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The Word

VOL. III.

PRINCETON, MASS., OCTOBER, 1874.

NO. 6.

THE WORD,

A MONTHLY JOURNAL OF REFORM,

Regarding the subjection of Labor, of Woman and the prevalence of War as unnatural evils, induced by false claims to obedience and service; favors the Abolition of the State, of Property in Land and its kindred resources, of Speculation in 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.

Are Law-makers Scoundrels?

It is easy to gather that Col. Greene deems the three sections quoted (General Statutes of Mass., Chap. 102, Secs. 18, 19 and 20) as the result of a grand conspiracy of money-lenders to the effect that he has never heard of any justification of the law, and that no thinking man now justifies it. It may very well be that he has heard no justification, for he may not have heard the matter discussed at all, but it by no means follows that there is no justification. On examination of the entire chapter (102), we find it to be directed against the crime of Forgery, and its offences against the records, contracts, etc., and soon passes to the matter of counterfeit bank bills, certificates of indebtedness, promissory notes, etc. Coming to Section 18, we find a prohibition, (under a penalty of \$50 per each offence,) of the issue, or "passing" of any note, bill, order or check, (other than bank bills) with the intent that the same shall circulate as currency. This is what Col. Greene denounces as "arbitrary, tyrannical, and outrageous," and declares it to have been "made in the interest of a money-lending monopoly!" It may be so, but we do not see it. To our mind it is a very innocent, and even laudable piece of legislation, and not at all worthy of the epithets which the Colonel heaps upon it. It does not prevent anybody from paying a debt by "check, note, bill, or order"; nor, as we understand it, does it undertake to prevent the payment of half a dozen or more debts with the same check.

But what the law does prohibit is the circulation of checks, notes, etc., as currency, and this object is to protect the community against a worthless circulating medium. A bank bill has something behind it, and that bill is currency; but the public which uses that bill as currency, is a very different in regard to individual checks, notes, etc., for the chances are infinitely greater that the holder of a bank bill will receive value therefor, than that the holder of a note, check or similar paper issued by some unknown individual or association of individuals, will be equally fortunate. It is true that under the old "State" system of banking, many banks failed, and the bill-holders lost a portion or the whole of their claims, but even then there were some pains taken by the Legislature to guard the interests of the public, and those interests certainly were much better guarded than they would have been if anybody and everybody had been allowed to issue paper currency. The bank bill (not perfect, but better) than days of national banking, there seems to be absolute security for bill-holders, and it is apparently impossible for them to lose a dollar.

Money is more than a "mere instrument"; it is property, and very valuable property too; because with it you can buy any and all other kinds of property. To expect the loan of this most valuable property in the world (most valuable because it can be exchanged for any other kind) at a mere nominal rate, is to expect some thing that will never come to pass. The fact that a bank bill costs very little (for paper, printing, etc.) is no reason for expecting to get the use of it for almost nothing. The bank bill is a note payable in specie, and it represents a specie dollar. Even in these times you can get 88 or 90 specie dollars for one hundred one dollar bank bills. Representing specie, then, it represents actual value, and to suppose that any

body will lend actual value in the shape of money at a less rate than he will lend actual value in the shape of real or personal estate, is perfectly folly. Notes or bills have to be paid when due, and nobody is going to lend his notes or bills without such interest as the market affords. Sometimes the rate will be high; sometimes low. In England 3 1/2 to 5 per cent. will be the ruling rate, while in Chicago 10 and 12 per cent will be offered. So long as money can be made by loaning money, so long will people invest money in the banking business.— Cambridge (Mass) Press.

The Wisconsin Robbery.

Several months ago the "Granger" party in Wisconsin succeeded in getting a law passed by the Legislature of that State reducing the rates of fare on the railroads therein located. The Companies resisted the operation of the Statute—deeming it unconstitutional—as long as possible, but a recent decision of the highest Court in the State is to the effect that the law is constitutional, and the roads must succumb. The case will go to the Supreme Court in Washington, where a final decision will be reached next fall or winter. If the result is that the reduced rates must be submitted to, there is an end to the value of railroad property in Wisconsin, for the companies cannot carry on their business without incurring heavy losses, which, in a few years, must ruin them.

