

special class legislation which enables a privileged few to plunder the useful many; that property in land, rent, interest on money, dividends on stocks and other means of accumulating wealth without work are legal and fashionable methods of theft, which make poverty the general doom of all who live by honest toil.

3. *Resolved:* That since the most influential eight-hour men side with the money oligarchy to enforce the numberless piracies of usury, sanction the subjugation of women and strongmen the chief enemy of labor and liberty; *the State, the short time movement, as now conducted, though servicable to political intrigue, is hostile to the best interests of the industrial classes; that the hours of labor can be impartially reduced only by securing to workers their earnings through the abolition of speculative income.*

4. *Resolved:* That since the Christian Bible, fairly interpreted, condemns profit-takers; and since Christian churches are everywhere controlled and used by the profit-grocers, working people should repudiate their immoral teachings and follow *Essential Right*; that ways of salvation which ignore industrial justice, and charity systems which assume to give to the poor what has been unjustly wrested from them are pious frauds that intelligent reformers will not cease to denounce.

5. *Resolved:* That, while any government which does not redeem its promises to pay, according to agreement, is justly disgraced, the cry against "inflation" is inspired by no honest desire for either equity or liberty, in finance; but comes from ambitious usurers seeking to enlarge their power to plunder laborers through currency monopoly; that we welcome the ominous divisions in Congress, on the money question, as heralding a new classification of parties which will array the producing interests of all sections against speculative piracy, and hasten the day when rich people, ceasing to subsist on the poor, will experience the beneficent necessity of earning their own living.

6. *Resolved:* That "The public faith, it must and shall be preserved" is the convenient waveriness of those who, holding poverty to be "the natural condition" of working people, intend, through bogus debts, to make their subjection perpetual; that the validity of an obligation is not to be determined by the sense of the promisor or by the expectations of the promisee, but by the equity of the transaction; and since our so called national war debt was paid long ago in the form of usury, to take more for either interest or principal is robbery.

7. *Resolved:* That of all the intrusive tendencies of human legislation none have been more unjust, cruel or disastrous than the usurped power of men to "protect" woman, by deposing her of her natural rights; that while she cannot innocently uphold the majority fraud, called government, it is the standing disgrace of civilization that men refuse her equal pay with themselves for equal work, and an equal voice in political and social affairs.

Benj. Skinner quoted Stuart Mill as conceding that the price of money, if free, would be regulated by the cost of production, [one per cent., or less]; and that ultimately interest, as an element in price must disappear. Interest is theft, and not until "learned" people come to know it will their wisdom be apparent. Mr. Skinner has thought deeply on the labor question and will lead the people into better ways when they listen to him. Mr. Burnham spoke in opposition saying that interest is regulated by demand, money being no exception to the general rule that "a thing is worth what it will fetch." Wealth begets wealth, and whoever saves a penny is a capitalist. E. M. Chamberlin called for action rather than theory and longed to see a spirit which would resent such insults as were offered to labor in New York and Susquehanna. Present customs regarding money and property are inherited absurdities which by and by people will be ashamed of. He invited sympathy and aid for the Coopers on a strike and felt that labor is bound to win in the great struggle for equity. Mrs. Albertson thought the work of the League profoundly religious, for not until people have learned what is right can they successfully go ahead. Not wanting any ruler set over herself she would not be a partner in any scheme to "govern" others. The state is a compound of little wisdom and much wickedness which should no longer be bowed down to. She called special attention to prison reform; those who have passed through the mill of the courts, the "criminals," are not so fatally infected with sin as many who are yet on the respectable side of jails. N. E. Chase defended the eight-hour movement; government should try the scheme for no private individual could safely do it. Reducing the hours of labor would increase the demand for laborers, multiply wants and better distribute wealth. Women are foolish in wishing to vote; their place is at home. A. G. Langley spoke in the same strain and thought if

women staid at home their influence would be more refining than if they dabbled in politics. They are too delicate for manual labor and ought not to be filling places which belong to their husbands and brothers. This called out an eloquent speech from Mrs. B. M. Lawrence; women have a right to be and to do, as well as to suffer, to have a voice in the uses to be made of them. Are men aware how deeply they insult women in presuming to appoint their "sphere?" What are the 50,000 women of Massachusetts, who have no male "protectors," to do? Must they starve in their attics? Mr. Langley replied that he only wanted to "help" women to stay in their "legitimate place" at home. Mrs. Lawrence: "We will select our own positions, and not be mortgaged to you men for support."

