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The Word

VOL. 2.

PRINCETON, MASS., APRIL, 1874.

NO. 12.

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 opinions. The Editor must not be understood to approve or reject any views, not editorial, unless he says so.
Terms 75 cents annually, in advance; 5 copies \$3.30; 10 copies \$6.00; 20 copies \$11.00; 50 copies \$20.00; 100 copies \$37.50. Single copies 7 cents. Subscribers who wish to continue, will please remit in time, for the paper is not sent except on payment in advance. Address

THE WORD
PRINCETON, MASS.

The Opposition.

FREE LOVE AS VIEWED FROM THE OTHER SIDE OF JORDAN. It is a well known fact that, when I was here in the body, I did all that was in my power to make divorce laws more liberal; it is also a well-known fact that I have done much since my departure from the body in this direction. But having gained more knowledge, and believing as I do at the present time, that if the unmarried had not these divorce laws to look forward to in case of unhappiness they would be more careful in marrying, I therefore speak against them, having at the same time a large amount of pity for those who are unhappily married—for those who have availed themselves of these laws, and for those who contemplate availing themselves of them. For some there seems to be no other way to escape from a marriage that is altogether too galling. But I say: Beware! beware how you become chained—let the chain be one of silk, and so beautifully woven that it shall never gall you, and then you will not be troubled about getting a divorce. That promise among the sexes brings disease and death, is a fact too patent for any reasonable man to attempt to deny. It may as well be spoken from Music Hall platform, as from the highest arches of yonder heaven where it has been proclaimed. You are none too good to hear this truth, and I shall feel ashamed of you if you are so far behind in your conceptions of duty as not to be ready to receive it. This is a truth, and sooner or later you must take it into your souls and weave it into your outer lives, ere you will reach that millennium for which you are all praying.—*Thodore Parker's "Spirit" through Mrs. J. H. Conant. Banner of Light.*

THE HUSBAND AND WIFE ONE, BUT THE HUSBAND IS THAT ONE. One of the two must obey, the husband or the wife; nature has indicated clearly which of the two should do it; every true woman seeks in a husband a man whom she can obey loyally and with delight; if this demand of her nature be balked she is, so to speak, but half married; a wife inevitably despises a husband whose *masteress* she feels herself to be; such a position is for her a bad climate in which her spirit cannot flower at its best. However, he does not blame the woman for seeking all the independence they can win, or at least taking that which is offered to her, but he pitilessly the man whom she must live in that inverted relation. They must, he thinks, lose the respect of the other sex and their own as well. They will degenerate, dwindle, become insignificant. Therefore, in his opinion, there is a bad outlook for American men. Indeed the prospect is bad for both parties, though with regard to one he forbears to dwell upon it. It is so for the woman, since by the everlasting law of nature she must surrender her will with her heart; and when instructed to maintain the independence of the one while giving up the other, is set to accomplish the impossible. It is bad for the other party, since the spirit of the male man is nourished by a normal, furnished by an abnormal relation to women.—*Spiegelhaagen, reported and endorsed by D. A. Wasson in Boston Advertiser.*

COMMUNISM. The resolutions were offered, and they declare in the first place that "all property not founded on a labor title is robbery." Now, to begin with, all property is founded on a labor title, because all property is the result of labor; but we assume that the resolution means that every person who holds property not the result of his own labor is a robber. There

are in Rhode Island thousands of workmen who have earned a home, in part. They have bought their land and paid for it; they have built their homes and have had to mortgage them for a small proportion of their value. With health for a few years, they will earn enough and save enough to own their homes. But, says Mr. Heywood, "it was an invasion of private interest and public right for the savings bank to lend the money on interest to enable these persons to become owners of their homes, and, one of them dying, his children should not be entitled to take by will the property left by the father." It should go into a common stock for the support of the idle, the vicious and the criminal classes. Of course the repudiation of the national debt is demanded, and government should be supported by voluntary contributions.—*Providence Evening Bulletin.*

THE PROHIBITORY MOVEMENT, the Labor-Reform movement, and the Woman-Suffrage movement have all three been marked by one peculiarity, which has often been noticed—the prevalent feeling that all evils can be cured by legislation. The foes of what is known as rum were assured that the legislature should pass a law which would drive every rum-seller out of the State. The Labor Reformers were promised a legislative enactment which should make them all capitalists; and the Suffrage Reformers were assured that the physical, mental, and moral equality of man and woman would be soon made a palpable fact by its insertion in the statute-book. It is pretty evident to most people these promises were specious. The farmers will find, in the same way, that legislation is no panacea for natural evils; it merely aggravates them.—*Atlantic Monthly.*

The Labor-Reform League held three meetings yesterday in Codman Hall, and heard a number of speeches, the essence of which was communism and socialism of the rankest character. One or two speeches were made on the other side, but not received with great favor.—*Boston Traveller.*

INTEREST, EXTORTION.

Note the analogy between our system of finance and the slave system. Labor, that is, the slave, earns the wealth; and capital, that is, the master, takes it. "Provided the master justly owned the slave" might be made to read "provided money is rightly held by the capitalist." Because "the claim of the" capitalist is unjust to start with, therefore interest is unjust. If the loan of a barrel of flour should not draw interest, why should its representative value in dollars? As for wages,—the speculation by capital in men's time is not far removed from the speculation by capital in the men themselves. It is what Parker Pillsbury would call the "high art of slavery." As for rents, whether of money, horses, or houses, we would say a fair remuneration for what had been used or what was not returned as found. As for profits, instead of cost, we would sweep them away altogether, as containing the essence of financial corruption,—from Bridget bartering at the country store up to the officers of government engaged in the Credit Mobilier. From that species of profit called interest springs, directly or indirectly, all the discord between labor and capital. Since the aggregate production and consumption of the country supports the aggregate capital of the country, every man pays interest. The question, then, is, shall he not recover what has thus been unjustly taken? But what if his income is greater than the added tax upon his living, as in the case of Vanderbilt's and Stewart's? Why, it should be divided among those who have no representation in the country's capital, which their labor, unrequited, goes to support. It is because labor is the creator of wealth, that capital should not bear interest. It is also because labor is entitled to all the wealth it creates, that interest upon money is extortion. It is because of interest that every reformatory idea has to be driven through the sluggish brain of unrequited toil, and depend for its resources upon the tight fist of capital. It is because of interest that the bread-and-butter question stares men in