These roads, like many others throughout the West, have mainly been built by Eastern capital, furnished by the residents of New England and the Middle States, who have been led to believe the investments reliable at the same time, and reasonably profitable. Stock has been taken, and bonds purchased, by thousands of people (many of them not very well off) who desired that their little capital might be earning something, and who have been told that Wisconsin railroad securities were as good as any. Now they are rudely awakened to the idea that their savings are probably sunk, never again to be raised, and that this is done by the "honest" farmers of the West, who, having the votes, have elected a Legislature of robbers! It is neither more nor less than robbery that has been perpetrated under the forms of legislation. By the power of numbers,—and there is no despot more despotic than the multitudinous one,—the rights of property have been prostrated in the dust, and the possessors of that property despoiled. It is as vile an act as was ever performed by the Statute of England, or by any robber on the "highway"—this was performed on "the people's" highway. It is disgraceful to the parties instrumental in the matter, and it will cling to them for many a long day in the dim and distant future.

We write without any personal feeling whatever, for we have not a dollar's interest in any railroad, east or west, but what we have said is prompted by the spontaneous feeling which creeps into the mind of every man who has a right to be respected by legislators is doubly criminal, and doubly to be denounced. Of course this action by the people of Wisconsin is suicidal to themselves. Who would invest a dollar in any enterprise which by any possibility could come within the power of the Legislature of Wisconsin? By passing the law in question, and by thus prostrating the property of stockholders and bondholders, the people of Wisconsin have by the same blow prostrated their own credit and good name in all the markets of the world. States, counties, cities, towns, private corporations, individuals,—all these frequently want to borrow money, but the men of Wisconsin have, in the limits of their Commonwealth, of procuring loans in the future. The only thing to be regretted is that these "honest" Grangers had not shown their hands a little earlier.— Cambridge (Mass.) Press.

REPUDIATION. The Indiana Democrats explicitly enunciate a policy of repudiation, which we condense into two propositions: I. Depreciating the value of the greenbacks by substituting them for National Bank notes, by paying off the five-cent notes with them, and by adjusting the volume of the currency to the wants of the insolvent debtors of the country. II. Repudiate the greenbacks, as the assignats and Continental money and every kind of paper money always has been repudiated after passing that stage of depreciation to which the Indiana treatment would soon reduce the already devalued promises of our Government. Depreciation and Repudiation; these two words embody the entire financial policy of the Democrats of Indiana. Common sense, and a very slight knowledge of history, or failing that, ordinary power to reason from cause to effect, can give no other interpretation to this than professed "Democratic" creed. The declaration in favor of a return to specie payments "as soon as the "business interests of the country will permit," is a stupid phrase which costs nothing and naturally drops from the lips of politicians, as those men are called who cater to the base instincts and ignorant prejudices of, thank God, the minority.— N. Y. Tribune.

—I know there is a visionary dogma which holds that negro slaves cannot be the subject of property. I shall not dwell on the speculative abstraction. That is property which the law declares to be property. Two hundred years of legislation have sanctioned and sanctified negro slaves as property.—Henry Clay in U. S. Senate.

—Many of our Labor Reformers never did any labor in their useless lives, but have been supported by the labors of honored fathers who worked hard and saved their earnings. . . . The laborers of Massachusetts do not take the least interest in the labors of the self-constituted reformers.—Boston Transcript.

—Tennyson makes one of his savage kings say as to woman's proper sphere: Man for the field and woman for the hearth, Man for the sword and for the needle she, Man with the head and woman with the heart Man to command and woman to obey; All else confusion.

NATURAL RIGHTS

Versus Governmental Usurpation.

