

The World

VOL. III.

PRINCETON, MASS., AUGUST, 1874.

NO 4.

THE WORD,

A MONTHLY JOURNAL OF REFORM.

Regarding the subjection of Labor, of Woman and the prevalence of Wars an unnatural evil, induced by false claims 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 Intrusion acquires wealth and power at the expense of Useful People. Since Labor is the source of Wealth, and creates all values equitably vendible. The Word, (not by restrictive methods, but through Liberation and Reciprocity), seeks the extinction of interest, rent, dividends, and profit, except as they represent work done: the abolition of railway, telegraphic, banking, trade-union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid in the form of interest.

E. H. HEYWOOD, - - - - EDITOR.

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

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THE WORD,

PRINCETON, MASS.

The Opposition.

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 motly concourse of seekers after change by means of speeches and resolves. Most of them, we must say, are in search of only good and beneficent ends, 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 those who are pursuing possible and meritorious ends by fantastic 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 any government, to annihilate the State, to discountenance 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 property—though the presiding officer afterwards modified the maxim by saying "no man could honestly earn more than \$5,000." It was a crime to use money on interest. Cooperation has usually been thought an excellent experiment for honest and industrious workmen; but these reformers 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 theft to own real estate. Mrs. Dr. Harmon presented a cumbersome resolution, in which she agreed 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 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 uttered by the denizens of Sing Sing, or put in practice by the madmen of 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 amusing 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 abroad who represent the accumulated wrongs of centuries of despotism and misery, who are as ready to fight as to talk, whose lives are not worth guarding, and who would as lief burn a palace and throttle the general as draft a resolution. Centuries hence, these meetings may mean something here. But at present they are merely sensible 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.

THE MASS OF CONFUSED FINANCIAL THEORIES and of ill-planned currency schemes which have found defenders on the floor of the National Senate are a shame 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 oar, 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 nature 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 economic science, must lose their influence in the light of such truths as Mr. Schurz has so ably presented. And it will afford much satisfaction to the thinking people of New England to know that a majority of the Eastern Senators are opposed to the visionary schemes of the inflationists.—Boston Globe.

PURITAN PLUM FROM CONN. BLUE LAWS.

"No one shall read common prayer-books, keep Christmas or holiday, eat mince pies, dance, play cards or any instrument of music, except the drum, trumpet, or Jews harp."

"Every male shall have his hair cut round according to a cup."

"Whoever wears clothes trimmed with gold, silver or bone lace, costing above two shillings a yard, shall be presented to the grand jurors, and the select-men shall tax the offender \$200 a year."

"No woman shall kiss her children on the Sabbath or fasting day."

"A prisoner for debt, who earns by his no estate, shall be taken out and sold to make satisfaction."

"Whoever brings cards or dice into this dominion shall pay a fine of five pounds."

OUR NATIONAL DEBT IS A NATIONAL 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 its available capital.—Jay Cooke.

If any views are entertained in society which in the judgement of the Legislature tend to produce as much harm as ruin does, it would be the bounden duty of the Legislature to prohibit such views.—Rev. A. A. Miner, D. D.

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 calculations 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. Labor pays 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 today 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 people. But war debts, bonds at interest, and systems of finance, culminating in crashes which impoverish labor have now centralized property into few hands. What do our servants, the President and Congress propose to do for us? President Grant, backed by the moneyed oligarchy of the East and Europe, is determined to reduce the volume of currency, return to specie payment, make money more scarce and rates of interest higher. You might as well ask the people to give up the telegraph, railroads and steam-coaches, canals and sailing vessels, as to return to specie payments and hard money. What guarantee have you that your children or your children's children may not soon become the serfs of a wealthy aristocracy of this nation? A terrible apathy exists among the people with reference to the real causes, that are operating to enslave them.—A. W. S. John.

THE POOR OF N. Y. CITY.

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 those 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 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 employed as a retail dry-goods clerk 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 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 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 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 mutual. 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 foreign emigration, the flow is rapidly increasing from all the suburban towns, from neighboring 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 basis 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.

