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RCE o the D.D., e vol.

### THE WORD

A MONTHLY JOURNAL OF REFORM,

A MONTHLY JOURNAL OF REFORM,
Regarding the subjection of Labor, of Woman
and the prevalence of Warns unnatural evis, induced by false chaims to obedience and service;
favors the Abolition of the State, of Property in
Land and its kindred resources, of Speculative
Income and all other means whereby Intrusjon
acquires wealth and power at the expense of
Useful People. Since Labor is the Source of
Wealth, and creates all values equitably vendible,
The Worn, (not by restrictive methods, but
through Liberation and Reciprocity), seeks the
extinction of interest, tent, 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,
Contributors, correspondents, and those from

of has been paid, in the form of interest.

E. H. HETWOOD, - - EDITOR.
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must not be understood to approve or rejectany
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THE WORD,

PRINCEION, MASS.

#### The Opposition.

THE ADVOCATES OF CHAOS.

THE ADVOCATES OF CHAOS.

Our untrammeled political and social structure affords peculiar opportunities for the escape of every kind of gaseous vapor in meetings and conventions. Especially during the Spring our city is filled with a strange and motify concourse of seekers after change by means of speeches and resolves. Most of them, we must say, are in search of only good and beneficentends, whatever we may think of the measures through which they propose to come to them. But there is a wide difference between the mistaken zeal of these who are pursuing possible and mentiorious ends by fautastic and unreasonable means, and those whose measures and whose purposes are equally insane and subversive. Yet even these are not molested or severely criticised. A small body of so-called reformers were in session for several days this week at Masonic Hall, whose deliberations would have excited intense interest and some trepidation in London, and would have called for the prompt interposition of the police in Paris or Berlin. They called themselves Labor Reformers, but they disdained to meddle with anything so insignificant as the details of work or wages. They proposed simply to abolish all government, to annihilate the State, to discontinue property, and to extend to wealth and wages the absolute equality of rights enjoyed by American citizens. It was gravely argued that it was a sin for any man to own propertythough the presiding officer afterwards modified the maxim by saying "no man could honestly earn more than '\$5,000." It was a crime to lend money on interest. Co-operation has usually been thought an excellent experiment for lonest and industrious workingmen; but these teformers denounced it as "a monopoly." A Mr. Weeks resolved that to take money for rent was theft. Mr. Heywood approved this, and went boldly forward to say that it was sinful for one kind of labor to be paid higher than another; that therefore the professions should not be better remunerated than the hod-carriers.

This congregation of March hares

higher than another; that therefore the professions should not be better remunerated than the hold-carriers.

This congregation of March hares lasted two or three days, and, though every word they spoke was as distinctly opposed to the public peace and the existing order of things as anything attered by the Communards of Paris, or put in practice by the denizens of Sing Sing, and although it was all set forth duly in the city papers, it was no more thought about than the chattering of the sparrows in the graveled walks of Madison Square. It was felt by every one that these gentlemen and ladies chose this way of anussing themselves in accordance with their constitutional right to make themselves in accordance with their constitutional right to make themselves ridiculous if they please. It is a burlesque copy of the European model, and looks comical enough beside those sincere gatherings of men abruad who represent the accumulated wrongs of centuries of dep pissin and misery, who are as ready to fight as to talk, whose lives are not worth guarding, and who would as lief burn a pelace and throttle a gensdarme as draft a resolution. Centuries hence, these meetings may mean something here. But at present they are merely seciable clubs, where a few comfortable people who have read Proudhon in translations may meet and give the bees in their bonnets an airing.—N. Y. Tribune.

ment of music, except the drum, trumject, or down harp."
"Every made shull have his hair cut round according to a
cup.
"Every made shull have his hair cut round according to a
cup.
"Never ware slockys trimmed with pold, aftive or bonewho will be presented, by the grand jurors, and the select men shall tax the offendtransport of the state of the slock of the shull be presented,
by the grand jurors, and the select men shall tax the offendtransport of the shull be shaded to the shull be the shull be a
transport of the shull be made satisfaction."
"Wheever brings cards or dice into this dominion shall pay
a fine of five pounds."
"Wheever brings cards or dice into this dominion shall pay
a fine of five pounds."
"OUR NATIONAL DEBT IS ANATIONAL BLESSING;
the funded debt of the United States being, in
effect, the addition of three thousand millions
to the realized wealth of the nation. It is three
thousand millions added to fits available capital.
—Jay Cooke.
—If any tiews are entertained in society which
in the judgement of the Legislature tend to
produce as much harm as rum does, it would be
the bounden duty of the Legislature to prohibit
such views.—Rev. A. A. Mmer. D. D.

\*\*USURY SERFDOM.\*\*

## USURY SERFDOM.

Money and the interest or usury, allowed for the use of the same is the greatest, as it is the most subtle power or King that ever controlled a people or nation. The monopoly of money, underlies all other monopolies; even railroads are controlled by it, for those who invest money in railroads make calcula-tions that their money must make them a tions that their money must make them a certain rate of interest, or they will not invest it. When merchants go into business they make the same calculations, and put prices on their goods so that those who buy must pay interest on the capital stock invested. Tenement houses are built on the same principle, and those who rent them must pay the interest on the money invested in them. The same is true of all manufacturers of all kinds of goods and wares. Laddra pays it all. While the capacities to produce wealthhave been steadily on the increase, it all. While the capacities to produce wealth have been steadily on the increase the producers have been as steadily growing poorer. We have not only bound ourselves with bonds and debts that we can scarcely pay the interest on now, and mortgaged our homes for the payment of the same, but we have bound our children and our children's children, mortgaged their homes while Europe to-day holds bonds upon them that never can be paid.

an day holds bonds upon them that never can be paid.

European ship-builders and manufacturers only calculate to have their money pay them three per cent., while American ship-builders and manufacturers must make their money pay them from 12 to 20 per cent. The result is that European ships are doing the carrying trade between the nations, our shipbuilding interests lying idle, and our manufacturers are compelled to get laws to protect them from foreign competition. Two men own the half of Scotland and fourteen men own one half of England. The time was when these countries were divided up into small farms owned by the appeals. But war debts, bonds at interest, and systems of finance, culminating in crashes which impoverish labor have mow centralized property intofew hands. What do our servants, the President and Congress propose to do for us? President for the proposed of the contraction of the proposed of the contraction of the c now centralized property into few hands.