In a letter to James Madison, dated Paris, September 6, 1789, Thomas Jefferson says:—"The question, whether one generation of men has a right to bind another, seems never to have been started either on this or our side of the water. Yet it is a question of such consequence as not only to merit decision, but a place also among the fundamental principles of every government. The course of reflection in which we are immersed here, on the elementary principles of society, has presented this question to my mind; and that no such obligation can be transmitted I think very capable of proof. I set out on this ground, which I suppose to be self-evident, that the earth belongs in usufruct to the living; that the dead have neither powers nor rights over it. The portion occupied by any individual ceases to be his when he himself ceases to be, and reverts to society. If society has formed no rules for the appropriation of its lands in severalty, it will be taken by the first occupant, and these will generally be the wife and children of the decedent. If they have formed rules of appropriation, those rules may give it to the wife and children, or to some one of them, or to the legatee of the deceased. So they may give it to his creditor. But the child, the legatee, or creditor takes it not by natural right, but by a law of the society of which he is a member, and to which he is subject. Thus no man can, by natural right, oblige the lands he occupied, or the persons who succeed him in that occupation, to the payment of debts contracted by him. For if he could, he might, during his own life, eat up the usufruct of the lands for several generations to come; and then the lands would belong to the dead, and not to the living, which is the reverse of our principle. * * *"

"Suppose that Louis the XIV, and Louis the XV had contracted debts in the name of the French nation to the amount of ten thousand milliards, and that the whole had been contracted in Holland. The interest on this sum would be five hundred milliards, which is the whole rent-roll or net proceeds of the territory of France. Must the present generation retire from the territory in which nature produces them and cede it to the Dutch creditors? No; they have the same right over the soil on which they were produced as the preceding generations had. They derive their rights not from them, but from nature. They, then, and their soil are by nature clear of the debts of their predecessors. To present this in another point of view, suppose Louis XV and his cotemporary generation had said to the money lenders of Holland, 'Give us money that we may eat, drink and be merry in our day; and on condition that you will demand no interest until the end of thirty years, you shall then forever after receive an annual interest of fifteen per cent.' The

money is lent on these conditions, is divided among the people, eaten, drunk and squandered. Would the present generation be obliged to apply the produce of the earth and of their labor to replace their dissipation? Not at all * * * "On Similar ground it may be proved that no society can make a perpetual constitution, or even a perpetual law. The earth belongs always to the living generation; they may manage it, then, and what proceeds from it, as they please during their usufruct. They are masters, too, of their own persons, and consequently may govern them as they please. But persons and property make the sum of the objects of government."

In a letter to Dr. Gem, Jefferson says: "Buffon gives us a table of twenty-three thousand, nine hundred and ninety-four deaths, stating the ages at which they happened. To draw from these the result I have occasion for, I suppose a society in which twenty-three thousand, nine hundred and ninety-four persons are born every year, and live to the age stated in Buffon's table. Then the following inferences may be drawn. Such a society will consist, constantly, of six hundred and seventeen thousand seven hundred and three persons, of all ages. Of those living at any one instant of time, one half will be dead in twenty-four years and eight months. In such a society, ten thousand six hundred and seventy-five will arrive every year at the age of twenty-one years complete. It will continually have three hundred and forty-eight thousand four hundred and seventeen persons, of all ages above twenty-one years; and the half of those of twenty-one years and upwards living at any one instant of time will be dead in eighteen years and eight months, or say nineteen years. Then the contracts constitutions and laws of every such society become void in nineteen years from their date."— In a letter to John W. Eppes, dated June 24, 1813, Jefferson says:—"The earth belongs to the living, not to the dead. The will and power of man expire with his life by nature's law."— In a letter to Major John Cartwright, dated June 5, 1824, Jefferson says:—"Can one generation bind another, and all others, in succession forever? I think not. The creator has made the earth for the benefit of the living, not the dead. Rights and powers can only belong to persons, not to things. * * * A generation may bind itself as long as its majority continues in life; when that has disappeared, another majority is in place, hold all the rights and powers their predecessors once held, and may change their laws and institutions to suit themselves. Nothing, then is unchangeable but the inherent and inalienable rights of man."

IMPENDING DISTRESS.

Enlarge your Alms Houses, Prisons and Orphan-Homes!