John Wetherbee said money is only an order for goods, and any sum charged beyond cost is extortion. Long ago he made up his mind to get his living without stealing, and had not since polluted his hands with money received as interest, or usury. John Orvis, in an eloquent and impressive speech, said our whole system of civilization must be reversed; unless, in deference to justice, something is done, something will do itself in a way not pleasing to the privileged classes. In the Diogenese search for a man one's light should be strong enough to reveal him. Society must be reorganized so that no man or woman can live without work. The Church has power, but is the humble servant of sin, giving the people not truth, but the kind of religious goods which will command fat livings for first-class "believers." He agreed with Fourier in thinking the whole thing a put up job; the gravest impiety is in the supposition that God created people without indicating principles by which they could live honestly with each other. Chas. T. Fowler's address went to the root of the labor question, being a very clear and forcible statement of the principles of equity and liberty involved; for intelligence to see and ability to express truth it has not been surpassed in our conventions; and, if printed in pamphlet form, it would be a valuable contribution to the literature of the labor movement. Horace Seaver, Editor of *The Investigator*, said that the fact that "wealth accumulates but men decay" shows bad husbandry in industrial and social fields; though it is unpleasant to harrow up people's minds no crop of fair dealing is possible without searching discussion. He was glad to see agitation go on, and did what he could to enable working people to gain their rights. Dr. B. M. Lawrence expressed increasing interest in the labor question and spoke at length in an entertaining manner. He presented a series of resolutions which we shall print next month. J. Verity read some spirited and practical verses on the sinfulness of taking interest, which will appear in our next.

J. H. W. Toohy, formerly associated with Mr. Warren at Modern Times L. I. offered the following resolution:

Resolved: That we regard as among the most important contributions ever made to social science the principles formulated by the late JOSHUA WARREN, especially the Sovereignty of the Individual and Cost the Limit of Price; and that we hold it as one of our most sacred duties to testify our estimate of the thinker by rendering the truths he taught practical and living rules of conduct in the community.

Monday, May 25th, the Convention shewed, by unanimously adopting the following resolution, its readiness to accept spiritual instruction from the clergy of Boston.

By direction of the New England Labor Reform League, now in session in Codman Hall, Boston, the Executive Committee of the League hereby appoint Benj. Skinner, Shoemaker, of Acton, Mass., a member of the League, to be present at "the Boston Association of Ministers," advertised in this morning's newspapers for 7 o'clock P. M., to-day, and to communicate present consent, the Reverend clergymen there present, to the Report made to the N. E. L. R. League by its Executive Committee on the subject of the sin of taking interest on money, as viewed in the light of Holy Scripture. Mr. Skinner is instructed to request the learned and venerable clergymen of the Boston Minister's Association, to give to the N. E. L. R. League such spiritual counsel, out of the word of God, as may be proper under the circumstances, confirming their advice by a "Thus saith the Lord," quoting the texts.

Mr. Skinner accordingly fulfilled his mission, but was given to understand by Rev. J. F. W. Ware, who spoke for his clerical brethren, that the Boston Association of Ministers could not conveniently notice the grave issues brought to their attention by the League! Can it be that the fact of their being all in the pay of usurers and other profit-takers smote them with convenient dumbness? It would hardly be charitable, without further evidence, to answer this question in the affirmative. "We hope for better things." We are confident that we shall hear something from one or more of these learned and reverend gentlemen before our next issue.