What do our servants, the President and
Universe propose to do for us? President Grant, backed by the moneyed oli
pared with New York, would be not to dison.

What is to become of them, when the now glowing heart of Philanthropy grows despairing and gives up this revolting duty towards these unfortunate people? What effect is this enforced idleness having upon these suffering people? Are we not establishing a debasing and dangerous practice? The question of over supply in the labor market must have more consideration in dealing with the problem of poverty. I will inwith the problem of poverty. I will instance the case of a dry-goods clerk who has been on my list for three months. He is English, worthy, of excellent character and habits. He has been out of employ for three months, and when employ for three months, and when employ has been out of the control of the co employ for three months, and when employed as a retail dry-goods cierk in Sixth avenue, received but \$10 per week to support a wife of refinement and culture together with five very interesting children. We found them friendless, cold and hungry, with even their bedding and necessary wearing apparel pawned before the brave-hearted father sought relief in charity. Now if this \$10 per week, meagre and inadequate as is the compensation, should be advertised is the compensation, should be advertised for in the daily press, full two thousand for in the daily press, full two thousand needy applicants would struggle for the place. If the position of a car conductor or driver at \$10 or \$12 per week is open for one day, full five thousand men are ready to fill it. If a young woman's place is open for any unskilled employment at five or six dollars per week, five

ment at five or six dollars per week, five thousand deserving, needy women are aspirants for the place.

Now, what we wish to do is simply to open a town, [A colony is already founded at Aiken, S. C.—ED. Wonn], build a number of plain, comfortable houses, furnish them, and put these poor people who are in enforced idleness into them; to open a variety of industries in the town, and guarantee work to these people whereby they will have the means to pay rent which shall be proportioned to the entire cost of the land, building and furniture, and say to them, When you the entire cost of the land, building and furniture, and say to them, When you have paid in the form of rent this entire cost, this home shall be yours and we will guarantee you work so long as you wish it and are willing to aid in the establishing of a place where all interests shall be inutual. Mr. Greeley very wisely said that, the tendency of labor-seeking people to rush into this city, had become an insanity, and so it would seem for aside from the tide of foreignemigration, the flow is rapidly increasseem for aside from the tide of foreign emigration, the flow is rapidly increasing from all the suburban towns, from neighbouring cities, and from the rural districts, far and wide. A man with no chance of employment is no acquisition to the metropolis. The only way to check this flow, is to plant colonies with a busis of agriculture for employment. We have a surplus of labor constantly seeking employment and finding none, until the people, in despair, are swept into the vortex of poverty and become soon objects of charity.

The mass of Contred Financial Theories and of ill-ji-dged currency schemes which have found delenders on the floor of the Xational Senate are a shane and rebuke to the country. The ghost of the man who attempted to paddle his way in an iron pot, with a teaspoon for an our, up the Falls of Niagara, may well look forth from the river caves with a feeling of sympathy for his imitators in the halls of Congress. The laws of institute are not more fixed and unchangeable than the laws of economy, and he who opposes either must suffer the consequences. The currency quacks and self-styled philosophers who have set themselves up as able to resist the recognized and immutable decrees of economics science, must lose their influence in the light of such truths as Mr. Schurz has so lably presented. And it will allord much satisfactions to the thinking people of New England to know that a majority of the Eastern Senators are opposed to the visionary schemes of the influence in the light of such truths as Mr. Schurz has so fally presented. And it will allor much satisfactions to the thinking people of New England to know that a majority of the Eastern Senators are opposed to the visionary schemes of the influence in of mode, except the dram, trumpet, or Jown harp. "Every make shall have his fair cut round according to a composed to the visionary schemes of the including a pard, shall be presented." What is to become of them, when the now glowing heart of Philanthropy grows despairing and gives up this recording the problem of mode, except the dram, trumpet, or Jown harp. "Every make shall have his fair cut round according to a contract of the propose of the proposed to the visionary schemes of the including a pard, shall be presented." What is to become of them, when the now glowing heart of Philanthropy grows despairing and gives up this recording the problem of the proposed to the visional proposed to

PASSIONAL UNITY. The doctrine of the old systems of theology that benevolence transacts the whole business of connecting man with man, and man with God; and that the passions are isolated from each other, having no sympathetic pow. er, does not agree with my consciousness. We are spiritual, and each of our passions has a spiritual radix. Why should not that spiritual element, which is the not that spiritual element, which is the root of any specific passion mingle with the corresponding passion in another? Why should they not meet and vibrate in unison, so as to make a musical feeling in each other? In society as at present constituted, each man's function is made to contribute to the general enjoyment. Secretary, but acchi individual is ment of society; but each individual is aiming at his own direct enjoyment, and monek is to him the representative of di-rect enjoyment. That is what he is seek-ing and what organizes society. The ba ker for justance, is anxious to distribute bread, not because he wants to do any one good, but because he wants money. one good, but because he wants money. He accomplishes the same thing as though he were a benevolent man, as far as his function is concerned, for he distributes bread to them that need it. Now suppose that the money inducement was taken away; how could society be organized—how could the baker be induced to partiew his function—without organized—how could the baker be induced to perform his function—without reference to money? This is a very important question; for if distribution can not be effected in any other way, then we must go on with the old money system. The question whether the sympathetic motive can take the place of the money motive, is simply the question whether men can be made sincere. whether men can be made sincere. They now put forward the plea in their professions and advertisements, that they are serving society. This is hypocrisy, so long as they are really serving themselves in making money. The real quostion is, whether they can lay aside hypocrisy, and really serve society. I believe they can.—J. H. Noyes.

—The mill operatives in Glasgow and Manchester are at present earning higher wages, and enjoying a greater degree of social happiness than those of Lawrence or Lowell, to which many of the

of social happiness than those of Lawrence or Lowell, to which many of the former cities were attracted by extravagant inducements; and this while the owners of the latter manufactories are building colossal fortunes. Out of the immense profits which they derive, they could have easily permitted the operatives such a moiety, as would afford them a decent living, but instead of this, they have taken every opportunity presented in panies created by stock gambling to reduce their wages, until not enough is to be realized to meet the expenses of the commonest wants.—Lawrence Journal.

nal.