the face so strongly that they are turned from their ideal. It is because of interest that a thousand dollars at present can earn more than a common laborer. It is because of interest that brains can only acquire a competency, while mediocrity with money can lay up riches. It is because of interest that it is so hard to earn a living and so easy to make money. It is because of interest and capital's assumed prerogatives that Vanderbilt towers out of the Five Points with one hundred million dollars, whereas no man in the days of the Revolution could acquire one million. It is because of interest on money that four-fifths of the property in Massachusetts is owned by one-fifth of its citizens. It is because of interest that it takes three bushels of corn to bring one from Kansas to Boston. It is because of interest that the same corn can be eaten cheaper in Boston than in Kansas City, and cheaper still in London than in Boston. The cost of living everywhere is proportionate to the rates of interest. Religion cannot be wholly free unless the land it stands upon, the merchandise it traffics in, and the circulating medium, be also free.—*Chas. Thos. Fowler in Index.*

N. E. LABOR-REFORM LEAGUE.

Its fifth annual Convention was held in Boston Feb. 22nd, and 23rd, Col. Wm. B. Greene 1st. Vice President, in the Chair, who opened proceedings by reading the following resolutions presented by Mr. Heywood:

- Resolved: That, since the subjection of Labor of women and the prevalence of War and structural evils induced by false claims to obedience and service, we seek the Abolition of the State, of Property in Land, Usury and other means whereby Intrusion acquires wealth and power at the expense of Useful People.
- Resolved: That since labor alone creates values equitably vendible all property which is not the direct fruit of service is robbery; that the ever-increasing poverty of working people is due first to speculative ownership in raw materials, and secondly to a monopoly of the ways and means of exchange.
- Resolved: That since co-operation, as now generally taught, means simply a more equal distribution of spoils, the Patrons of Husbandry, re-enacting an old trades-union farce, are an aggregation of *hired-grabbers* out on a picnic-party crusade against "middle-men" and until they concede the claims of natural equity by declining for the abolition of property in land in New York and Boston, and in the mines, forests, water-courses and farming domain of out-lying plantations called States, their co-operative efforts will not be generally interesting.
- Resolved: That the Massachusetts Labor-Bureau is a successful effort to get money out of tax-cursed producers for the benefit of State-house-parasites and the republican party; that a ten-hour-law, scheme which denies the right of citizens to make their own contracts, and meanly discriminates against women, though a clever trick to catch votes, is chiefly useful in revealing "the ignorant perversity of its authors."
- Resolved: That, while a specie-basis-currency monopoly is essentially dishonest and oppressive, a government-paper-currency monopoly is infinitely worse; that the effort of editors, orators and politicians, by a majority vote and the legal tender swindle, to force people to use paper money "payable never, nowhere and in no kind" is a successful effort to get money out of tax-cursed producers for the benefit of State-house-parasites and the republican party; that a ten-hour-law, scheme which denies the right of citizens to make their own contracts, and meanly discriminates against women, though a clever trick to catch votes, is chiefly useful in revealing "the ignorant perversity of its authors."
- Resolved: That the "free-banking" bill of Simon Cameron, and of his adopted son, President Grant, is destitute of even an idea of liberty or of honesty; while endeavoring to multiply national-bank evidences of our subjection to usury, and brazen-faced enough to pretend to aid labor by extending existing power for speculative plunder, it is ingeniously designed to divert attention from the only possible or desirable solution of the currency question,—the unrestricted liberty of individuals or associations to provide their own money at their own cost.
- Resolved: That, while no darker stains rest upon the honor of men than their willingness to rule women against their consent, and to dishonestly enjoy, their industrial and social services, the spectacle of leading woman's-suffrage women endorsing compulsory taxation, majority despotism, the oppression and spoliation of labor, is a painful evidence that they do not seek essential rights, but only wish an equal partnership with men, in prevailing inequities which reformers should unanimously condemn.

JOHN ORVIS offered the following:
Resolved, That the idea of the Commonwealth suggests the only form of civil and social polity consistent with freedom and justice and the laws of social order; and that to talk about the Commonwealth of Massachusetts under the existing industrial and social system is a satire upon honor and decency, and will continue so to be until every parchment title to land is cancelled, and every citizen, man, woman and child has a home unexed by a landlord or his bailiff.

Resolved, That it is only through the Commonwealth, the township organized on the basis of associated interests and co-operative industry, that any adequate solution can be rendered of those immense social problems which confront civilization, whether of pauperism, land, labor, commercial or monetary monopolies.

Resolved, That, while the Revolution of 1770 was for liberty and took a political form, that of 1870 will be in behalf of equity, and must of necessity be social in form; that, while the former was achieved by violence, the latter may, and ought to be, accomplished by peaceful measures, in harmony with the just rights of persons and of property.

Resolved, That in the success which has attended the growth of the order of the Patrons of Husbandry and the beneficent, economical and social results which have attended it, is demonstrated the possibility of effecting the second revolution without anarchy or violence; and while we call upon the Patrons of Husbandry and the S. vereigns of Industry to push their reform to its logical conclusion of equitable and universal co-operation, we ask that the whole people shall co-operate with them in giving a social body and form to liberty and equity.

Benj. R. Tucker, Treasurer reported as follows, from Apr. 1st 1872 to Jan. 1 1874.

RECEIPTS:

Collections, Sales of Tickets and membership Fees	\$557.12
Donations	345.88
Book Sales	4939.82
Assets on hand	251.00
	\$6093.82

DISBURSEMENTS:

Halls, Advertising and Printing	\$627.38
General Agency Expenses	497.38
Books for agents	1539.60
Commissions to canvassing Agents	3288.10
Balance in hand credited in new act.	40.86
	\$6093.82

Letters were received from A. W. St. John Mo., J. K. Ingall N. Y., Olivia F. Shepard N. J., and Wm. Hanson N. Y. Ingall's and Shepard's letters will be found on third page. The following were elected officers for the ensuing year: President Wm. B. Greene Boston; Vice President John Orvis Boston; L. K. Joslin of R. I., S. S. Foster Worcester; Wm. K. Cowling Me. Mrs. M. E. B. Alberton, Mass.; Cor. Sec'y E. H. Heywood; Rec. Sec'y Wm. R. Wright; Treasurer Benj. R. Tucker; Auditor Harry W. Stevens. Executive Committee Wm. B. Greene, John Orvis, B. R. Tucker, Wm. B. Wright, J. S. Tilton, E. H. Heywood.