L. K. Joslin spoke upon the unjust system of taxation and the heavy burden laid upon working people by the existing rental system. The monetary question was a social one, a question related to marriage and free love, for there was many a mother who could not, in her poverty, care for her offspring, forced upon her, perchance, by some untoward circumstance. There was a society in the interest of animals, but many dumb creatures were better housed and better cared for than some human beings. How many were there who had no homes, and while here in Boston lands were set aside for parks, why could not homesteads be allotted to the poor here as well as in the far West. It was certainly not for want of land, as that was plenty. S. P. Andrews said that neither the rich nor the poor are as yet inquiring what true justice is, but this League was approaching the subject, and he would bid them go on. He spoke at length upon organization of reforms and reformers, calling attention to the new science, Universology, as worthy of general attention. Only eccentric people think; others channel the drift of things, are *think*, but not thinkers. The realm of ideas, the school of life into which the "Pantarchy" invites people is a very different world from what they now dwell in. Moses Hull, Editor of *Hull's Crucible*, said he was not rich and never expected to be, as working people were not apt to get very wealthy. Why was this? Because they paid too high rents and too high prices for articles of food and dress. This was foolishness, and the relief was in forming co-operative associations and purchasing at first cost. Nathaniel Beal, a workingman, thought capital belonged to its creators the working classes, Nellie Grant's \$100,000. worth of wedding presents included. It is robbery for idle people to pretend to own property which labor alone earns. The church, commerce and government are only different sides of one bad house, the Boston Police Court being the back door of Boston theology. As Mr. Beal's speech shewed resources of thought, and skill in expression sufficient to make him a powerful preacher of righteousness we hope Park St. Church, now in search of an associate pastor with Mr. Murray, will call him to that lucrative position. The Convention continued through six sessions and was further addressed by Wm. Melvin, Dio Lewis, Mrs. Dr. Cutter, J. H. W. Toohy, A. H. C. Phelps, Mrs. Bullard, Messrs. Augustus, Burke, Cotier, A. A. Reed, Ramsdell, Barnes, Getchell, James and others. We would gladly print a full report of the speeches but have room only for a meagre sketch. The League, steadily winning to its support intellect, numbers and financial strength, is instituting a complete and thorough revolution.

The Word,
PRINCETON, JULY, 1874.
PERMITTED RIGHTS.

Elsewhere we reprint extended extracts from *Woodhull & Claflin's Weekly*, on organization and government. Most of our reform life has been spent in connection with some organization. The Anti-slavery Society, the Woman's Suffrage Society, the Universal Peace Society and the Labor-Reform League, — associations which have had something to do with shaping the thought and institutions of the States, we have had the honor of serving; the first meetings of the

last two we called, and wrote the original drafts of their Constitutions and Declarations of Sentiments. Organization which respects natural rights, which comes through impulse and a free contract we favor; but any associative scheme which presumes to "permit" the exercise of natural rights, which practices, or implies coercion, we oppose, and consequently dissent from the whole policy of the *Weekly*. It proposes to "permit" free banking, to "save" State sovereignty, to "establish morality"; thinks that without the coercive power of the majority the people are a "mob," would revert to "savagely isolated life"; are "savagely individual-sovereigns"! We are not aware of ever having delegated any of our rights to the *Weekly*; where then did it get its power to "permit" us? We are sorry to be "savagely" and "unorganized," in not wishing to be compelled to do what we never agreed to do, but nature seems to have devolved upon individuals the necessity of self-government, and we much prefer her "savagism" to the *Weekly's* "civilization". It is news that the discoveries whereby associated life is an improvement on primitive isolation—the steam engine, the power loom, the telegraph, the printing press and other useful inventions came by vote of the majority; we had supposed them to be the product of individual thought and enterprise. Every great reform comes in the same line.

As to association it succeeds just in proportion as it is free; the progress of civilization is from status to contract, from having one's destiny determined by conventional authority, to the *regime* of consent, to an original acquaintance with truth. The right to withdraw must be as intact as the right to join. Would business men succeed if the right to dissolve as well as to form partnerships was not conceded? If, in a firm of three, two partners, being a majority, vote down the third, have they therefore the right to take his property and life? Would an action be approved in court if the party proceeded against was shown not only to have made no contract but protested against being involved in one? If a measure is proposed and adopted by "the majority," is it right that we of the minority who voted against it should submit or be shot? The question is not what Sam Adams said or did, but what is consistent with equity and liberty. We are surprised that the *Weekly* can continue to suppose government to be exempt from the simplest principles of commercial equity. What right has an institution to live that cannot stand on its own merits? In presuming to determine by force what the people "need" the *Weekly* treats dissenters precisely as the Pope treated Luther, and George III the Colonies. The majority is no more the chosen agent of the dissenting minority than was Geo. Washington the chosen agent of king George.