We sound the alarm none too soon and those in authority should heed the call. Modern society has culminated, as an experiment, and proved an utter failure. Capital is master of the situation and labor has gone to the wall. There is no use disguising the fact that poor defenceless labor lies helpless and bleeding at the feet of its mortal foe, who should have been its natural ally, its elder brother. We do not admit that labor is stricken down beyond redemption because we feel and know that there is a future for her, filled with all good things, abundance, peace, justice. But she has a struggle before her such as the world has never seen, and she has not yet drunk the dregs of oppression, injustice and heart sorrow sufficiently to nerve her on to conquer peace and freedom. Meantime Mercy is pleading

or a measure of justice for the helpless worthy poor; and as modern society has not yet devised more wise, beneficent and practical appliances than fostering pauper houses and gloomy prisons, let those in authority immediately commence the work of enlarging their borders. The crisis is imminent. It is a "war measure" that should take precedence over all legislation, over all the little and great jobs of politicians.

The winter of 1873 and 4 aptly termed the "starvation winter" has so weakened the self respect of the industrial classes that crime and pauperism will throw their blasting shadows over poverty stricken homes, and in a measure prepare them for the doom that awaits them. We are prepared to prove that in New York city alone there are out of employment, or only partially employed 50,000 industrious working people of both sexes which must increase to 100,000 by the 15th of next December. They are not prepared as they were last year with bank savings and friends to aid them, and must inevitably eat the revolting bread of charity. What is true of the metropolis is measurably so of all large cities; every town in New England and all the Northern States has its anxious victims trembling on the verge of pauperism, and casting about in their distress for help and rescue from the impending peril. The thousands who have scattered from the cities over all parts of the land in search of temporary employment will by the law of necessity, (protection from starvation), gravitate back to the cities to swell the army of dependents.

There will be rumors and threats of imprisonment by the overtaxed authorities upon such, but we have to learn that a hungry man has not a right to gravitate towards food wherever it may be found. Labor is paralyzed even at this early stage, and it is only the favorable conditions of early fall that prevent great suffering at this time. The building interests are at a dead stand in all the cities and towns. Foundries have hardly commenced work and manufacturing is fitful and uncertain. The great lumber and the coal interests of the country are almost lifeless. Even in the pine lands of Penn., Georgia and Florida the large mills have shut down with no intention of commencing this fall, and all over the land comes up the wail of distress. Therefore we say in sorrow and pity to our authorities "Commence at once to build your prisons and pauper houses larger or let us reason together and ascertain if there is not a more wise and beneficent use to put an able and willing citizen to, than to compel him to rot in an alms house, or rust out in a prison."

JOHN H. KEYSER.

—When we consider that this misery and destitution is not likely to be ended for a long time, while our harvests during this year as well as last year, are, and have been, most bountiful, and the necessities of life have been given us without stint by a benign Providence, we may well ask what has caused the panic? Why are millions suffering, almost starving, in the midst of plenty? Was it not our iniquitous financial system? Would this state of affairs be changed by a general adoption of the eight-hour system alone? The eight-hour gentlemen will agree with us that their panacea would be utterly ineffectual in a crisis like this. By insisting that financial theories do not form part of the Labor-Reform question, the Boston Eight-Hour League takes the same position as the Internationals; and we find them using the same argument. That workmen should not meddle with financial questions because they have or control little or no money is preposterous. You might as well say they should not meddle with the question of obtaining bread, as they possess or control but very little of that—and what else but bread, does money represent in their case?—*Cooper's New Monthly.*

—Truth is a good dog, but beware of barking too close to the heels of an error, lest you get your brains kicked out.—*Coleridge.*

—"Near the Church is far from God."

The Word,

PRINCETON, OCTOBER, 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."

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OBLIGATION OF CONTRACTS.

The Editor of the *Cambridge Press*, Mr. H. R. Harding, quoted in the "opposition", should give a little serious attention to natural Equity, before he flings about his adjectives too furiously in the service of financial and railway usurpation. By referring to political economists, generally, he will learn that labor is the source of wealth; to John Stuart Mill, in particular, that "the essential principle on which private property is based is to assure to all persons what they have produced by their labor"; to Aristotle, that "interest on money is most reasonably detested"; to Moses, Solon and Lycurgus, that repudiation of all so called debts, the principal whereof has been paid in the form of interest, is not only right but duty. It would be supposed that one writing under the shadow of so much learning, as Harvard College boasts of, would at least consult the oracles of the past before his wrath, in behalf of vested interests, reached a tone which recalls the crack of the old slave driver's whip. Mr. Harding defends usury on precisely the same grounds as Henry Clay defended slavery,—"That is property which the law declares to be property." Clay plundered one race merely; Harding would hold the laborers of all races, nations and conditions in profit-yielding servitude.