It may be safely estimated that the expense of living, including rent, compared with New York, would be not to exceed six dollars per week in the colony as against eighteen dollars in the city. It would be the intention of the management to provide suitable employment for all; to pay them moderately therefor, so that, the word, act, or feeling of charity would cease, and each feel that they were getting and giving value. Houses would be at once built by skilled mechanics, at a cost of five or six hundred dollars, and rented to the people at seven per cent. on the cost, and the rent so paid to apply on the purchase of the house, thus at once giving an incentive to become a good citizen and house owner. The half-acre or acre building lot should have no speculative value. A six hundred dollar house in the colony would be of equal value with a house costing twelve or fifteen hundred dollars in any New England town.—John H. Keyser.

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 power, 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 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 of society; but each individual is aiming at his own direct enjoyment, and money is to him the representative of direct enjoyment. That is what he is seeking and what organizes society. The baker for instance, is anxious to distribute bread, not because he wants to do any 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 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. 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 question 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 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 panics 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.

The French language is extremely proper to tattle in, it is made up of so much repetition and compliment.—Adison.

FRATERNAL BITING.

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 "biteh like a serpent."

"Lord, . . . who shall dwell in thy holy hill? . . . He that lendeth not out his money at biting."

Unto foreigners thou shalt lend out thy money at usury; But thou shalt not take interest of thy brother: . . . 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 against 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 money at interest to any but aliens from the commonwealth of Israel.

IS IT RIGHT TO CHARGE INTEREST for the use of Money?

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 should do That which is right, noble and true.

What is real wealth but the product of toil, The cloth of the weaver, the fruit of the soil, The house of the builder, the shoemakers shoes The books of the printer, the newspapers (news).

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, The world's real money with all mankind Are the various productions of hand, head and mind.

Now let us answer the question on hand— 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? You tell that money increases by use; That is a problem very abstruse.

An old bill or an old horse, if that be true, Are worth more when old, than when they [are 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 [crime].

Interest is wrong for it can be shown That people get rich on interest alone; Bankers and brokers and leuders of money, Are the idle drones who get all the honey. 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's [mite].

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 nation Leaders 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 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 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 out of the public millinery in which he now stands. Surely if the marriage machine will work anywhere it 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 saddest case of connubial treachery and infidelity on record. Always a great actor or as well as an orator; Henry Ward Beecher never played so difficult and desperate a part as now. Too intelligent not to know a great deal more truth than he dare preach he now finds his two or three sets of morals quite inadequate to save him.

Mr. Beecher is probably "innocent" as he privately understands innocency; but that he is much more extensively married than the monogamous idea allows 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 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 overflowing attractive nature has gone out into so many gladdened channels that he cannot 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 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 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 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 "wrestle" as he has more than once mastered him in other conflicts. The case, now before a jury packed by Mr. Beecher to acquit, will have a different look in an impartial court.

This case will let light into much religious and domestic darkness. Can Beecher 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 smothered 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 crushed under its inevitable advance.

—We are indebted to Woodhull and

Clapin's Weekly for two editorial replies to the Womb'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 "permission" of the tyrant it upholds. How can money or anything else be "free" if constantly subjected to established dictation? What right has the usurpation 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 FREE PRESS" it means of 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, 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 Word, 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 as illustrated in the atrocious St. Louis system. We called her attention to the fact that since the soxes have a natural right to meet as they please at their own cost, none but usurpers will presume to give or withhold a "license" to exercise these natural rights. She admitted her error, but the Weekly continued 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 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 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 unbiased, recoil. We are not mad with her, or anywise disposed "to pick a quarrel" for the sake of newspaper controversy. 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 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 allowed to say that Mrs. Woodhull is comparatively 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 arbitrary intrusion is the constant foe. From Plato and Jesus to this hour the immortal advocates of Free Love have done their work too well for any politically

bewildered successor to be able now to abridge the natural right of Individuality to work out its own salvation at its 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 to treat him in a gentlemanly way, and most heartily to second all of his intelligent 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 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 endeavors to proscrib[e] 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 Womb 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 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 decisive condemnation of it. If he intends to "stand 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 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 in the garb of religion.

—Whether Whitlaw Reid, or one of his under-strappers wrote the article, quoted elsewhere 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 contradicted 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 property 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 "Stipiculture vs. Social Freedom" shows his plentiful lack of faith in the banner motto of The Index—"Liberty and Light,"—by supposing that the admission of 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 have had quite enough of politico-ecclesiastical coercion in this line. Nevertheless liberty will redeem love, all efforts 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 refused to class his lectures under the head of amusements and pay a license fee. Friends insisted on bailing him out and probably his assailants are not so foolish as to try such a "case."