The *Weekly* "defies" us to prove that it opposes liberty in finance; in its own Prospectus it says government shall be "the source, custodian and transmitter of all money." If this means anything it means complete usurpation. We had supposed labor to be the source of value, and value the basis of money; that people have a right to transact their own financial affairs at their own cost. But it seems they must wait to be "permitted" by the *Weekly's* government. In one sentence the *Weekly* says children are to be provided for at the public expense; in another it says that the love which produces children is strictly a private matter! Will Mrs. Woodhull please explain? Not the will of the parent, or of society, but the best interests of the child are, of course, the paramount consideration. But the ability and disposition to feed, clothe and educate a child are some evidence of the right of lovers to have one. Nature rests responsibility on the parties who originate this nursery enterprise. Is it well to offer a premium to indiscretion and shiftlessness by a forced levy on the street? Would drafted nurses do better than those who assist because they agree to do so? Does not the *Weekly* know that its policy merely substitutes the chicanery of caucuses for the slave-

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driver's lash? Individuals, communities nations are not likely to improve their domestic arrangements under the threat of the "free-love" bayonets. Compulsory Education! That is, Beecher Grant and king Caucus are to determine what shall be taught! What would the life of the *Weekly* be worth if submitted to that vote? Its legal right to "free speech etc." was won by centuries of fighting against the very policy it now defends. As to roads, if one does not pay his share of the cost shut him out. That is a legitimate right of the contracting parties. Associative interests need no compulsion to build and equip roads. Dictation is not the positive element in society; institutions could not stand an hour on that. Reason and liberty save them in spite of hide-bound restriction. Mrs. Woodhull seems not to be aware that, in defending compulsory education, licensing prostitution, majority despotism and the equal-rights-party-bond scheme she has committed her paper to measures more abominable than either of the old parties would dare hint. After years of persecution abolitionists favored hanging opponents for their opinions, when they got power to do it. Are later reformers also to prove equivocal? The *Word* is indebted to the *Weekly* for many courtesies; but it reprints our complements, not our criticisms. Since Mrs. Woodhull says she is willing to argue the points at issue we think she ought to give space to the *Word's* views, which she has not yet done.

—S. H. Morse's bust of the late Senator is a fine specimen of art which recalls Mr. Sumner's best look, in the early years of his public life. It can be had for \$5.00. Address 25 Bromfield St. Room 13, Boston. Mr. Morse's large bust of Parker is ready for casting; when reproduced in marble it should be set up as a permanent image in the Memorial Meeting House of the Parker Fraternity. In paying roundly for this marble likeness the Fraternity would do merited honor both to the presiding deity of their Meeting House and the genius of an artist whose previous personation of Parker is accepted as a master piece. Copies of the original of this later and larger bust we presume can be had of Mr. Morse at a low figure.

—Among the resolutions adopted by the Faneuil Hall meeting, May 18th, was the following:

Resolved: That we earnestly entreat all workmen of whatever trade to abstain from joining the militia of their respective localities, because the employing and ruling class only use them and their weapons to put down their comrades in other trades and occupations. This point is well taken. Working people will sometime get their eyes open to the fact that, *only by using them*, do capitalists become their political, military and pecuniary masters.

THE EDITOR OF THE WORD will accept calls to lecture upon the following subjects: "Labor: Its Relations to Property and Usury;" "Abolition of Rent, Interest and Profits;" "The Natural Rights of Woman;" "Love and Marriage;" "Abolition of the State;" "War Methods of Peace;" "Ideas and Institutions."

—This is the season for open air meetings. Labor reformers should improve their chances to get people together for discussion, wherever possible. The fourth of July especially should be devoted to something more sensible than the patriotic hifaluten which now disgraces it.

COMMON SENSE has at last got into journalism, *Weekly*, Edited by W. N. Slocum 236 Montgomery St. San Francisco, Cal. Well-printed, ably-edited, full of interesting matter it is, what it claims to be, "A Journal of Live Ideas." Send for it.

—Stephen Pearl Andrews made us a brief visit on his return to the Pantarchy. He was once a school teacher in this town, and now is minister of THE NEW CATHOLIC CHURCH of N. Y. City.

—The Boston Eight-Hour League Convention met May 26th, and was addressed by Ira Steward, Geo. E. Mc Niel, F. A. Hinckley, E. M. Chamberlin and others.

—She is as good as God and much more industrious.—S. P. A.

CORRESPONDENCE.