Since private property cannot be defended, except on the ground that it is the fruit of labor, and belongs to the laborer; since what one gets by interest, rent, dividends, or other forms of usury, or speculative increase, is not the product of the assumed owner's labor, but is wrested from the rightful proprietor; and since property, being a perishable commodity having no power to increase, or exist even, except through labor, the owners of property should pay the expense of preserving it,—increase without work is morally indefensible. If Mr. Harding can show that one has a moral right to property got through interest on money, or dividends on railroad stock he will do what no writer has yet done. That people pay interest and dividends, that lenders take and hold them as their own, and that labor submits to be thus plundered by conspiring borrowers and lenders is startling evidence of the complete subjection in which speculative piracy holds creative enterprise.

A contract may be based, 1st. on personal agreement; 2nd. on legislative decree; 3rd. on essential right. But, since personal bargains and legislative provisions are not binding when in conflict with natural equity, the validity of contracts can stand only on evidence that they are just. "What is unjust is not law, and what is not law ought not to be obeyed" said Hampden; or as Paley expressed it "The import of a promise, when disputed, is not to be determined by the sense of the promiser or the expectations of the promisee," but by the equity of the transaction. Speculative increase being essentially theft, contracts to pay dividends are morally void. While the people of Wisconsin should return the full amount loaned them to build railroads, less the cost of defending it against thieves and decay, they are under no moral obligations to pay dividends. Mr. Harding must turn his guns upon the usurers of Massachusetts if he really desires to put down "rob-

bery". He says moneyed men will not loan, except on a guarantee of round dividends; probably not yet; but, when plundered labor in New England speaks, men will learn that a just claim to the principal is affirmed only by their keeping their hands off of other peoples' property, which they steal, when they take usury.

—As to the laws of Mass. which protect money monopoly against honest competition we leave Mr. Harding in the hands of Col. Greene. The Pope thought it would be the ruin of religion if Luther had his say, and protestantism was not crushed out. To Geo. III. the idea of representative government was equally reckless; while slaveholders thought it would never do to let negroes run loose. Defenders of money-monopoly are the natural offspring of those fellows and we congratulate Mr. Harding upon his ancestry! Under the specious plea of protecting bill-holders the object of those statutes is to allow money lenders to interminably plunder labor. This is a very expensive style of "protection"; by and by even "learned" editors will see that it is as just, safe and necessary for the people, to determine, what is money, as what is law or religion.

—Moulton's statement, followed by Mr. Tilton's masterly review of the whole case, has annihilated what there was left of Beecher after his own and his "Committee's" damaging defence. The stupefying influence of the religion there taught may induce Plymouth Church people to look up to him, as a moral teacher, a while longer; but awakened good sense will ultimately turn from him with loathing and horror. That Mrs. Woodhull could have so lost her wits as to claim Beecher as an exponent of free love has done much to bring the anti-marriage movement into disrepute among impartial observers. Since the aim of this reform is pre-eminently to bring sexual relations under the control of truth and reason, the clandestine treachery, which is the chief characteristic of Beecher's course, will be unequivocally condemned by all intelligent free lovers. Mrs. Woodhull has suffered so much unjust persecution that we have been reluctant to press the criticism made on her in *The Word* of June 73; but we wish now to say that, if her views of Beecher were generally accepted by progressive minds, it would cover the free love reform with merited infamy.

—The National Spiritualists' Convention, recently held in Boston, was a lively gathering of radicals spoiling for a fight with spiritual conservatives, who, however, did not appear. It is well not to over-look "the life which now is" in our zeal for "that which is to come." Self respect should impel spiritualists to be radical, that is to side with essential truth as against concrete error. Since human society is what its members, living and dead, have made it, and since none of its authors have much reason to be proud of their work, both living and "dead folks" must give an account of their stewardship. We send up a vote of "want of confidence" to the ecclesiastical God himself, who must come into court and answer for his doings here. We were glad to meet Messrs. Coonley, Todd, Jamieson, Higgins, D. W. Hull, Mrs. Waisbrooker, Mrs. Bristol, Marion Todd and other distinguished exponents of spiritualism whom we never saw before.