# FRATERNAL BITING.

The modern arbitrary distinctions be-The modern arbitrary distinctions between interest and usury were unknown to Moses and the prophets. In their view, interest and usury were the same thing. The one and the other were simply that which, in the relation of borrowing and lending "biteth like a serpent." Moses did not believe in the utility of borrowed capital on which interest is paid, or in the expediency of public debts which mortgage a whole country to strangers. David says (Ps.

"Lord, .. who shall dwell in thy holy hill? .

"Lord, .. who shall dwell in thy holy hill? .

The that lendeth not out his money at biting!"

The precept of "the Law" may be thus

paraphrased:-

paraphrased:

Unto foreigners thou shalt lend out thy money at usury; But thou shalt not take interest of thy brother: So shall the nations round about thee be mortgaged unto thee, and thou shalt not be mortgaged unto them; And thou shalt have dominion over them, and they shall not have dominion over thee.

The rich man, who, being in hell, saw

Lazarus in Abraham's bosom, is supposed by the commentators—probably because no special offence is charged a-gainst him—to have been condemned to gainst him—to have been condemned to punishment for lending money to his brethren at biting or interest. If the rich man and his relatives had listened effectually to Moses and the prophets, they would not have put out their mon-ey at interest to any but aliens from the commonwealth of Israel. The difference between the new law, as it is now genbetween the new law, as it is now generally interpreted, and the old law, is this: The Christian, by the new law, may "bite" not only Jews and infidels, but also Christians; while, by the old law, Jew must never "bite" Jew — Wn. B. Greene's Blazing Star, pages 67-8.

# IS IT RIGHT TO CHARGE INTER-

est for the use of Money?
By J. Vrkity.
Men of all parties boldly declare
That interest on money is honest and fair:
Public opinion gives its consent
That people may charge about six per cent.

Christian statesmen all over the land Talk of the law of supply and demand; That money is "worth what it will bring" Get all you can—that's the main thing.

This is a practical Christian view
Of do unto others as they do to you
Not as Christ taught, that all men sho
That which is right, noble and true.

That which is right, but the product of toil,
The cloth of the weaver the fruits of the soil
The house of the builder, the shoemakers shoe
The books of the printer, the newspaper

Inews.
These are real riches, our money our wealth.
They give us enjoyment, comfort and health
Our paper called money, though it may seem
(strange,
Is only a medium by which we exchange.

Is only a medium by which we exchange.

The world's real money with all mankind
Are the various productions of hand, head
And the various productions of hand, head
Is it right, is it just for men to demand
Interest on money, no matter how small?
Is it according to justice at all?
In all our transactions between man and man
Justice requires that we act on the plan

Of value for value, this principle must
Always be right, equal and just;
In borrowing or lending it is all the same,
Value for value is all we can claim.

If I lend my neighbor a dollar to-day.

And when he returns it I ask him to pay
Six cents more, how can that be
Value for value between him and me? Value for value between him and me.
You tell that money increases by use;
That is a problem very abstruse.
An old bill or an old house, if that be true,
Are worth more when old, than when they
lare new

The fact is as patent as twice two are four,
That I have charged him six cents more
Than justice allows, and it is high time
That interest was seen as extortion and

Interest is wrong for it can be shown
That people get rich on interest alone;
Bankers and brokers and lenders of money
Are the idle drones who get all the hone; While laboring people have to endure
The burdens of life and still remain poor,
Working like slaves from morning to night
And all they can earn is the poor widow

But labor reformers are coming along
Teaching mankind that interest is wrong;
I read on their banner this noble device
That cost shall be made the limit of price. Their weapons of war are bold agitation;
By reason they seek to enlighten the natio
Lenders of money this truth must be told
That Justice is greater than silver or gold.

A revised and much improved edition of "Yours or Mine," will be issued early in the Autumn.

# The Word,

PRINCETON, AUGUST, 1874.

THE EDITOR OF THE WORD will accept calls to lecture upon the following sub 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."

#### "WEDDED BLISS."

The wits of philosophers, who think 'discord harmony not understood," will be taxed to find concord in the domestic feud which now distracts the Christian reud which now distracts the Christian city of Brooklyn. The most eloquent and distinguished preacher of America, if not of the world, is so in conflict with his practices that he implores Death to take him cost of the making and the conflict with the conflict with the cost of the making and the conflict with the cost of the cos take him out of the public pillory in which he now stands. Surely if the which he now stands. Surely if the marriage machine will work anywhere jt should run smoothly when lubricated by the plentiful "means of grace" which this "city of churches" affords. Yet precisely here, where the supply of that external conscience called Christianity is seemingly unlimited, we find the sad-dest case of connubial treachery and infidelity on record. Always a great act-or as well as an orator, Henry Ward Beecher never played so difficult and Too intell desperate a part as now. desperate a part as now. Too intelli-gent not to know a great deal more truth than he dare preach he now finds his two or three sets of morals quite inade quate to save him.

Mr. Beecher is probably "innocent' as he privately understands innocency but that he is much more extensively married than the monegamous idea al lows it is impossible now not to believe. Solomon, "the wisest man," who is reputed to have enjoyed seven hundred wives and three hundred concubines was wives and three numeric concubines was particularly hard on what he called "strange women." So Beecher now represents himself as the victim of the many affectionate sisters who, he says, passionately love him. His overflowingly attractive nature has gone out into so many gladdened channels that he can-not now gather himself up into orthodox or respectable limits. And the women are to blame for it! This Adam confesses that he has taken forbidden fruit but Eve tempted him! Both Beecher and Eve tempted him! Both Beecher and Tilton hold too advanced ideas on the question of woman's emancipation not to know that the marriage system cannot be defended in the court of reason. In to know that the marriage system cannot be defended in the court of reason. In entering that "state," both sexes must leave liberty and reason outside the door, as the orientals left their shoes when entering church. Mr. Tilton says Beecher's adultery is an offence against "him"—thus practically ignoring the personality of Mrs. Tilton. Beecher humbles himself before Tilton, the legal numbles himself before Thion, the legal owner of one of his victims, "as before God." It is simply a quarrel between two slave masters. Mr. Tilton has evidently dieted on facts and will throw Beecher in this "wrastle" as he has more than once mastered him in other conflicts. The case, now before a jury packed by Mr. Beecher to acquit, will ave a different look in an impartial