BENJ. SKINNER, Lowell, Mass.: "I send you a few quotations which tell their own story.—'The only productive powers are those of labor and natural advantages.'—*Prin. Pol. Econ.*, J. S. Mill, 1st Vol. Page 95. 'The cause of profit is, that labor produces more than is required for its support.'—Page 509. All the inconveniences, physical, moral and political, produced by maintaining taxes for the perpetual payment of interest are incurred in pure loss.'—Page 112. 'We thus arrive at the conclusion of Ricardo and others that the rate of profit depends upon wages, rising as wages fall, and falling as wages rise.'—Page 12. 'It follows that if among any people rent and interest are both high, wages must be low.'—*Buckle's His. of Civ. in England*, 1st Vol. Page 53. 'The rate of profit is naturally low in rich, and high in poor countries and is always highest in the countries that are going fastest to ruin.'—*Wealth of Nations*, Adam Smith. In addition to the above I wish to say that the rate of interest in India, 900 years B. C. was from 15 to 60 per cent., and in 1850 it was from 30 to 40. James Parton tells us that the legal rate of interest in China is 36 per cent. When we consider the above facts, does it not seem to be almost a waste of time and vital energy to be talking about "beer" and "ten hours"? When the people shall have learned that credit, in nature, costs nothing, then they will no longer pay interest on their own money.—And the remedy so simple. Permit me to state it.—Let the people furnish themselves with an honest currency through the government at cost."

SYLVANUS J. BIRCH, Albany, N. Y.: "Beginning with Buffalo I should like gradually to move in the path over which the 'Star of Empire' is said to have taken its way, and do what I can for the cause of truth, justice and my own financial condition by scattering in the intellectual soil the seed which will germinate thought and bear the fruit of knowledge for the men and women of the present as well as those of the future. I trust I am a reformer, for, all the adverse influences of my life have not been able to suppress an earnest desire within me to see the race elevated to a higher plain where better conditions and purer influences might be conducive to a more noble development of physical, mental and moral power, and humanity warned in the golden sunlight of truth until the evils of oppression (pauperism and slavery of woman) shall disappear from this bright earth, whose affluent life is a perennial protest against the inhumanity of men. . . . 'Mutual Banking' inspires respect wherever it is shown and I am much pleased to notice that it meets the warmest reception among the more intelligent part of a community; this gives me a great hope of success among the westerly people."—

THOS. LEE BRIDSON, Albany, N. Y.: "Jesus Christ says, (speaking of the judgement): 'In that day one shall be taken and the other left.' In which may answer what you say in 'Hard Cash' about Mr. Treed and simple-minded people inquiring why he should be taken and the other left. Who is the other, President Grant?"

E. R. JONES, Boston, Mass.: "In THE WORD for May you say that Dr. Treat is 'much better fitted to make pills than to preach purity.' If however he should not succeed better in curing individuals than in defaming them we think that it would be far more reasonable that he should drop both professions, together with the title which he assumes to use. . . . We who know the man call his attention to the adage 'Physician, heal thyself.'"

Wm. DENTON, San Francisco, Cal.: "I think you are unjust to my friend Joseph Treat in the May number of the *Word*. He is a known Joseph well for many years and although somewhat defamed he is truthful—thoroughly conscientious and aims constantly to live I think according to his ideal of manhood."

THE PRISONER'S FRIEND is the name of a new weekly paper published by John F. Augustus, 147 Tremont St. Boston, for \$2 00 a year. It is edited by Mr. Augustus, Mr. James H. Cotier and others who, having experienced prison life, know whereof they speak. Though most are accustomed to look down upon so-called criminals it may turn out that, in moral elevation, they are quite above the rest of us. We are glad to see the *Prisoner's Friend* and hope it will have the support it truly deserves.

—A young lady who had recently given an order to a milliner for a bonnet, said, "You are to make it plain, but at the same time smart, as I sit in a conspicuous place in church."

A PENITENT EDITOR. The advent of Woodhull and Claflin on the Pacific Slope evoked the following cry for help from the Editor of the San Francisco *News Letter*. At the last advices the Lord had not interfered to save him from impending retribution. Possibly the Lord and Miss Claflin have laid their heads together concerning this male culprit. We hope they will not be too hard with him:—

Although the name of the Claflin woman among the overland passengers was a false alarm, yet it is threatened that this fearful female contemplates a descent upon California. In what have we offended, that heaven should choose a set of wicked women to be our especial scourge? We have had a long line of them, ranging from the wickedness of our pet hyenas to the stupidity of the breeced Clark. And now the Claflin comes to cap the climax. O Lord! keep her off if she is not too much for thee. Are we not a city of churches, parsons and prayers? Do we not use thy name long, loud and frequently? Have we not done away with the City Hall Commission, and are we not going to shut up the whiskey shops at twelve? Are we not fighting the devil and all his works during our leisure hours? Sent us rather a defaulting treasurer, a cheating Congressman, or any other one whose ways are not altogether past finding out, but not another woman. O Lord! if thou lovest us, not another woman! We have several batches of the article which we are ready to deliver into thy hands, whenever it shall please thee to call for them; but we cannot recommend them. O Lord! we have not yet sunk so low. We scorn a lie.