—Southerners should form Liberty Leagues not "white" leagues. Their persecution of the blacks is all wrong. The Louisiana insurgents build better than they know. The whole people, irrespective of race, color or sex, will ere long come under the "disloyal" banner, and render needed service to civilization by smashing up this blood-stained and plutocratic despotism called "The Union." The victims of Northern usurers and of Federal bayonets will stand together in that fight.

—F. H. H. "How many people have you so far converted that they refuse to take interest on money?" E. H. H. "More than the abolitionists, in the same time, persuaded slaveholders, voluntarily to free their slaves." F. H. H. "You compare us to those fellows then!"

—Women are allowed to vote and hold office in the Canton of Schwyz, Switzerland.

—Gov. Hendricks of Indiana agrees with Gen. Butler in thinking that the 5-20's should be paid in coin, because the act of March 1869 so decreed it. Mr. Pendleton also says,—

It is the law and we must obey it. The terms of the law have now entered into the contract and we must comply with them. The bonds have changed hands and the present owners are innocent. The bonds have been retained on the faith of that law, and we must sustain our country's plighted faith. Did the fact that the negroes "changed hands" make the last owner's claim to property in them valid? Since the amount loaned was long ago returned, in the form of interest, nothing more is due, either in greenbacks or coin. These time-servers are as far wrong, as in 1852, when they thought the Fugitive Slave Bill binding because Congressional scoundrels pronounced it "law."

—"If ye forgive men their trespasses your heavenly Father will also forgive you" is the New Testament method of repairing damaged characters; but the Brooklyn "Christians" think only money will cure sin and suffering. The following little sums are demanded in the libel suits already instituted:—

- Tilton v. Beecher.....\$100,000
- Bowen v. Brooklyn Eagle.....\$200,000
- Bowen v. McDermot.....\$50,000
- Bowen v. Brooklyn Argus.....\$100,000
- Proctor v. Moulton.....\$100,000
- Tilton v. Irvington.....\$1,000,000

—John Adams once remarked that New England had four institutions, any one of which would have led to national independence. These were the Congregational Church, the town meeting, the volunteer militia and the free school.

—In the next town, Hubbardston Mr. Gilman Clark of Boston is erecting an expensive block, for educational purposes it is said. Perhaps it is to be a new school of morality for Evangelical Clergymen!

—Our blank correspondent is a little hard on the Editor of *Equity*. Mr. Jones is in a great conflict, one man with truth against Christendom, and has our most hearty sympathy.

—We are sorry to learn that the distinguished exponent of "eight-hours" Ira Steward, has stooped to accept republican pap in the Boston Custom House.

—Gov. Talbot's resolute attitude forbids Mass. republicans longer to "sail between rum and water." But the difference between prohibitory thieves and license thieves does not interest us.

—A little wail was found on the stoop of a private residence in Brooklyn. Pinned to the little one's clothes were the lines: "Be kind to this little darling and God will reward you. From a heart-broken mother. I am poor in circumstances. May it please the good Lord to take it to his bosom. If you do not want this little one, please find a Christian home for it."—*N. Y. Teller.*

—Should it become the custom to burn the bodies of the dead, it will denote an era in civilization as being the first instance for ages in which a theological superstition so noted has had to yield to the welfare of mankind.—*M. D. Conway.*

—For business purposes, at the East, interest is from eight to nine per cent.; in the West from twelve to fifteen per cent., and at the South from eighteen to twenty-four per cent.; and so great are these rewards of money-lending that many of our shrewdest capitalists have withdrawn their money from business enterprises undertaken by themselves, and loaned it to others on such securities, that the business men of the country are taking all the risks, and the money lender is reaping all the rewards of their enterprise....

