keep body and soul together. What is the result? That terrible blot of society which we call the social evil. Whether in Paris on the authority of the Duchatelet, or in Boston on the authority of the Chief of Police, and the Bureau of Statistics of Labor, we find that the one cause prominent above all others of prostitution is poverty. Duchatelet says: "Of all causes of prostitution in Paris, and probably in all great towns, none is so active as the want of work, or inadequate remuneration. What are the earnings of our laundresses, seamstresses, and milliners? Compare the price of labor with the price of fishmonger, and you will cease to be surprised in school, as the Chief of Police Savaing, in his Report for 1872, page 45, says of night-walkers, "That parties of whom there was a reasonable hope of reform have been either provided with some suitable employment, or sent to their friends in the country. When a whole day's work brings only a few pennies, and a prostitute to Dr. Savaing, "a smile will buy me a dinner." "I know dark pictures are painted of the hardened girls who walk the streets to tempt the men. How often are we told of some innocent, virtuous country-man led into vice by such. Did you ever see, if this be so, who first tempted these

girls? The Chief of Police of Boston, looking through official eyes, says they are the victims. And yet society, Adam-like, pronounces them the sinners. The oldest idea will not save her; but the practical justice which shall abolish all distinctions of sex in the world of work will do more to elevate her and purify the social state than volumes of statutes. The working woman belongs to the most oppressed class in the community. She is doubly enslaved: first, because she is a woman, secondly, because she is a laborer. A reform which seeks to elevate woman should make extra efforts to elevate the most oppressed women; and since the suffrage movement undertakes to do just that thing, it should study the condition and needs of the working women. This it has not done in a way to attract her or her friends. On the contrary, it has succeeded pretty well in repelling both.

Marriage is the relation in which the principle of individual liberty has been most persistently denied. It is one of the signs of the times, that once encouraging and discouraging, that at length discussion has begun on this important subject. Encouraging, that there are those earnest and brave enough to undertake it. Discouraging, that so many men and even more women shrink from and discountenance it in every possible way. A friend tells us that Mormon women loathe the uses to which they are put, the life of subjection they lead; and yet they are so enslaved by it that they rarely show this feeling, save in the most private manner, perhaps hardly even to themselves. It does not occur to them to do otherwise than submit. There is a striking parallel to this fact among us. Many, probably a majority, of married women loathe certain features of the ordinary relation between husbands and wives; but it does not even occur to them that the relation is in any particular wrong. And these very women shrink from discussion. But spite of all false notions of propriety, discussion has begun. What then, let us ask, is marriage? Theologian Parker said it was "a constant falling in love." Plainly, such a union must have two essential characteristics, love and freedom. There can be no true love without freedom, no true freedom without love. Strictly interpreted, the grandest expression of this idea is found in the phrase, "free love." Not promiscuity,—that is slavery,—but the union of one man to one woman in a free and freedom. The one finally we spot in marriages now is, that it is not free. The husband chooses to make it so. "You must not do as you will, but as I will," says Herbert Spencer, "is the basis of every mandate, whether used by the planter to his negro, or by a husband to his wife." Again he says: "Command is a blight to the affections,—whatsoever of refinement, whatsoever of beauty, whatsoever of poetry there is in the passion that unites the sexes withers up and dies in the atmosphere of authority." When your friends who have reached middle age seem cold and stern to each other, when quarrels easily arise, and the atmosphere about them is thick with dissension, think you the love which once united their two young hearts still lives, and has grown and been purified as the years have rolled on? Oh no; rather has it been stunted, perhaps killed by authority. Such a union thus formed, and only thus sustained is a curse to the parties making it, and to society of which they are a part. It tends every hour it exists to corrupt the marriage relation, and to make it more and more a mere animal association. The result is that, if a man chooses to make her so, his wife is a slave, for, not to speak of any lesser evil, he can claim from her and enforce what Stuart Mill calls "the lowest degradation of a human being, that of being made the instrument of an animal function contrary to her inclinations." The offspring of this true union will not be walking monuments of their parents' shame, but in their sound minds in sound bodies will depict the ancestral virtue. William Penn once said: "Men are generally more careful of the breed of their children and does than of their fathers, and though we cannot point to a particular father and say, Thou art the man, or to a woman and say, Thou art the woman, we can claim with safety that, if the ancestors practised more of self-control, the rising generation would be less likely to justify Penn's assertion. Certainly the right to be born well is no mean one. It ought to be at least as sacred for human beings as for brutes.

But you will say, why mix all these questions? Why not let education, employment, marriage, suffrage, stand each on its own merits! Because the wrongs in each of these departments all spring from the same root. There is no logical terminus between slavery and freedom. Men could not have been very high-minded who bought their wives. The more education cannot be very good in which women are held as subjects. Says a modern writer: "A man defines his standing at the court of chastity by his views of woman. He cannot be any man's friend nor his own, if not hers." Complete self-government is the inalienable right and duty of every human being. Just as fast as the race becomes great enough, it throws off the fetters which have bound it. Chains have been broken, emperors have fallen; by-and-by presidents and policemen will go too. It is the custom at hangings to offer a toast—"To the ladies; the fair ones who are the ornaments of our homes, the gems of society, and the pride of the world." My text shall be—The woman; she be healthy and strong, the co-adjutor of man in all the departments of life, a self-respecting and respected unit everywhere.

—There are 250,000 prostitutes in the land, supported by two and a half millions of men, chiefly husbands and fathers. —Woodhull.

—A man and woman fell in love, accidentally generated, and your humble servant was the result. Twelve months after he was born they were married. Five or six children were born after the marriage. The world has heard something of the bastard, but not a word of the ones who came in the ordinary legal way. I am a very poor specimen of that operation, simply because the circumstances 43 or 44 years ago were less perfect than they are to-day.—P. B. Randolph.

—The paupers' body cannot be sold, but how much is a human being worth to himself, or to society who can call nothing his own but his body?—Tra Seward.

And the city shall be full of boys and girls playing in the streets thereof.—Zechariah.

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