THE KINGDOM OF HEAVEN has descended on the "Hub," and appears, Monthly, from 5 Montgomery Place, Boston—75 cents a year, or nothing if you have not the money. Thos. Cook and Mrs. S. A. W. Cook Editors, mediums. Mr. Cook takes off his hat to Jesus, but whether in deference to Jesus, or himself, it is not clear. He claims to be the "organ" of Charles Sumner, and other departed greatness, to be more "radical" than THE WORD, and a light to other lights here below. While astride of his Celestial Nightmare, galloping through Senator Boutwell's "Hole in the Sky," Mr. Cook is not interesting; but when he deigns to reason he makes a good speech and a readable journal. If he will attack Usury, or some other incarnate sin, he will help answer our prayer that the Kingdom of Heaven may come in fact, as well as on paper.

—The social question is under investigation, and we have no standard except the standard of authority—we must have the standard of nature and of science; to this end, personal experiences are in order; every person must not only be permitted but be induced to come forward and give his or her personal experiences; and in this free inquiry those who are as chaste as ice should have no precedence over those whose fires are irrepresible.—*Lois Waisbrooker*.

MATTHEW E. B. SAWYER, associate Editor of *Hull's Cry*, says of the League meeting:—

We lament that we could not have attended every session of the Labor Reform Convention; our sympathies are with the movement, and we are sure the earnest active minds employed in this direction are destined to bring about a general revolution.

—There are two standards of morality in the world, one for men and one for women. The standard for women is high and exalted while the man can break every commandment in the decalogue and not be shunned by women as is the sinning woman.—*Mary Livermore*.

—All phenomena or things presented to our senses are true, and conformable to nature and reason; but experience and knowledge are requisite for discriminating their appearances, and forming opinions justly.—*Epicurus*.

—The business of philosophy is to regulate the senses, in that manner which will render them most productive of pleasure.—*Aristippus*.

—Because eggs are a penny a dozen in the highlands, it by no means follows that eggs are many, but that pennies are few.—*Dr. Johnson*.

"COMMUNISM," "SPIRITUALISM."—Since these two "isms" are much misrepresented, I beg leave in newspapers, and pulpits, to show Communism in its true light. Spiritualism the only benevolent and reasonable religious system. Their opponents lack both knowledge and goodness. I invite newspapers and clergy to attack my arguments. I want help to add a very useful English, French, German and Spanish dictionary to my 25-cent sample, proofs, &c. (all who do not fear Truth). Wm. H. LAWSON, (Cosmopolitan), Catskill, Chester Co. Pa.

SUPERIOR STOCK FARM

And Country Residences at Princeton; a short distance from the Wachusett Mountain, within 1 1/2 miles of the depot, and only half a mile from the village, churches, school &c., containing 173 acres, well divided, level and free from stones; cuts 80 tons of hay by machine; keeps 40 head of cattle through the year; the orchard comprises 300 apple trees, also cherries, grapes and berries in variety; water is supplied to the various buildings by aqueduct and wells; excellent 2-story house with L and piazzas, 13 rooms, high studded, painted and blinded; fine cemented cellar; fine barn 60x40, with cellar; horse stable 50x40; carriage house, piggery, granary ice house, sheds, superior hennery, &c.; all in fine repair, beautifully located; shade trees in front; one of the best stock farms in Worcester county. Price \$12,500, on easy terms. Address GEORGE MASON, Princeton, Mass.

SEXUAL PHYSIOLOGY;

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY. BY R. T. TRALL M. D. The great interest now being felt in all subjects relating to human development, will make this book valuable to every one. Besides the information obtained by its perusal, the bearing of the various subjects treated in improving and giving direction and value to human life cannot be over-estimated. This work contains the latest and most important discoveries in the Anatomy and Physiology of both sexes; explains the origin of Human Life; how and when Menstruation, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high toned, and should be read by every family. With eighty fine engravings. Prof. Wilder of Cornell University, says it is the best work yet written on the subject. Twenty thousand sold. Price \$2. Address Co-operative Publishing Co., Princeton, Mass.

MORAL PHYSIOLOGY;

A TREATISE ON POPULATION BY ROBERT DALE OWEN. This work is one of the first importance, not only as a reply to Malthus, but also as supplying to every father and mother of a family the knowledge by which, without injury to health or violence to the moral feeling, any further increase which is not desired may be prevented, more especially in cases where the health of the mother, or the diminished income of the father, imperatively advises no further addition to the number of offspring. This work is illustrated with a frontispiece. Price including postage, 68 cents. Address Co-operative Publishing Co., Princeton, Mass.