BENJ. R. TUCKER, Secretary of the NEW-ENGLAND, FREE LOVE LEAGUE, in behalf of the Executive Committee of that Association, protested against a flagrant invasion of liberty as follows:
Whereas the freedom of United States Mails to all who pay the prescribed rates for transmitting letters or other packages is an inalienable right of American citizens, and

Whereas the Federal law against circulating so-called obscene literature, enacted by the aid of Senator Buckingham of Conn. and B. F. Butler of Massachusetts, and which puts mails under the inspection of a special government agent is a denial of natural right, therefore

Resolved: That the recent indictment and conviction, under said law, of certain reputed physicians in Boston and Chicago by the efforts of the young Men's Christian Association through ANTHONY J. COSMICK were an outrage on civil liberty which enlightened reformers, and all right-minded citizens should condemn. Mr. Tucker said that, while he did not feel called upon to defend the class of publications referred to, the contracting parties, those who buy and those who sell them, had rights which could not be violated without endangering the liberties of all the other citizens. He did not wish to intrude the Free Love question

upon the Convention but, thinking some protest should be made against so clear an invasion of natural right he had ventured to present the Resolution. The Chairman, Col. Greene, ruled it out of order. E. H. Heywood appealed from his decision and defended Mr. Tucker. S. H. Morse, Loring Moody, L. K. Joslin, Mrs. A. T. Heywood Wm. A. Wilson, Messrs. Cook, Thayer, and others also coincided. John Orvis, Addison Davis and T. R. J. Elliot, supported the Chair. The debate was very lively, the audience being greatly revived by the new issue. The Chair was voted down and the Resolution allowed to take its course. The ruling of the Chair was on the ground that the Convention should not pass judgment upon the physicians in question; but Mr. Tucker held that his resolution only asserted the inviolability of Free Inquiry, and the natural right of people to transact their own business at their own cost.

The Convention was addressed by Mr. Orvis, Mrs. Albertson, Benj. Skimgr, Addison Davis, B. R. Tucker, Hon. Henry Wilson, S. B. Ramsdell, Jennie Collins, Chas. Thomas Fowler, A. Bronson Alcott, A. W. Stevens, E. M. Chamberlin, S. H. Morse, Thomas Cook, Angela T. Heywood, L. K. Joslin, John Wetherbee, E. D. Linton, Albert Rhodes, Mrs. Patterson, J. Verity, J. P. Mendum, Mrs. Phelps, Messrs. Chur, Burke, Wardwell, Dinsmore and others. All the sessions were well attended and the proceedings very spirited and instructive. Though the League never has a dull Convention this was conceded to be one of the liveliest meetings ever held in Boston. One of its notable features was the speech of Mr. Fowler, a new man on this platform, but an old hand in knowledge of the subject. For insight, comprehension, ready wit, logical force and impressive delivery his address was remarkable. The daily papers gave quite full reports of the Convention which we should transfer to these columns did not accumulation of other matter limit us to this meagre sketch. The issues discussed went to the foundations of order and being giving abundant evidence that the death sentence is already pronounced upon the existing social system.

THE WORD, PRINCETON, APRIL, 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. Particulars in our next.

THE BASIS OF PROPERTY.

Our distinguished friend, the Editor of *The Index*, quoted elsewhere, will continue to find it difficult to "reconcile" our ideas, or his own regarding labor, with clearly defined principles of ethics until he will condescend to look at the facts. Slaveholders held negroes as property because traditional usurpation and cotemporaneous social and governmental aid enabled them to enforce that claim. When abolitionists succeeded in making generally known the now recognized fact that negroes are not naturally the property of white men society declined longer to assist masters, and their victims went free. So now by traditional usurpation and state aid men enforce their claim to "own" land and other natural resources; but when labor reformers purify the air of such false notions society will be as reluctant to assist in this theft as in the other. Of course the laborer "creates nothing but the form of materials" and that is why his claim to own the materials is false. If labor gets the cost of service impressed on materials it gets "all it creates"; for it has created an impression, a modification of materials, not the materials themselves. It is Mr. Abbot's assertion that the labor of a brick-maker makes "the clay his property" not ours, surely. "No answer could be got to his question" indeed! If he will read his own sentences a little more attentively he will find that he has confuted himself at every step. Luckily nature has provided that one

cannot state a falsehood without hinting truth in the same breath. It is because a piratical State enforces the claim to property in unmodified clay that the capitalist who does not soil his hands in the process of making bricks, rolls in wealth while the poor fellows who do all the dirty work live in squalid destitution. If Mr. Abbot really believes that the brick-maker "owns" bricks, because "he has impressed his labor on the clay" why does he continue to assert the right of capitalists to pocket most of the money which bricks sell for?

In regard to our statement which "leaked out" on the interest question, if the cost of loaning money is 1-2 of 1 per cent. the lender is entitled to charge that amount. But in saying that this "is what the world calls interest" it is not clear to what "world" Mr. Abbot refers. Dictionaries say that interest is "a premium or sum of money given for the use or loan of another sum of money." Political economists all coincide with Adam Smith in saying, "That derived from money by the person who does not employ it himself, but lends it to another, is called interest." Bastiat the celebrated French advocate of usurers says "The circulation of capital and the cost which it involves is one thing; interest on capital is quite another." If Mr. Abbot calls on State-street brokers he will not meet "check" enough to say that the \$2,627,990 profit on bank stock and other vested interests payable in Boston in March (See *Boston Journal Feb. 28th.*) is only the cost of the transactions! We must again request Mr. Abbot to sit down to a serious investigation of the rights of property. Not one cent can be collected as interest without defrauding the earner of that cent of the rightful product of his labor. Granting that money has all the rights of other species of property (though all that ground does not belong to the usurer) we defy Mr. Abbot to bring one claim for interest on money which does not invade the rights of property.