This case will let light into much ligious and domestic darkness. Can Beecher be consistently sentenced for "a Beccher be consistently sentenced for "adultery" by churches and Sunday schools that look up to lecherous David as "a man after God's own heart," and extol Brigham-Young Solomon as "the wisest man"? Why this gushing sympathy of newspaper editors for the two "husband," while the "woman in the scrape" is semothered in silence? If justice is "even-handed" why do editors, who habitually damn friendless girls as "prostitutes," make such a fuss about one man? The "respectable" people who say, "Such revolting facts should never have been made public," thereby concede that the marriage system will not survive criticism. Our "respectable" friends are right in their implied concession. "Great men" must either-lead civilization, get out of its way, or be crushilization, get out of its way, or be crush-ed under its inevitable advance.

Claffin's Weekly for two editorial replies to the Wonn's last criticism, but cannot to the Wonn's last criticism, but cannot see what good reason it has to lecture us on matters of courtesy. We seek truth, leaving culture to come in the wake of it, and submit that the Weekly needs to be converted before it can safely be taken as an exponent of reformatory manners. In speaking pointedly we only voiced a general opinion among reformers, that the Weekly's arbitrary policy is suicidal. It objects to our attributing to it the word "permit"; but, in indorsing the majority usurpation it thereby makes impossible the exercise of any natural right except by "permis". it thereby makes impossible the exercise of any natural right except by "permission" of the tyrant it upholds. How can money or anything else be "fice" if constantly subjected to established dictation? What right has the usarpation it calls "government" to issue money on the credit of my labor and property, without my consent? In politely presuming to be "the only free paper in the World conducted absolutely on the principles of a Pree Press" it means of course, free at its own cost. Government, by majority, has no rightful auof course, free at its own cost. Government, by majority, has no rightful authority, and no property except what it has stolen; and yet this is the thing which the Weekly says should issue money and make it (at the expense of its plundered victims), free to all comers! It is coming to be a general opinion among reformers that, until the Weekly shows more knowledge of the laws of value, and of the essential principles of liberty, the less it says about money, or liberty, the less it says about money, or-

liberty, the less it says about money, organization, or government, the better it will be for its own reputation.

As to the "imputation of demoralization gratuitously bestowed" we had too much reason for saying, in the May Wone, what is here alluded to. The first time we ever met Mrs. Woodhull was in May, 1870, when the Weekly was warmly defending licensing prostitution warmly defending licensing prostitution as illustrated in the atrocious St. Louis system. We called her attention to the act that since the sexes have a natural right to meet as they please at their own cost, none but usurpers will presume to give or withold a "license" to exercise these natural rights. She do mitted her error, but the Weekly continuate to detect the second to adverte it. de to advocate it, though for a time only. Repeatedly she has privately admitted to us that money can honestly exist only on its own merits, yet she still continues to us that money can incestly cate only on its own merita, yet she still continues to advocate a majority government currency! Privately she intelligently defends liberty in its relation to law; yet for bold usurpation no measure of American politics will match the equal-rights party-bond scheme defended by the Weekly. She knows well enough that enforced communism is intolerable oppression,—of which the marriage system is but one phase; yet, holding compulsory schools and majority usurpation to be mainstays of civilization, the Weekly sory schools and majority usurpation to be mainstays of civilization, the Weekly supports the most revolting forms of intrusive dictation urged by the Internationals. Now these being facts we must either suppose Mrs. Woodhull extremely fickle and unreliable, or that she is swayed by her lieutenants into ways from which her brighter instincts, when unbiassed, recoil. We are not mad with here or anywise dispussed ("to nick a unbiassed, recoil. We are not mad with her, or anywise disposed "to pick a quarrel" for the sake of newspaper con-troversy. We do not undervalue the real service to free expression which the severe and protracted struggle of the Weekly for an existence has rendered. To place such a paper on a self-supporting basis in New York City, is a business achievement which few men can boast of. All honor to the Woman whose intuitive All nonor to the Woman whose intuitive enterprise and irrepressible energy have made it a success! But achieved power wielded for repression, is an ineffable curse. So the Weekly must pardon us for being not a little anxious that its success may not become hindrance in the way of other reforms not running in its special grove. We must also be alits special grove. We must also be allowed to say that Mrs. Woodhull is comparatively a new comer into the field lowed to say that Mrs. Woodhull is com-paratively a new comer into the field of reform; and though she is capable of startling deeds she will not prove equal to stamping out the principles of liberty, which created her, but of which arbi-trary Intrusion is the constant fee. From

bewildered successor to be able now to abridge the natural right of Individuali-ty to work out its own salvation at its ty to wor.

own cost.

Our reverend friend, Jesse H. Jones,
Editor of Equity, thinks The Word given
to "wormwood and gaul and coarse abuse of what is dearest to three-fourths
of mankind." While we do not approve
of Mr. Jones' theological opinions we
have been none the less disposed, on that account in these columns or elsewhere account in these columns or ensewhere to treat him in a gentlemany way, and most heartily to second all of his intel-ligent efforts for reform. To us labor-reform is so serious and paramount a matter that we never even think of asking what people's opinions are, on other subjects, before consenting to work with them. Mr. Jones, on the contrary, feels it his "duty" to compel others to recognize his "religion" and "morality" before condescending to meet with them! He broke his engagement with the Labor-Reform League, in Feb. 1873, because its Executive Committee would not cause its Executive Committee would not revise its list of speakers excluding a distinguished lady whom he does not like; in a list of labor organizations, given in Equity, he "remembers to forget," the New-England Labor-Reform League, [which existed before the others he names, has spent more time and money than all of them combined, and may survive them all], and industriously money than an of them may survive them all], and industriously endeavors to proscribe all persons and associations not "Christian" after his style! Mr. Jones will pursue this course until he is wiser; but his tenderness for churches will be a little less ridiculous when he can show us even one Christian minister who dares to preach Bible truth against usury! Bad as The Word is, it is a better exponent of Bible truth against speculative theft than Mr. Jones' Equity. While he regards "Christian" theft as better than "Infidel" honesty he thett as better than "Inneet" nonesty ne will continue to parade his piety; but if he ever comes seriously to believe what the Bible says against interest on money we shall expect from him a deci-sive condemnation of it. If he intends to "siand fast in the liberty wherewith Christ hath made us free" he must quit defending the despotic policies which he now approves, seek the abolition of the majority fraud, and come squarely up to the New, Testament doctrine, that peoto the New, Itstament outrine, mar people do not begin to be converted until they "judge for themselves what is right." He is welcome to crucify The Word on his rhetorical cross, but he cannot innocently side with sin which masquerades is the set of religious. in the garb of religion.