MARRIAGE AND COMMUNISM.

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

SCIENTIFIC PROPAGATION: An essay by John H. Noyes; with an Appendix containing a Health Report of the Oneida Community, by T. R. Noyes, M. D.: Large Octavo Pamphlet 32 pages. Price 25 cents, Postage 4 cents.

MALE CONTINENCE: by J. H. Noyes, 34 pages Octavo, Price 25 cents, Postage 4 cents. For sale by Co-operative Publishing Co., Princeton, Mass.

ANCIENT LAW: ITS CONNECTION with the Early History of Society, and its Relation to Modern Ideas. By HENRY SUMNER MAINE, Member of the Supreme Council of India, and Regius Professor of the Civil Law in the University of Cambridge. With an Introduction by THEODORE W. DWIGHT, LL. D., Professor of Municipal Law, Columbia College, New York. One vol. crown 8vo, cloth. Price \$2.50.

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IS ORGANIZATION DESPOTISM?

There is a class of honest reformers in the country who answer yes to this question. This class is specially representative of the Warren school of individualism. In the intense desire its members have for each person to acquire the use of every personal right, they lose sight of that which must follow the acquisition. In liberty for the individual, they seem to think the ultimate is gained—seem to think there is nothing beyond that except individual progress in the sphere of freedom, and their arguments go so far, at least by implication, as to denominate the right which two people have to enter into any organized effort as despotism. "The Word," E. H. Heywood, editor, is the organ of this class of reformers. In the number for May there are several articles of this kind, some of which have appeared in the WEEKLY together with answers to the arguments advanced in them. The articles referred to assume that children belong to parents and that there is no right outside of them that can interfere to change their rearing or promote the interests of the former. If this were true of course any government that should undertake to arrange for the better education of children would be despotic.

But while admitting the conclusion we deny the premises from which it is drawn. The Word does not assert that children belong to parents absolutely, but it proceeds with its arguments just as if it did so assert, and in so arguing, also by implication, denies the right of society to have anything to do with them. Had The Word considered the replies that have appeared in the WEEKLY upon this point, we do not think it could have consistently permitted the article in question to appear without also printing the reply. This would have been just and fair to all parties. We maintain that children belong to themselves just as all other individuals belong to themselves, so then the real thing to be determined before The Word can consistently charge us with despotism is as to the ownership of the children. If they belong to parents, then The Word is right. If they belong to themselves, then The Word is wrong. We rebel against the tyranny of any law that in any manner tends to impair the great natural law of individual sovereignty. But we do not rebel against the so-called tyranny of a law that is enacted to provide for any great or little public need. We do not condemn society for abating a public nuisance, nor for providing for the public comfort. We do not condemn public highways, nor the law which provides and maintains them. The people who constitute any community have certain interests in common, and all such, should assist to promote those interests or in the event of not doing so to refrain from making any use of them. If the intense individualism of a member prevents him from paying a tax to maintain a public street, then let him be consistent and not use the street. Let him remove from society into such places as require no streets. If this principle is so intense as to cause him to resist taxation, and he be robbed of his property, let him not invoke the power of the law to recover it.

The Word, in its Free Banking proposition, also seems to object to our views of a proper circulating medium of exchange. It says: "You propose to prohibit—or virtually to prohibit—an individual banking, either of issue or deposit." We are at a loss to conceive how The Word or any of its contributors has obtained such an absurd idea. We defy them to produce a sentence either in our speeches or writings that by any, even far-fetched construction, can be made to mean any such thing. We want a national money system, and then let whoever will issue and receive individual currency. If The Word can see despotism or any infringement of individual rights lurking in such a proposition it has a sharper perception than we have. If organization is despotism, then we have studied nature to no effect. Observing its operations we learn that the highest forms of nature are those that are the most thoroughly or-

ganized. A society where each individual raises his own food, builds his own house, mends his own clothes, boots and shoes, fashions his own plows, rakes, machines—his axes, hoes, saws—his pens, ink, paper—his types, presses, paper, and reads the paper after it is printed, alone, is a primitive order. We see nothing desirable in a freedom that would remand us back to such a condition. In the place of this we want complete organization—organization of the industries—organization in everything in which the interests of individuals are identical, and in which no individual right is forfeited or impaired; but in which every such right is promoted and protected. To class such interests with love, where the interests are purely individual and impossible of general organization, is to play with reason and common sense. To say that love between men and women is similar to currency, which people require to exchange commodities with, is a position at once so ridiculous and so absurd that we are constrained to doubt the sanity of whoever assumes it. Love is something that is not public. It belongs specifically to the individuals who love, and nobody else has any right to interfere, either to dictate or to regulate; but for the people to construct a general currency, illustrating their faith in themselves as a people, with which to conduct their business arrangements, is so entirely an opposite order from love that the two have no possible relation.