It is not to be denied that political power has passed west of the Alleghanies, and New England must depend hereafter for her influence in the councils of the nation upon the statesmanship of her representatives and the wisdom of the measures she advocates, as they look to the interests of the whole country, and not to the number of her votes.—*Gen. Butler.*

Wear your heart not on your sleeve,
But on just occasion
Let men know what you believe
With breezy ventilation.—*Prof. Blackie.*

To thine own self be true,
And it will follow as the night to day,
Thou canst not then be false to any man.

—"For marriage is a matter of more worth Than to be dealt in by attorneyship"

For what is wedlock, forced, but a hell,
An age of discord and continual strife?
Whereas the contrary bringeth forth bliss,
And is a pattern of celestial peace.—*Shakespeare.*

To be or not to be is not the question;
There is no choice of life,
For death is but another name for change.
—*Miss Lizzie Doten.*

THE SEXUAL QUESTION AND MONEY POWER. How Shall this Power be made to Serve, Instead of Ruling Us. A Lecture By LOIS WAISBROOKER, Editor of *Our Age*. This discourse endeavors to show that Love promotes Equality, and that the general subjection of women to men, proves the absence of pure affection in their most intimate relations. While this is true, the author is mistaken in supposing that to give woman an equal hand in the financial game will correct what is essentially practical. She will not even touch "the root of all evil" which enables the Money Power to rule and plunder useful enterprise until she attacks Usury. Still, Mrs. W's Lecture has many thoughtful and impressive passages and will well repay perusal. Price 10 cents; address the author 68 Cherry St, Battle Creek Michigan.

REVERIES OF A WOOD SAWYER; Being Serio-Comic Views of Life, By Jonas Simpkins. Dedicated to Mr. and Mrs. Grundy, more to aid the sale of the book than from any very profound respect for Grundy and Co. In this readers will find 230 pages of labor-reform gospel of the Josh Billings style, with flashes of western wit and humor. If Mr. Simpkins is not called from his wood saw to a fat salary in Christian pulpits it may be because he has an incurable habit of speaking the truth. Address Benj. E. G. Jewett, Agent, 518 East Illinois St. Evansville Indiana.

—For one thing I am devoutly thankful, viz.: That the woman (Mrs. Tilton) who has caused this commotion was not "strong-minded." She is, on the contrary, a model woman,—small, beautiful, domestic, affectionate, pious,—one of those available women who give their bodies into the keeping of male physicians, and their souls into that of male priests, and implicitly follow their directions. That a woman of this class should have effectually fascinated two of the leading men of the age, and plunged them into this abyss of ruin, ought to show the importance of teaching all women to reason as well as to pray, to doubt as well as to believe. It is the strongest argument of the century against making the life of any woman consist of emotion and devotion, of affection and subjection, of prettiness and pettiness, of love and lackadaisiness.—*Jane Grey Swissheim.*

—That inspired rhapsodist of free love, Frances Wright, was the female companion of Dale Owen, preached the new gospel of emancipation before large audiences, and publicly declared that the law of marriage, as enforced by the Church, makes every woman who adopts it a slave. Mrs. Frances Wright was also in favor of free divorce, and described the wedding days as symbols of the chains of female slavery. She published the *Free Inquirer* in New York, and no doubt the advanced thoughts on social, political, and religious questions published through that fearless paper very often shocked the more pious and conservative minds. Yet no American mob ever attempted to tar and feather, or to insult her or her noble companion.—*Hugo Andriessen, in the Index.*

—How long will it be ere people learn that human life and health are worthy of the first consideration; that the slaves of the mine are more valuable than the mine, and that human life and happiness should be more cared for by law-makers than property. Yet very little care is taken of life or people, but a very great deal of property; so much so that many of our legislators and lawyers have a most affectionate desire to take care of the property of others for their own uses. Have we been eighteen hundred years learning the value of that saying, "A man's life consisteth not in the things that he hath"? It is not so much things that are valuable, as men and women. As Emerson says, "Things are in the saddle and ride mankind."—*Elizabeth Hughes in Common Sense.*

"The soul, secure in her existence, smiles At the drawn dagger, and defies its point; The stars shall fade away, the sun himself Grow dim with age, and nature sink in years; But thou shalt flourish in immortal youth, Unhurt amidst the war of elements, The wreck of matter and the crush of worlds!"