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FREE LOVE IN MASSACHUSETTS—Its Legal aspects.

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 request, he sent us the following:—

You ask me if I can put the free-love doctrine on the basis of the Massachusetts bill of rights. I don't know precisely what the free-love doctrine is; and it is a matter which interests me very little. Nevertheless, I think you might do 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 grievance. The attack upon other people's privileges, however illegal they may be, if those privileges involve no grievance to you, seldom commends itself to much. An attack on the existing marriage laws would be resisted by the 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, demand a new way of marriage for such persons as don't like the old way, but aspire to a new marriage relation in which (1) the contract shall be terminable at will, (2) the property shall remain with the woman, (3) the termination of the contract, (4) the children shall belong to the mother, and (5) 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-reform.

The 6th section of chap. 165, General Statutes, does not interfere with your project, since you do not, as I suppose, go for either promiscuity or "complex marriage," but for monogamic marriage terminable at will, and to be sanctioned by law. The "not being married" will not be predicable, under the new law, of your man and woman. All you require is, it seems to me, an utter repeal of §8 of the same chap. That § being repealed, marriages terminable 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 clauses 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 forbidding them.

The effect of the repeal of §8 would be to legalize the relation of kept 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 her earnings unless she gives them to him; and she, conversely, should in a new marriage, the man would give his wife her dowry at, or before, the moment of marriage, and at subsequent times as she may prevail 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, pianos, furniture, and the like and then quarrel with her, he cannot recover back the presents he has made her. "Chip, chop, chain."

§7 chap. 72, 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 her separate property, just as the man has his. By this section the woman has a guarantee that the man shall not, by desertion, throw all the burden of maintaining the children on the mother. By section 2 chap. 91, a bastard or its lawful representatives, inherits from the mother and maternal ancestors; and, by §3, the mother (and not at all the father) inherits from the bastard. Thus the bastard belongs in every way to the mother, and not to the father, as the women's rights people say ought always to be the case, and is always the case where the woman has not decided 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 bastardy respectable. Nothing can be made respectable by law; and agitation for all the burden of maintaining the children on the mother. By section 2 chap. 91, a bastard or its lawful representatives, inherits from the mother and maternal ancestors; and, by §3, the mother (and not at all the father) inherits from the bastard. Thus the bastard belongs in every way to the mother, and not to the father, as the women's rights people say ought always to be the case, and is always the case where the woman has not decided away her right in a contract of marriage.

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ciously "agin' swearing? Are you not unconsciously 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 fall back on the XI amendment of the Mass. constitution, which says: "No subordination of any one sect or denomination to another shall ever be established by law." 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 sects believe, that religion requires marriage to be for life; and your sect believes, on religious and moral grounds, that it is wicked to put all people, whatever may be their religious convictions, under the alternate of either not marrying at all or marrying for life; where is the constitutionality of the law which subordinates the religious belief of your sect to the religious belief of other sects, and forces members of your denomination, under a severe penalty, to marry in a way against which they have conscientious scruples?

Nobody seems to know exactly what christian marriage is. As I read the New Testament it tolerates polygamy, but does not tolerate "putting away." The Mass. law seems to be anti-christian inasmuch as it tolerates no polygamy. Your doctrine seems to be anti-christian, inasmuch as it is grounded on the fact of "putting away." The Old Testament says, "Jehovah hateth putting away." You asked for 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, in its Convention at Ravenna, 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 marriage"; ("Wages of chastity"); "Where men-hooding does not obtain, no priest can make men and women husband and wife"; ("Moses Hull"); "Where there is no love there is no marriage"; ("Victoria Woodhull"); "And two souls are taught the true beauty and harmony of marriage"; ("Jessie Goodell Steimetz"), 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."

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 had a great deal rather be his mistress." I said, "I don't understand you; for if married you would have a home, and a bed, and a right of, and a husband." "I would not be loved," said she, "to do anything according to my wishes. I would have no freedom; and no one would think better of me for being the man's wife. Besides, I can go away from him if I please, and that is not what a married woman can do."—Anna E. Dickenson.

—By the French law a child cannot steal from its parents.

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