Ours is not the "liberty of bondage." It is the freedom of organization. A mass of individuals, unorganized, is not a community but a mob, and this is no less true of society than it is of an army; it is no less true of industry, generally, than it is of postal service specially. For the nation—not the State—to provide a better currency than a number of individuals can possible provide; a better system of education and nurseries for children than there can be found in the isolated household; better transportation for individuals and merchandise than can be furnished by individuals, and which will prevent the impositions upon justice now so generally true of transportation: a better method of securing the use of land to every one who desires to occupy it and to use it; but yet to permit any body who will to make their own money, educate themselves (we deny the right to prevent the education of children or to compel them to suffer from an inability on the part of parents to provide for them); to transport their own letters, freight, and to ride in their own or anybody else's conveyance; to do all these is not despotism in any sense that we can understand it, or that anybody else can render it. Nor is it any more despotism in the sight of Mr. Heywood than with us. These opinions we have held consistently, we affirm, ever since we had any opinions at all on these subjects; and we do not conceive that to hold and advocate them now is to "have been demoralized by some man." If Mr. Heywood does not believe in organization, let him permit us to do so without the imputation, gratuitously bestowed of demoralization; and instead of denominating our position as despotism, let him meet argument with argument. In this field we are ever ready to contend for our views, and to yield them when convinced of their fallacy; but Mr. Heywood will have to reverse the order of nature and establish the fact that primal elements are a higher order of organization than a single system which represents all the primal elements, before he can successfully establish his theory of individual sovereignty.—Woodhull & Claflin's Weekly.

COLLECTIVE SOVEREIGNTY.

Collective sovereignty is the base of all civilization. It is needed in order to render the many combined able to perform certain duties which separate small families or isolated human beings would be incompetent to accomplish. It is formed out of the surrender of individual rights for the purpose of advancing general welfare, and there are no other materials of which it can be composed. There are certain individual rights which

never ought to be surrendered, but there are others which may be wisely yielded to (and which in large communities could not be maintained without) national power. It is not easy to draw the line between individual and communal rights. Of the two sovereignties, that of the individual is the most important. While we hold the individual strictly accountable to the community for any and every infringement on the rights of another, we claim that the charge shall come from the personally aggrieved party, and not to be manufactured by priests or fished out of codes of laws, whether they be civil or religious. What individual rights shall be granted, and what individual rights ought to be retained, are the questions at issue in the formation of governments. They are the bone of contention in the Public School question. The WEEKLY would save State Sovereignty without sacrificing Individual Sovereignty in so doing; it would conserve individual right without purchasing it at the expense of communal power. Taking for its motto, "No compulsion save that of love," it proclaims it to be the duty and policy of the State to provide better instruction in the public schools than can be obtained by any individual for money elsewhere, trusting to self-interest [rather than coercion] to fill them. It treats that its claim may be heeded, for the purpose of re-establishing morality in the Republic; earnestly desiring that its counsel may be followed, backed as its request assuredly is, by economy, policy, justice, charity and civilization. When Sam Adams asserted that taxation without representation was tyranny, he did not mean that minorities were to go tax free. Sam Adams declared that Great Britain had no right to tax the Colonies, but if a majority in the Colonies [when united] had agreed upon a tax, Sam Adams would not have defended a minority in the Colonies in refusing to pay it. To assert "that men and women cannot be taxed without the consent of the taxpayer," and to carry out that doctrine to its full extent, would speedily resolve the people in any civilized community into savage and isolated life. As to whether we would like the life of the WEEKLY to be referred to an American referendum (i. e., to the vote of the entire community), we answer that there are legal points underlying such reference, such as our right to free speech, etc., for which we are indebted to the previous communal action of our people, which would have been annulled before such submission could be made. But we would prefer to live in one where such a question could be submitted than to one composed of savage individual sovereigns.—Woodhull & Claflin's Weekly.

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