-Whether Whitlaw Reid, or one of his —Whether Whitlaw Reid, or one of his under-strappers wrote the article, quoted elsowhere from the New York Tribune, it is sickening evidence of the ignorance and perverseness which pervade the American press. If Mr. Reid will turn to his own report of the Convention referred to he will find his statements con-tradicted in many important particulars. Defenders of present property tenure are so well aware it is baseless that anyone looking into it gets the door slammed in his face. Since Mr. Reid knows well enough that projectly cannot be defended except on a labor basis, why does he not side with the League in declaring all other claims to property robbery?

—F. E. Abbot, in an article on "Stir-piculture vs. Social Freedom" shows his plentiful lack of faith in the banner mot-to of *The Index*,—"Liberty and Light," —by supposing that the admission of reason to the realm of love would lead reason to the realm of love would lead to despotism or anarchy! That is, people cannot intelligently determine their own rights and interests unless coerced by a supervising directory! One look into the married life of the world ought to, but will not teach Mr. Abbot that we but will not each int. Abbet had quite enough of politico-eccle-siastical coercion in this line. Never-theless liberty will redeem love, all ef-forts of Free Religionists or Christians to

the contrary notwithstanding.

Another Saint in Jail. The authorities of Sacramento, Cal., arrested and jailed Prof. Wm. Denton, because he rewhich created her, but of which arbitant fused to class his lectures under the head on balling but the principles of norty, and principles of norty, and the principles of norty, and the principles of norty, and the principles of norty, and princi one wo their na of the s whic'i the gra cunnot chattel society are disp is happ —If t voted educati Mendu years, be a s liberty with banner uel H His s Republi sess the fend the in trade Mr. H of the that d money suppo emplo lature becaus contra railroa stockh no cor when divide their pudiat —Th DR. I ance d the na of op Lawre ically ernme —W of wh and o hope thing tion.

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One look ald ought to, ot that we litico-eccleie. Never-love, all efhristians to

The authorirrested and cause he re-der the head license fee. him out and ot so foolish

—Mosés Hull and Mattie Sawyer propose to live together as they please without asking leave of a minister, or of that intrusive stupidity known as statute law. This declared purpose of one woman and one man to exercise their natural rights is a healthy defiance of the state servitude, called marriage, which will quicken many to reason on the gravest of human relations. It is high time. The world's redemption cannot proceed far until the marriage system, like its twin relic of barbarism chattel slavery, disappears from human society. We are right glad our friends are disposed to put the foot firmly down in a path of progress in which the race is harmly ford a few services. are disposed to put the root firmly down in a path of progress in which the race is happily fated to follow.

—If the Boston Investigator is truly devoted to "Universal Mental Liberty,"

support that kind of a man?

—Wm. M. Evarts and Benj. R. Curtis, employed by Railroad managers against the people of Wisconsin, say the Legislature cannot object to exhorbitant rates because it would be a violation of the contract implied in Charters given to the stockholders of their dividends! Since no contract is binding if it is inequitable, when these stockholders get back, in dividends, the amount originally loaned, their claims are morally cancelled, and the people of Wisconsin may justly resolute them. pudiate them.

—The resolutions of our esteemed friend DR. Lawrence, in another column, put in compact form the prohibitory temperance doctrine to which Dr. Miner gives the natural conclusion—the "regulation" of opinions by law. His financial scheme

of opinions by law. His financial scheme is a part of the same piece. Since Dr. Lawrence is not afraid to become wiser we think that further reflection will radically revise his ideas respecting government, money and methods of reform.

—Woreseter has a "Social Stock Club" of which O. B. Hadwin is President, and J. H. Clarke a prominent member. They talk about horses, cattle, swine and other noble creatures of which they hope to improve the breed. Their name seems to imply that they also intend to improve "stock" in human beings; for "social" ambition should aim at something higher than barn yard reproduction.

tion.

—It is quite natural for "Christian Statesmen", given to so much high-ton-ed rascality as leading members of the republican party are credited with, to wish to suppress criticism. Hence the "Congressional Gag-Law" in which Messrs Carpenter, Poland, Conkling and Grant have aimed a blow at the liberty of the press none the less direct because of the press, none the less direct because

of the press, none the less direct because struck in the dark.

—Congressman Eldredge asks "What is the hidden force that prevents the passage of needed legislation?" We reply that it is government by majority, which, being essentially fraudulent, constantly and disastrously hinders associative enterprise. Mr. Eldredge should heed the couplet:—

"Oh! what a tangled web we weave When first we practise to deceive."

—Oliver Wendell Holmes speuks of "The mighty Word that upward leads." The Words is duly grateful for this dainty little puet's deference to its namesake.

—In view of his late failure will Jay.

-In view of his late failure will Jay Cooke say that Jay Cooke's debts are Jay Cooke's blessings?

God" can be accepted only on the the-ory of an Idiotic Deity. But, while protesting against the undisciplined style of affection which the fair author

is happily fated to follow.

—If the Boston Investigator is truly devoted to "Universal Mental Liberty," how can it consistently favor compulsory education? After Messrs, Seaver and Mendum have bravely fought, forty years, a compulsory church, it will not be a spectacle encouraging to lovers of liberty, to see them go into Paine Hall with "Compulsory Schools" on their banner.