The Ohio war on liquor saloons indicates how effective the influence of women will be when it is intelligently concentrated against intemperance. But their praying bands are simply religious mobs which will elevate liquor sellers to the position of martyrs suffering invasion of their natural rights. When Infidels can be justified in taking possession of Orthodox prayer-meetings for heretical purposes our Christian sisters will have some moral ground for their savage piety to stand on. That Dr. Lewis gets 50 dollars a day for hounding on the thing may be reason enough to enlist a shallow-minded man in such work, but sensible people will be found in opposition. The only effectual means to stop liquor-selling is to stop liquor-drinking by reforming the habits and appetites of drunkards. When prohibitory-law politicians and these predatory praying-bands learn this they will accomplish something effectual for temperance. These women are now trifling with a very grave matter. Why do they continue to breed drunkards?

The *Boston Herald* has been safely delivered of the following:

It may never have occurred to Mr. E. H. Heywood, but if his plan of every man's making his own money was carried out how long would he be able to buy bread and potatoes? It is doubtful if his notes would pass as readily as his words, though they might be just as valuable. If we are able and willing to pay as we agree, our "notes" would fetch "bread and potatoes"; if not, sellers of bread and potatoes would rightly reject them. "It may never have occurred to" Mr. *Herald* that money should float or sink on its own merits. It is as unjust as it is undemocratic to involve one class of people in the speculative, communistic, coercive ventures which the "specie-basis" scheme imposes for the benefit of other classes. The *Herald* is rich enough to quit forcing people to take its money when they prefer not to do so.

Mrs. A. G. Woolson of Boston delivered a very interesting Address in our Town Hall Friday evening Feb. 27th. under the auspices of the Wachuset Lecture Bureau, Algernon T. Beaman Manager.

Senator Sherman's remarks on finance seem to prove that the Mutual Principle is now master of the situation; that the Revolution has gone so far as to have become uncontrollable; and that a return to a specie-currency or one of paper *de jure* convertible into specie, and *de facto* non-convertible—like the bills of the old State-Banks—has become impossible. The more they jesticulate the more they slump in the mire. The Mutual Principle has become strong enough to stand without help and to easily throttle its enemies; let the government continue to wriggle. Grant seems to think things would be all right as soon as the foreigners should no longer experience any difficulty whatever in milking the great American cow.—*W. B. G.*

We are having many proposals from projectors of reform newspapers who wish to "hitch it" with *The Word*; but those who think us substantial enough "to tie to" are informed that we do not intend to be married into any joint-stock arrangement. We wish them good speed in going right forward in their own ventures but it is a waste of time for them to wait, expecting us to marry or die. Jesus said his Word would not "pass away;" Why should ours?

The Property of Stephen S. and Abby Kelley Foster, of Sarah E. Wall and Mrs. Margaret Flagg of Worcester was sold Feb. 20th. and 21st. for taxes, they declining to pay until women are allowed to vote. Their resistance to arbitrary power, at great personal sacrifice, is a refreshing example of devotion to an idea. This grand protest will ere long be further ennobled by resistance to all compulsory taxation which S. H. Morse's anti-state-doctrines inculcate.

Mr. Slack of the *Commonwealth* thinks the efforts of slaveholders and their tools, to forbid abolitionists the use of the mails to circulate their "incendiary publications" reprehensible; but he silently acquiesces in the "obscenity law" enacted by the republican party and which puts the intelligence of all the States under the censorship of the lascivious stupidity of the young men's Christian Association.

Theodore Parker is reported to live in a fine house in the "Spirit-land" and to have statues of Mrs. J. H. Conant and another lady-love still on earth, conspicuously posted in front! Since Mrs. Parker is still living we submit that his social relations seem rather too much "mixed" for him to talk against Free Love and Divorce!

T. R. J. Elliot, editor of the late *Lunatic*, was the humble servant of Anthony J. Comstock in his recent visit to Boston as Supervisor of the United States Mails. Mr. Elliot does not impress one as a person of very elevated character but we were surprised to hear him boast of descending to such base uses.

The debate on Finance in the Senate is ominous. The old line of division between North and South will reappear between East and West. Charleston and New Orleans were the base of operation in the war for slavery. In the struggle for Usury the tap of drums will be first heard in Boston and New York.

Mrs. Mary Ware of Mass., and other ladies demand separate prisons for their sex. They say many bad women are running at large who could be caught and locked up if they only had penal nurseries to put them into. Is it their husband's lady-loves whom these married women wish to lay hands on?

In reporting against the God-in-the-Constitution Amendment General Butler took pains to say that he spoke in behalf of the Judiciary Committee—thereby indicating that for a consideration, that is for the votes of church-members, he himself would favor that tyrannical scheme of religious bigotry!

Ghirardini, the lady reporter of Mr. Andrew's Scientific Sermons, in *W. & C's Weekly*, says: "Fools, scientists tell us, are the result of arrested development. Dam fools, the product of a voluntary, persistent and willful arrest of development on the part of the individual himself."

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MONEY LOANED at ten per cent. will double in seven years, three months and five days; at nine per cent. in eight years and fifteen days; at eight per cent. in nine years and two days; at seven per cent. in ten years, two months and twenty-six days; at six per cent. in eleven years, ten months and twenty-one days; at five per cent. in fourteen years, two months and thirteen days; at four per cent. in seventeen years, and eight months; at three per cent. in twenty-three years, five months and ten days; and at two per cent. in about thirty-five years. The average rate of interest for seventy years has been about eight per cent per annum.—*Exchange.*

Mrs. Addie L. Ballou of Terre Haute, Ind., who proposes to organize a Magdalen's Protective Union says truly in *W. & C's Weekly*:

There is no one profession, business or occupation in the world so largely patronized and sustained by public dignitaries—from priestly pulpits, presidential and judicial benches, to petty constabulary officials and police purloiners—that is so wantonly encroached upon by trespass and unjust laws as that of the professional Magdalen.

Man is a slave equally with woman. He is obliged to support her whether he loves her or not. If we could make woman financially free, it would remedy many of our existing difficulties.—*Dr. C. S. Weeks.*

The Editor of the *Salt Lake (Utah) Tribune* reprints from *The Word* some of the Free Love Resolutions of the Ravenna Convention which he thinks are "enough to make every male man's nerves tingle". Does he mean to say that they have female men out there?