—The Boston Transcript says of Samuel Hooper who declines to run again for Congress:

—His successor should accurately represent the Republican sentiment of the district, and possess the necessary aptitude and capacity to defend the interests of a district largely engaged in trade, manufactures and commerce.

Mr. Hooper has been a serviceable tool of the money power. If his "successor" represents the real "interests" of that district he will oppose speculative piracy of all sorts, including interest on money. Does the Transcript propose to support that kind of a man?

—Wm. M. Evarts and Beni. R. Curtis

A Code of Directions for becaming from the primal curse. Edited by M. L. Holbrook M. D. Editor of the "Herald of Health." Price \$1.00. Wood and Holbrook 13 Laight St. N. Y. City.

This is an effort to show that the tragic

lature cannot object to exhorbitant rates because it would be a violation of the contract implied in Charters given to the railroads, and thereby deprive Eastern stockholders of their dividends! Since on contract is hinding if it is inequitable. son. It is full of valuable information which will instruct men, and enable women more intelligently to assume the grave offices of maternity.

#### CORRESPONDENCE.

and class to class must be repudiated and abolished. Let us free men and women from pecuniary bondage and we lay the foundation for all other liberties."

A. B. Westrur, 884 W. Washington St., Chiego, III.: "I accept a life of sacrifice—personal—that I may accomplish the object of my ambition, viz.—a new order of society; for ambition, viz.—a new order of society; for actrini it is, that as generations pass away the sacrifice will have to be greater, the longer the struggle is delayed the more bloody it will be or in other words, the sooner we have a sufficient number of Teachers, Lecturers of Telewords will be only the sooner deliaption will come. Your suggestion about the national debt having been paid long ago and therefore a waste of time to discover any new plan of paying it off is good, sound doctrine and therefore accepted. About Gov't, money, in excess of its legitimate business, being "an unmitigated swindle," I have little doubt you are correct."

Mary E. B. Albertson, Boston, Mass.: "Ideas

mitigated swindle," I have little doubt you are correct."

Many E. B. Albertson, Boston, Mass.: "Ideas are received and nursed by women with as much delight as a new born babe. True there is some pain but the delivery is sale, and the principle of motherhood is manifesting its innate strength to break from red tape. The prison reform in which I have been interested since '69, is in healthy growth, the right class of minds have come to our assistance. I hate with all the powers of my soul, our present money and the means used to attain it. May you have a double portion of Josiah Warren's spirit filled with that which has learned in his higher state, to aid you, and you live to see men and women in the full enjoyment of these rights born within them."

to nid you, and you live to see men and women in the full enjoyment of these rights born within them."

1. J. Philpott, Omega, Hart Co., Ky.: "I look upon Individual Sovereignty and Commercial Equity, as detailed by Josiah Warren, as being the Reform of all Reforms; for, inagurate those principles everything would fall into its proper channel just where they belong. I enclose 75 cents to renew my subscription to The Word and I all value of the control of the control

Wikes Davis, Princeton, Mass.: "Pure air, plain living and plenty of good Medford Rumthat is all a man wants to keep clear of the doctors."

—It seems now more likely that Spiritualism will become the religion of America than in 156 it did that Christanity would become the religion of America than in 156 it did that Christanity would become the religion of the Roman Empire, or in 856 that Mohammedanism would be that of the Arabian populations. 1. It has more evidence for its wonders than any historic form of religion hitherto. 2. It is throughout democratic, with no hierarchy but inspiration open to all. 3. It does not claim to be a finality; it is not a punctum stans, but a punctum stans, sub offices of maternity.

CORRESPONDENCE

Francis Barry, Ravenna, O.: "I was right gold to see Win. Denoto's kind word for Joseph Treat. I have known J. T. for eighteen years, and I do not believe any fair-minded person who knows him well, doubts his integrity and general purity of motive. For my own part I nave not a doubt that he helieves every word of the charges has brought against. Woodhull is continued to the charges has brought against. Woodhull is continued to the charge she has brought against. Woodhull is continued to the charge and the contempt of doing such a thing; and now if he is a 'truit-tor' to her, and now if he is a 'truit-tor' to her, she is a 'truit' tor' to her, she is a 'truit' to him, and they are even (?)

He made good speeches and wrote good articles fiften years before Woodhull dreamed of doing such a thing; and now if he is a 'truit-tor' to her, she is a 'truit' tor' to him, and may will be made to the woodhull in the wood articles and they are even (?)

He made good speeches and wrote good articles fiften years before Woodhull dreamed of doing such a thing; and now if he is a 'truit-tor' to her, she is a 'truit' tor' to him, and may will be made to the woodhull' to be woodhull will be to the woodhull will be to the woodhull will be proof together. In this way it seems to take he woodhull will be proof together. In this way it seems to take he woodhull will be woodhull will be woodhull will be woodhull will will be woodhull w

In the Boston May Convention Dr. B. M. Lawrence offered the following reso-

In the Boston May Convention Dr. B.
M. Lawrence offered the following resolutions:

Whereas the object of Government is to establish and maintain justice, and, whereas, all class Legislation tonds to foxer oppression and injustice, and whereas, the General Government nlone has the legal right to make money and regulate its value, therefore

RESOLVED: That the prevailing system of National Banking forms a monopoly most unjust and oppressive and in direct violation of the letter and spirit of the constitution.

2nd: That every principle of right in the control between the control of the National Banks should be immediately repealed and legal tender notes issued instead to all who want money, provided they give ample security.

3rd: That the rate of interest on said money should be uniform in all parts of the country, and never more than the natural increase in Natural wealth.

4th: That money issued directly on the credit of the Nation would be far safer than that indirectly secured by depositing Bonds the full value of which has nover been paid to the government.

4th: That the rate of interest determines

directly secured by depositing Bonds the full value of which has nover been paid to the government. That the rate of interest determines how much of the product of industry goes to the capitalist and how much to the labore. Oth: That the present ruinous rate of interest fosters all forms of crime, fred and corruption, whether among professional gold gamblers, members of Congress, or State police Goastables. 7th: That monopolies founded by class legislation are the great obstacles to Tomperance and very other important reform.