The Granger movement in Kansas, politically, has dwindled into the election of Ex-Gov. Harvey, a *strait-Grant Republican*, to the U. S. Senate. Harvey is 1st. Vice President of the Religious Amendment Society. Do Grangers endorse that pious swindle?

"THE NEW ERA OF EQUITY" is the name suggested for a new labor paper to be conducted by Jessé H. Jones of North Abington Mass.: Size 13 by 17 inches, four pages. Terms \$1.00 per year. It will appear when it has 500 cash subscribers.

It is said that Missouri Grangers propose to run their own Banks and pack their own Hogs. Very well. Suppose now they try self-government also and tell State and Federal Intrusion—"Be no longer officers of ours!"

Charles Kingsley wants an American to bury in Westminster Abbey. We can spare Grant, Butler or Dr. Miner; but he must not have Uncle Sam, or Mrs. Grundy.

Mr. Butler Simmons, the new Collector at the Port of Boston, is a devoted member of the Methodist Church. We thought so adroit a rogue must be pious.

The Sixteen Directors of the Boston Theatre recently dined at the Parker House at the trifling expense of \$500.—\$31.25 each!

F. L. BLANCHARD, Printer, has removed from 144 Hanover St. to 376 West Broadway, South Boston.

The Industrial Congress meets in Rochester N. Y. April 14th.

The ink of the Scholar is more sacred than the blood of the Martyr.—*Mahomet.*

The profits of the earth are for all.—*Ecclesiastes.*
"He hung his cat on Monday,
For catching a rat on Sunday."

SHALL WE BE BURIED OR BURNED? Mr. Henry Thompson was the author of the suggestion for the prayer gauge, which, when repeated and urged by Professor Tyndall, created such a stir in theological circles, and brought upon the head of the irreverent scientist such a torrent of theological odium. And now he has made another suggestion, quite as unpalatable to the general sentiment as his former one was to a special set of opinions, namely, that we should return to the ancient method of disposing of the dead, and replace burial by cremation. Very likely he will be soundly abused for this proposal. To many this final disposition of the remains of their loved ones will seem shocking to most people. It is not so many years since that, in Milwaukee, a gentleman who attempted to carry out his wife's dying wish to be saved from the horrors of the grave by the burning of her body on a funeral pyre, was nearly mobbed by the indignant populace, who saw only profanation in this sacred and rigid observance of his wife's last wishes by her devoted husband. And this unreasoning horror of cremation is almost universal among European nations. Yet the arguments in its favor are many. It is admitted by all who have given the subject any attention that the practice of the burial of the dead is detrimental to the living. So well understood is this, that interments in churches in large cities, which used to be a common custom, are no longer allowed, and the removal of the dead from cemeteries in the vicinity of which the growing population of a city has encroached is no unusual occurrence. The large cemeteries at a distance from crowded cities are also an outgrowth of this consciousness of the danger to the living from the close neighborhood of the dead.

But Mr. Thompson urges that this compromise is only a shirking of the direct point at issue; merely a putting off of the evil day which must come when the spreading population of the living shall find the sources of their water supplies corrupted by the crowds of buried dead and other life giving elements of Nature poisoned by the malaria from cemeteries. The good of the entire community of the living demands that a stop should be put to this wholesale poisoning by the dead. So he insists, and there are many who more or less openly support this view of the case. As a matter of sentiment it seems to him that the ashes of a dear friend, preserved in an urn, must be a pleasanter memorial of one loved and lost than a stately marble column rising over the nameless horrors of the grave. And there are many who will share his feeling on this subject. The thought of the processes by which Nature reclaims dust to dust is enough to drive one frantic who has seen the clouds fall, and the earth close upon all that remains of the dear dead form of one's best beloved. Better a thousand times the funeral pyre, the ascending flame, and the handful of sacred ashes. But many will dissent from this feeling. Old associations, old customs, old methods of thought are sacred to the multitude, and above all any innovation on the ancient mode of sepulture will be very likely to incur the charge of sacrilege. Mr. Thompson may have science with him, but he will have popular prejudice against him.—*Golden Age.*

THE PEACE UNION LEAGUE, of Baltimore Md. (R. D. Eldredge Pres. R. M. Le Puer, Sec'y) is opposed to usury, interest and compound interest; because thereby the merchant—who ought to be the medium of an equitable exchange of necessary articles—is made to "agree to cheat and be cheated;" because it builds up a monied aristocracy, who usurp special privileges; because it creates caste, and disheartens and demoralizes the working people; compelling them to live in filthy caravansaries in the slums of cities, where all manner of vice, crime and prostitution is engendered, and where physical diseases are nursed into life, to curse with retributive agonies unborn generations. It opposes war, and all its expensive, inhuman, enslaving concomitants: Standing armies, navies, military academies and schools, military display,

appropriations of money for military purposes, and the manufacture of all death-dealing weapons and implements. War is "a blind giant striking in the dark;" a relic of the most ancient, unenlightened barbarism; and wholesale murder. It is opposed to wages slavery, because it is first cousin to chattel slavery. The meanest thing a man can do is to sell himself to another man, to be worked like an inanimate machine, for a price—usually a starvation price. One can buy the bone, muscle, brain—the whole physical and intellectual capabilities—of a thousand men, to-day, for \$1.50 each; and they will be as completely his slaves, during the ten working hours, as was ever Circassian girl in the seraglio of a Turkish Sultan.

Lincoln did not abolish slavery; he only changed the legal status of a certain class of slaves. It is opposed to land monopoly—the purchase of land by companies or individuals for speculative purposes—and holding it in the market for a price, because the land is man's inheritance, and the Creator has given no authority to place it in the market for a price. It is the first business of every government to see that each citizen has a sufficiency of land to sustain life, by judicious cultivation. But our government is composed of party politicians, who are, for the most part mere speculators induced to sustain each other by the cohesive attraction of public plunder. It is organized for the purpose of reconstructing society on a basis of social and commercial equity; to establish peaceful, harmonious, industrial, self-supporting co-operative associations, with workshops for every branch of mechanism, where thankful hearts and willing hands will work and accumulate wealth, because it is a privilege and a pleasure to work where no landlord can rack for rent, no usurer restrain for interest, and no speculator double the price of a dinner at will. Into these industrial communities it proposes to empty the surplus populations of cities; to prove the strength of its theory of social and moral reform by converting and improving our heathen first; and making them the pioneers of a better civilization for the age to come. It asks the co-operation of all who are willing to contribute towards starting the first Industrial Peace Union Circle.

CORRESPONDENCE.

E. D. LINTOX Charlestown Mass.: "If all the issues of the 'Word' had been as tolerant in expression and catholic in spirit as the last, I think it would have been better for it and the cause it seeks to serve. The speech of A. W. St. John to the Grangers of the West I of course regard as eminently sound Labor-Reform doctrine, it being substantially the same as published by me 3 years ago in a Pamphlet entitled 'Political Platform of the Coming Party,' with the exception of his graduated tax project, but which did not receive the same commendation as this excellent speech, which shows the steady growth in advanced minds of sound labor principles."

In a resolution which you offered at a convention of the Labor-Reform League in N. Y. City last year I understood you to endorse the idea upon which the "graduated tax" scheme is based, viz: the necessity of a redistribution of existing wealth; and how could this be done except by some system of taxation? But I infer from your remarks on St. John's speech that I misunderstood your N. Y. resolution, or that you have changed your mind. As the whole amount of the wealth of the world has to be reproduced every ten years, it seems hardly worth while to load the labor movement with such impractical and prejudicial utterances. The productions, accumulations and distributions of the future wealth of the world is what concerns us.

Your protest against Mr. E. M. Davis and others efforts to fasten upon the labor reform movement a scheme which denies essential laws of value and exchange, and subverts equity and self-government; I heartily endorse, though I wish you had said—laws of equitable exchange, instead of laws of value and exchange. It seems to me that it is exchange of labor or service which can be estimated, measured, compared and determined in what concerns the laborer and labor reform; and not the exchange of values, which word is not without significance in our discussion, only confuses and muddles the subject. Such indefinite and vague language should be left to the present generation of political economists whose business it is to explain the laws which govern in the game of profit and plunder.

IR. STEWARD Cambridgeport, Mass.: "I take THE WORD representing *rational* Labor-Reform, and its distributions of equitable exchange, shines all the brighter by contrast. Thus THE WORD even serves the good cause."
GEO. E. Mc NIEL Cambridgeport, Mass.: "V. V. H. is the best specimen of your works I have seen."

OLIVIA F. SHERARD, Vineland N. J.: "It is not enough that you demand for woman equal pay with man, for equal work performed; to be entirely just you should demand equal freedom from the most oppressive and ungodly protection from the elements by the clothing which she wears; that in which she works gives *her*; if the working man's care for dress may always and with cleanliness and comfort, it is unfair to make the working-woman's extend to 'pretentiousness' of hers; if she walks with *unshackled legs*, skirts must not *fetter* *hers*, if his lungs and heart and diaphragm are free, hers must not be pinched and clasped and deadened by corset, belt, and steel; if his feet and legs are warmly clad, hers must not be thinly dressed; if he can jump into his boots, she must not be compelled to lace and button hers; if his hair is dressed by careful brushing, why need she frizz and ribbon hers; if in active work he may strip off coat and vest, she must also be unsummersed to make herself comfortable in shirt-sleeves. By every inch advantage which you grant to him, you make *her* TRAVEL, and *her*, SLAVE. Twice the pay which he receives should not compensate her for the excessive and cruel waste of time and life which dissimilar attire necessitates; therefore,
Resolved, that if 'society' will not allow to woman the same free use of all her bodily powers, which it secures for man in the matter of Apparel; it becomes the duty of Labor-Reformers to demand for her as much greater pay for equal work performed, as shall compensate her for waste of time and strength which this difference involves.

Again; it is not enough that you demand the abolition of rents, interest, land monopolies, banking privileges and class laws of whatever kind; for the law-making power holds the garnish of all these inequalities, and whatever is abolished to-day may spring again into existence to-morrow; therefore,
Resolved, that as Labor-Reformers we demand the abolition of all governments except that of each individual over him or herself as unwarrantable interference with individual rights and duties, having no justification for their existence, tending inevitably to despoil the weak, encourage fraud and promote discord and war.

J. K. INGALLS, N. Y. City: "Theoretically, I am still a Land-Reformer, and believe the existing system of Tenure to be the basis of our many social ills.—The fulcrum, upon which our credit and Finance systems, and all other levers of oppression rest at last. But the 'average Labor-Reformer' is slow to see this, and to apprehend how easily the 'Bank and Capital' combinations could be made by a rational Limitation of private possession to furnish about the care of the soil, who now rule with such lordly sway in the industrial hive, appropriating the sweets, which humble toilers have garnered. The corruption of the 'instrument in exchange,' is a most iniquitous means of plundering labor of its rewards; and it is a most hopeful indication, that the friends of labor are turning their attention to measures for the removal of the evils. But the comprehension of reform cannot lead to success, if it is after all, but an instrument, and that it could scarcely become corrupt but for its use in exchanging unequal things.

When labor or its product can be demanded for the privilege of using the natural elements, or of exercising natural rights, no power can prevent the medium through which this is done from becoming corrupt. The man whom the law clothes with authority, to lay you the use of the land you need to cultivate, or live upon holds a mortgage on whatever your labor produces, at such rates as his cupidity demands and your necessity concedes: limited only by your ability to comply. The basic injustice pervades every transaction arising under (over?) it, and every instrument employed. *Money bears interest, with a reserve of one month. As the material of which it is composed, not because of any plentifulness or scarcity in its volume; but solely because our laws and customs enable it to exchange privileges and speculative values for the actual productions of labor.* Mr. Alex. Delmar shows that interest proceeds from the 'usurfruct of Capital'; but when driven to define that phrase, could instance nothing but the spontaneous productions of the land; and unquestionably, in the last analysis, an unimpeded control of the land is the sole basis (since the end of chattel slavery) of all rents and usury; for that which is paid to repair or preserve property, or justly insure against loss etc. is not rent or usury in their strict meaning."