Sth: That drunkenness is a disease which too often impairs the faculties of the workingman, unfits him for the duties of life and makes him the willing slave of capital.

9th: That this disease which may be inheritep or acquired can only be cured by total abstinence; and that education in self-knowledge is the only sure method of prevention.

10th: That all persons without regard to sex should be free to perform any labor or service for the good of society, and should receive equal compensation.

11th: That a failure to enforce laws against Rail Roads, Banks, Whiskey Rings and other monopolies, proves that we are living under anarchy and that self-government is a failure.

12th: That it is only an act of justice to place the Ballot in the hands of woman and from her we may hope for a moral force to aid in overcoming the prevailing tide of evils which threaten to overthrow and destroy us as a Nation.

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equitable dealings with each other, should address The Co-operative Publishing Co. Princeton Mass.

—The history of nations and communi-

-The history of nations and communities shows plainly enough that the sever-est laws and most terrible punishments est laws and most terrible pulmannents have tended rather to increase crime. . . William E. Channing in one of his admirable essays says, "Opinion is stronger than kings." He might have added, that public opinion in a free country is stronger than law.—Boston Transcript.

stronger than law.—Boston Transcript.
—A gravedigger, walking in the streets of a country town the other day, chanced to turn, and noticed two doctors walking beside him. He stopped till they passed, and then followed on behind them. "And why this?" said they. "I know my place in this procession," said the

said he.

Oregon has a girl who refused eight —Oregon has a girl who refused eight offers of marriage in two days, and would have survived further temptation had there been time for more males to offer themselves "for better or for worse."

worse."
"A condition requiring the continuance of marriage, notwith tanding a change in the feeling of the partner, is absurd, shocking and contrary to humanity."—Jevemy Bentham.

—A Political-labor-reform Convention will be held in the Grove at South Framingham, Wednesday Aug. 12th, to which all labor organizations are invited to send delegates.

all labor organizations are invited to mend delegates.

—Harvard says that "enquire" is right, and Yale says it is "inquire." We think that "acquire" is pretty near the thing.—Detroit Free Press.

—E. H. Heywood will address the spiritualist Camp-meeting at Silver Lake Sunday forenoon Aug. 2nd. on the "The Spiritual Aspects of Property."

Commence of the second second

FREE LOVE IN MASSACHUSETTS.— Its Legal

Knowing Col. Wm. B Greene to be a Knowing Col. Wm. B Greene to be a conservative in matters of love and marriage, and yet that he can produce to order, almost any revolution out of the Mass'tts. Bill of Rights, we asked his 'legal opinion,' and, in reply to our re-

order, almost any revolution out of the Mass'tts. Bill of Rights, we asked his "legal opinion," and, in reply to our request, he sent us the following:—
You ask me if I can put the free-love doctrine is a matter which interests me very little. Nevertheless, I think you might to something in the way of making your free-love and to something in the way of making your free-love crusade conservative and legal, instead of revolutionary. If you expect to do anything, you must have a yriveance. The attack upon other people's privileges involve no grievance to you, seldom amounts to much. An attack on the existing marriage laws would be resisted by persons who claim the right to be married in the old way, if they prefer to do so. You must, as it seems to me, dennand a new way of marriage for such persons as don't like the old way, in the property shall remain with the woman at the termination of the contract, (3) the children shall belong to the mother, and (4) the mother and children shall have a satisfactory status sanctioned by law. I think these four are the points made by the free-lovers who go for a transformation, and not the abolition of marriage. As I understand your position, it is that of marriage-ferorm.

The 6th section of chap, 105, General Statutes, does not interfere with your project, since you do not, as I suppose, go for either promiscuity or "complex marriage," but for monoganic marriage terminable at will, and to be sentioned by law. The "not being married" will not be predicable, under the new law, of your man and woman. All your require is, it seems to me, an utter repeal of \$8 of the same chap. That \$\$ being repealed, marriages eterminable at the will of either party may be contracted, and will be marriages if the contracting parties so call them in the terminable contract. All the chuses of the contract will be like all other contracts not forbidden by law, under the sanction of law. I know no statute directly forbidding marriages terminable at will, and no statute except this \$\$8\$ indirectly f

sanction of law. I know no statute directly forbidding marriages terminable at will, and no statute except this \( \text{\text{8}} \) indirectly forbidding them.

The effect of the repeal of \( \text{\text{8}} \) would be to legalize the relation of single men to their kept-mistresses. The domicile of a kept-mistress is her domicile not that of the man; and the property in it, the furniture and the like, is prima facie her property. Of course, the kept-mistress has no claim on the property of the man; but whatever the man gives her, by putting it into her house, is hers, and her earnings otherwise acquired are also hers. He has no claim on he earnings unless she gives them to him; and she, conversely, etc. In the new marriage, the man would give his wife her dowry at, or before, the moment of marriage, and at subsequent times as the may provail upon him, not at his death. She would not inherit from him, nor he from her, except by will. To-day, if a man gives his mistress watches, pianes, furniture, and the like and then quarrel with her, he cannot recover back the presents he has made her. "Chip, chop, chain, etc."

In \( \text{In the 7} \) Legal provision is made for coercing the father of a bastard to assist the mother in maintaining it. By what has been before remarked, it will be seen that the woman has his. By this section the woman has a guarantee that the man shall not, by desertion, throw all the burthen of maintaining the children on the mother. By section 2 chap, \( \text{91}, \) a bastard \( \text{91} \) its a bastard \( \text{7} \) its a bastard or its lawful representatives, inherits from the mother and maternal ancestors; and, by \( \text{8} \), a bastard \( \text{7} \) its a will be seen that the woman has his a guarantee that the mother, and not to the father, as the women's rights people say ought alteays to be the case, and is always the case where the woman has not deeded away her right in a courtact of marriage.

men's rights people say ought always to be the case, and is always the case where the woman has not deeded away her right in a contract of marriage.