Wm. B. WRIGHT Boston: "The Granger St. John, is a modern prophet, warning the multitude: 'Prepare ye the way for the Lord.' Our Brothers need warning. An indissoluble adhesion to Equity and Freedom is the panacea, and I believe the final redemption is upon us.
Beecher preaching about interest is rather a strange spectacle. A man who will demand and accept \$350.00 for an hour's lecture, is rather an unlikely one to talk about interest. I wonder where the proceeds over costs which Henry receives, came from? I incline to think from 'the productive classes' originally. There are not many of that class who listen to the Plymouth Pastor, but they must furnish the lucre first as though they received the goods. Beecher is reputedly charitable, but
"He who feeds men serveth few;
He serves all, who dare be true;
When you see an old man who has been

'a radical' for seventy years, and yet who says we must have some protection, physical force, to guard our own lives and so forth, are you not inclined to think said man has lived *not in vain*, but as temperance people say for a terrible example?'"

B. J. BURRS Hopedale Mass.: "I am interested in the vigor and independent tone of the Word. So far as any criticism a reply to points at issue, is concerned, it could not be given in a sentence. My article on the Limitation of Time, in the Bureau Report for 73, contains about all I could say."

CASH RECEIPTS.

- A. Hardy .68; Benj. Skinner \$1.00;
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AT THE LAST meeting of the Second Radical Club, Mr. E. H. Heywood, editor of the Princeton (Mass.) Word, made a strong and telling address on "Labor, its Relations to Property and Usury." The earnestness of his spirit and the force of his style made no little impression on the audience, which was fine. He took the ground that all right to property consists in service or labor; that there is no such thing in equity as "ownership in natural resources," which belong equally to all as the free gift of Nature; and yet that labor is entitled to "all it creates," as if it created anything but the form of materials already created. We do not see how to reconcile these ideas. The man who sells a thousand of bricks claims ownership in the bricks, because he has impressed his labor on the clay; they are made; or, how, on the above principles, does his labor make the clay his property, when it is still nothing but "natural resources," and therefore, as alleged no man's special property? No answer could be got to this question; can Mr. Heywood give any answer to it? Again, a new and very important statement on the "interest question" looked out. Mr. Heywood conceded that the lender might charge equitably about one-half per cent. for the cost, risk, sacrifice, &c., involved in the loan. Now this one-half per cent. is what the world calls interest. Mr. Heywood may call it the cost of the transaction, or what he pleases; the point is that, when the loan is returned, any increase of the exact amount borrowed is interest, and it is ludicrous to talk of abolishing interest when the great reform consists in merely reducing the rate. Is that all our anti-interest friends mean? If so the whole principle they have seemed to be contending for vanishes in smoke.—*F. E. Abbot Editor of The Index.*

The Working men's State Assembly of N. Y. said truly: "The right to exchange the proceeds of labor is co-extensive with the right of ownership. We submit to all needful taxation for the support of the government, but denounce all taxation levied for the benefit of special classes. We hold that the existing duties on clothing, lumber, salt, iron and steel, are not only unnecessary to the successful prosecution of these industries, but oppressive to labor, and tend to create monopolies; while at the same time they furnish a pretext for *ex tempore* charges for railway transportation."

"Blessed are the paupers who own stock in the national banks, whom the people allow both to eat their cake and keep it! An honest Congress, acting in behalf of the dumb and unthinking millions, and not of those shrowd people who know how to suck two teats with one mouth, would substitute greenbacks, convertible into gold, for national-bank notes, let what would become of the price of its bonds.—*Elizur Wright.*

"The times are fearfully hard and getting worse all the time. The respectable married women are taking our custom away from us. They don't even patronize the assignation houses as they used to, for every one who inclines makes it convenient to receive her guests at home.—*A Magdalen.*
"Malthus finds no cover at nature's table for the laborer's son.—*Emerson.*

RELIGIOUS LOG-ROLLING.

How THE CHURCH GETS CHESTNUTS OUT OF HELL-FIRE. No doctrine of atonement, no antagonism between the theologians and the men of science, interests people so much as that reconciliation of Labor and Capital which involves so much morality, so much peace and good-will to man, so many healthy and happy children, so many homes from which prosperity will exercise cursing, bad habits, and disease. Monopoly and competition are making inveterate haters out of men who would learn love in co-operation in their hearts: for if a man cannot love his brother whom he has seen, how can he love an unseen God? The medieval barons left their castles to make their raids on horseback, and in open day; our barons of the railroad, the stock-exchange, the grain market, the appropriation bill, file demurely out-of-free-stone churches, and ride to their robberies on stealthy bits of paper, doctored ledgers, false balances. Has it taken nineteen centuries of popular religion to train a country so profligate as this? In the name of heaven, stop inviting men to go to Jesus, if these are the results of that journey: cease to prescribe the atoning blood, if the draught thus scorches the conscience of professors, and puts the madness of money into their veins. There was no right and no wrong till man appeared. Now God wanted a good deal of vice in order to refit out of it a good deal of virtue, and made a glorious immortal creature. He did not compromise himself by originating this vice, because he knew that man would do it for him: he let him, for ulterior purposes. It was very artful to get innumerable chestnuts out of eternal fire by means of this other party, and no blame to him at all.

An Oregon woman who is a very good representative of orthodox enthusiasm, in a letter to a friend, dwelt upon a glorious revival season which had visited her town, mentioned tenderly the members of her family who had been brought to a realizing sense, and found the grace of salvation, and she closed with the prayer that all her friends might thus find Jesus. Then, in a postscript, which every lady will confess to be the final cause of every letter, she added: "Father has become very old and infirm, and so broken down that we have sent him to the alms-house." This evangelical scheme is nothing but paper at the moment of a pinch. The adventurous speculator jumps through it like a circus-rider through his hoop, and leaves it dangling. But an Evangelical Alliance swiftly provides another for the next man who is expert at riding the two horses, God and Mammon. The consciousness of right and wrong is the immediate occasion for the discovery of natural laws; a desire to recur to those laws must naturally follow. This consciousness cannot be the occasion of discovering laws, and yet at the same time discovering that they are inadequate to save us: for what, then, would be the value of the laws? The dogmatist sees this, and knows that, after all, his scheme is empty wind unless men are personally obedient to laws. They are reluctant to confess that physical and ethical laws stand on their own merits, appeal squarely to men without anything to mediate, and want to be appealed to in the same square and direct manner, without intervention of a creed. Ethics do not depend in their native state upon dogma, and their wild sincerity baffles all attempts to domesticate and put it into Athanasian pens.—John Weiss.