Conclusion. Sect. 8, chap. 165 Gen. Statutes being repealed, young couples desiring to do so, can contract marriages terminable at will, and, by their praiseworthy deportment, make fornication and basbardy respectable. Nothing can be made respectable by law: Nothing can be made respectable by law: More and the fornication and basbardy respectable. Nothing can be made respectable by law: More than another should be respectable, would be forlie. Laws abolishing marriages, or smetioning adultery, would, as it seems to me, be in violation of the constitution of the U.S. which says: "No state shall pass any law impairing the obligation of contracts." Sect. 8, ch. 165 Gen. Statutes remaining in force, young couples contracting marriages terminable at will, reader themselves liable to the marrydom of three months imprisonment and thirty dollars fine, the mildest matyrdom known in the history of marrydoms. Young couples violate this law continually, and when there was no violation of public desired in cases when there was no violation of public and the property of the state of the law being enforced in cases when there was no violation of public desired in the law being sentenced? What you really want is not a change in the law but young couples who will so lite as to make fornication and bestardy respectable.

Nothing the contract of marriage is a religious covenant, sanctioned by sworn obligations. But it swritten, "Swear not at all." Are not you, as a reformer, and a notorious peace-man, conscienting the contract of marriage is a religious covenant, the contract of marriage is a religious covenant.

ciously "agin" swearing? Are you not conscienciously opposed to any contracting of obligations, of your own free accord, that you know not whether you will or will not be able to keep? It seems to me, if you want to stand on the bill of rights, that you must organize your free-love party as "a religious sect and denomination," and full back on the XI amendment of the Mass. constitution, which says: "No subordination of any one sect or denomination," and not at all "christian denomination." the XI amendment says "religious denomination," and not at all "christian denomination:" the amendment had the effect of taking Christianity entirely out of the constitution. Now if one sect believes, or if many seets believes, that religion requires marriage to be for life; and your sect believes, or religious and moral grounds, that it is wicked to put all people, whatever may be their religious convictions, under the alternative of either not marrying at all or marrying for ither not marrying at all or marrying for itheir not marrying at all or marrying for itheir where is the chostitutionality of the law which subordinates the religious belief of your sect to the religious belief of their sects, and forces members of your denomination, under a severe penalty, to marry in a way against which they have consciencious scruples?

Nobody seems to know exactly what christian marriage is. As I read the New Testament it tolerates polygamy, but does not tolerate "puting away." The Mass. law seems to be anti-christian inasmuch as it tolerates no polygamy your decrine seems to be anti-christian, inasmuch as it is grounded on the fact of "putting away." The Old Testament says, "Jehovan hateth putting away." You asked tor my opinions, and I have given them; but I take no stock at all, on either side, in this free-love muddle.

—The Western Woman's Emancipation Society is "it Carnet."

-The Western Woman's Emancipation Society, in its Convention at Raven-na, Ohio, adopted the following among

na, Ohio, adopted the following among other resolutions:—

Resolved, That while we welcome all agitation, and are glad of the enunciation of even half truths, we invite all who are in the habit of using such speech as the following: "Woman must be protected both in and out of marriago"; (Warren Chase). "Where soul-blending does not obtain, no priest can make men and women husband and wife"; (Moses Hull). "Where there is no love there is no marriago"; (Victoria Woodhall). "And two souls are taught the true beauty and harmony of marriago"; (Lessie Goodell Steinmetz), to abandon such incoherent and absurd utterance, and join in an unqualified and persistent demand for the immediate and unconditional abolition of this "vilest system that ever saw the sun."

and persistent demand for the immediate and unconditional abolition of this "vilest system that ever saw the sun."

Resolved, That the popular system of unlegalized prostitution, horrible as it is, is a lesser abomination than marriage, and would require less modification to make it a true life for woman; to talk of "true prostitution," would, therefore, be a lesser outrage upon propriety in the use of terms, than to talk of "true marriage."
Resolved, That marriage being worse than common prostitution, it is more disgraceful to enter the marriage relation, or to be willingly identified with the system, than to engage in common prostitution, or associate with common prostitutes.

—Visiting a house in New York I asked one of the girls, "Why do you live with that man as you do? Why don't you marry him?" She said, "I don't understand you; for if married you would have a home, and be better thought of, and have a bushend." "I would not be allowed," said she, "to do anything according to one would think better of me for being-theyman's wife. Besides, I can go away from high if I please, and that is not what a married work and condition of the proper should be allowed," said she, "to do anything according to one would think better of me for being-theyman's wife. Besides, I can go away from high if I please, and that is not what a married work and condition of the proper should be allowed." She have been shown as the better of me for being-theyman's wife. Besides, I can go away from high if I please, and that is not what a married work and condition of the proper should be allowed." She have been should be allowed the she have a she had a cannot steal from its parents.

WOODHULL & CLAFLIA'S WEEKLY.

WEEKLY.

(The only paper in the World conducted, absolutely, argon the Principles of a lt advocates a per government in which the people will be their own legitators, and the officials the executors of their will. It advocates, as parts of a new government—

1. A new political system in which all persons of adult in the people will be adulted to the free use of a proper proportion of the land, 3. A new industrial system, in which each individual will remain possessed of all his or her productions.

4. A new commercial system in which "cost" to everything and abolish the system of profit-making. 5. A new fanned and profit which will be the source, custodian and transmitter of all money, and in which usury will have no place. 6. A new sexual system, in which usury will have no place. 6. A new sexual system, in which usury will have no place. 6. A new sexual system, in which usury will have no place. 6. A new sexual system, in which soriety, when the londividual rish did, stall be responsible for the proper resting of children. 7. A new containing the system of profit system, in which soriety, when the londividual rish life, stall be responsible for the proper resting of children. 7. A new educational verification when the individual rish. End of the system of profit system, in which are the system of the proper resting of children. 7. A new educational verification of the proper is the system of the proper is the responsible for the proper is the system of the proper is the system of the proper is the system of the proper is not the practical bulban family, of which every person in the world will be a mother. 3. Criticism and objections specially invited. The Western is based every Saturday. Subscription price, Schotzarz, Editors and Properties. Co. J. H. Broon, Mangelog Billion. Address Wood S. 7,91, New York City-role (Undin will be sent the properties) of the proper is not the present of the proper is not the present of the proper is not the properties. Co. J. H. Broon, Mangelog Billion. Address Wood S. 7,91,

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