IDEALISM AND MATERIALISM. In laying the corner stone of the new Tribune Building Geo. Ripley said: "The ceremony which is now about to be performed typifies the union of spiritual agencies with material conditions and thus possesses a significance and beauty which anticipate the character of the coming age. The future which lies before us, it is perhaps not presumptuous to affirm, will be marked by a magnificent synthesis of the forces of material Nature and the power of spiritual ideas. About ten years before the establishment of *The Tribune*, dating from the death of Hegel in 1831, and of Goethe in the following

year, the tendency of thought on the continent of Europe, which had been of an intensely ideal, or spiritual character, began to assume the opposite direction. Physical researches rapidly took precedence of metaphysical speculation. Positive science was inaugurated in the place of abstract philosophy. The spiritual order was well nigh eclipsed by the wonderful achievements of the material order. A new dynasty arose which knew not Joseph, and the ancient names of Plato and Descartes and Leibnitz were dethroned by the stalwart host that took possession of the domain of physical science. I need not rehearse the splendid discoveries which have signalized this period. Such acquisitions to the treasury of positive human knowledge have never been made in an equal time in the history of thought. More light has been thrown on the material conditions of our existence on earth than has been enjoyed before since the morning stars first sang together. But the signs of the times indicate the commencement of a reaction. The age accepts the results of physical research, but refuses to regard them as the limit of rational belief. In resolving matter into molecules, and molecules into atoms, the most illustrious cultivators of physical science cheerfully confess that they arrive at invisible forces which no crucible can analyze, no microscope detect, no arithmetic explain. The alleged materialism of Tyndall and Huxley thus affords an unexpected support to the idealism of Berkeley."

CHURCH AND STATE.

The Christian Church and the American Republic cannot permanently co-exist, but one of the two must ultimately build its own safety on the total ruin of the other. Between the two there exists an irrepressible conflict as irreconcilable, and absolute as which existed between the former slave system of the South and the industrial system of the North. However long delayed, the final outbreak of this conflict is only a question of time; the seeds of it are here in two systems of principles leading to contradictory policies of action, and sooner or later, in one way or in another, the now latent antagonism must declare itself openly in our political life. Do nothing the Church cannot; she cannot remain permanently inactive before the increasing peril that threatens her. In fact, the signs grow numerous that she begins to appreciate her danger, and to perceive that the chief cause of American "infidelity" to-day is not the influence of *Foreign thought*, but the *home influence of the un-Christian, non-Christian United States Constitution*. If she ever comes to see this fact in all its momentous significance, she will shrink back in horror from the governmental theory she has been upholding, and will make up her mind that, if republicanism tends to "infidelity," republicanism must be abandoned. That day will be one of great danger, either to her or to the Republic; for then must come in some shape a mighty struggle for existence. Secular the Republic was and is; secular it must remain, or its doom is sealed. Its law is the law of natural justice between man and man, equality of human rights, sanctity of freedom as the birthright of every human being. Because here the idea of "government of the people, by the people, for the people," was made the organic law of the land, the Christ-claim of the Church became an anachronism and absurdity; royalty was an idea that could by no possibility be admitted under any form; and the Christian Church, which its royalty carried out to the farthest possible extent, abides here in America as an institution imported from the Old World, and fundamentally out of harmony with the government that protects it.

To obey my own reason and conscience is not to obey the will of Jesus the Christ. No sophistry can make it the same thing. But I must obey one or the other; and I remain in spiritual discord with myself until I learn to govern all my action, political and religious, by a self-consistent law. The same conflict which thus prevails in my own private life until I become either a thorough Christian royalist or a thorough republican democrat, is at work in the public consciousness. It is preparing the conditions of political strife. The Republic, maintaining the Church in America, is undermining the Republic,—each to the extent of its power. When the Church comes completely to understand this, she will be put to a most tremendous test. Shall she give up her Christ or her country—her spiritual King or her political freedom? The whole tendencies of American life are against Christian doctrines; but the Christian Church must rest on a Christian doctrine, as it very well knows. When driven to extremities by the continuance of the slow undermining forces I have referred to, what student of history, at least, can doubt that the Church will make one more bid for life by turning upon the political system by which it has been generated? In the name of republican ideas I declare the Christian Church a foe to the spirit and genius of the government under which we live; and I call upon every true patriot to recognize and appreciate this momentous fact. For the sake of our own prosperity, I hope we shall have courage and unselfishness enough to

carry the republic forward in the path of its sublime destiny, and see to it that here, at least, one nation shall be governed only by humanity, freedom, and truth.—F. E. Abbot.

THE DEPARTMENT LIVERY BUSINESS. The accidental exposure of the purchase by a Cabinet officer of a private carriage for his family, paying therefor out of the contingent fund of his department, has led to other researches and enquiries into livery business. The horse-and-carriage business seems to have been carried on extensively. In addition to the expenditures for horses and carriages, there is a heavy livery bill. In 1872 the State Department expended \$1543 for horses and carriages, and the Treasury Department \$7563. The State Department paid out only \$259 for new harness and repair of old, while the Treasury Department expended \$1130. The War Department expended \$224 for horse-feed, while the Treasury horses cost \$3327. The cost of shoeing the horses of the State Department amounted to \$1100, and of the Treasury horses only \$331. The Treasury horses are economical on shoes, though they feed liberally. Another revelation is that the contingent fund of the Treasury Department has purchased 43,000 street-car tickets. Who got these tickets is a question now disturbing the heads of the several bureaus. Among other expenditures put down for the Treasury Department is a sum for the purchase of hyacinths and other plants in winter. As this investigation, once begun, will be pushed vigorously, there is a probability that the demand for increased taxation will be withdrawn. The Treasury Department now includes a laundry which costs \$5000 a year. It is very likely that the salary-grab and back-pay robberies were but the part of a general system of petty theft practiced in all the departments.—Chicago Tribune.

"Tell us something scary," said a bright boy in a Sunday school class, to his teacher. We don't know of anything more "scary" than the teacher might have gratified this boy with, than the Calvinistic Christian's idea of God and the Devil. The theory of these two fabulous beings has frightened the wits out of many a grown-up man and woman, and we should think it might be sufficiently "stunning" to a vigorous boy.—A. W. Stevens, associate Editor of the Index.

SEXUAL PHYSIOLOGY;

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