..CORRESPONDENCE.

JOHN GRAY, Boston, Mass.: "I have not the pleasure of a personal acquaintance with you, but I have been both amused and instructed in your Conventions in Boston. I like your open frank frontal contest with other men think ought never to be spoken of in public meetings. Those timid men no doubt are honest and well-meaning, but their fears get the better of their judgement and their want of experience in open free meetings makes them oblivious of the fact that every Reform has to travel over about the same stoney road, your predecessors years and years ago travelled in."

It may be regretted that Reformers are obliged to be subjected to so many encounters that try their patience and sometimes throw them off their balance. But then it must be remembered that Fate or some other Power has so decreed it, that hoary and comfortable error mixed now and then with a little Pious fraud, will not be likely to yield its hold on what it may by force be made to regard as its own legitimate rights. The signs of the times never before were so cheering to the upright and determined reformer as they are at present.—Not that the world has ever been destitute of good men and true, from the time of Arnold of Brescia down to our own time of Irish Tyndall in the Puritan Town of Belfast, Ireland, where he fired a shot the echo of which will not stop reverberating till the Priest-ridden country is cleansed and the loutish rookeries of Priests, monks and nuns, that so long have held "the gem of the seas" in their foul embrace. Would that the Papists were the only Bigots in that green Isle. But they are not. For Presbyterian intolerance holds sway there now as much as it did in Puritan Boston 50 years ago. With this difference, that in Ireland the Catholic knows he is right and the Protestant thinks he is so. But in England, the Pope's chickens are the hardest to convert.

I enjoyed your last Convention so much I feel impatient to hear you again in Boston. The Old Town with all her faults I love her still because all kinds and conditions of men who have a word to say and can say it in decency and order can have a hearing. But you will pardon me I hope if I make a single reflection on your rules of debate. The good of the cause you advocate does not make it obligatory on your Chairman to tolerate every clown who is propelled by no other motive than the inordinate vanity of his untutored mind to thrust his senseless balderdash on unwilling ears. Free speech and free listeners ought to be commensurate. But the clownish fellow who for ten mortal minutes, by the clock, keeps all in agony, ought to be made to rise, quarantine in some decent company that would impart to him the lesson that I am sure he was ignorant of in your last Convention—that a respectable audience ought not to be bored to death by a clumsy carpenter who left his fore plane to parade his folly in a free meeting. With the exception of the above, your Convention was a success, or regarded so by those I heard speak of it.—If I have written you and did it for good cause you are engaged to please give it a corner in the next 'Word'. But if not, then your will, not mine, be done."

....., Mass.: "I was at first much disappointed by the apparent falling flat of the League's Report on Usury; but I am now satisfied that it will do its work through channels I did not anticipate. How are our Orthodox brethren, holding as they do to the plenary teaching that the precepts of the Old Testament those excepted that were merely special to the Hebrew nation, are as binding to-day as they ever were going to stand up against Bro. Jones? He has served a notice on them. They may ignore us; but it will be difficult to ignore Bro. Jesse, as he confronts them with Bible texts. Jesse seems to be enlisted and mustered in, for the express purpose of giving his brethren Jesse."

I had a great mind to write to Jesse, congratulating him upon his definitive entrance upon the straight and narrow path wherein he will get more kicks than coppers, but altered my mind upon looking over the published numbers of *'Equity'*. Can there be any more complete specimen of hopeless stupidity than the one furnished by Bro. Rogers in the last *'Equity'*? What is said of Ruskin, as a teacher of political economy (I think it is in the first number of *'Equity'*) is also singularly stupid. I send you herewith a copy of Ruskin's *Political Economy of art*, which I made notes upon, while I was sick in Italy a dozen or so (more likely 15) years ago. Perhaps your wife will be interested in it. Ruskin does not know what the words "Justice" and *'Equity'* mean: in all matters of conscience he was simply idiotic. And yet this is the man who is praised by our Jesse as a consummate master of Political Economy!

There is another matter that should be brought to Jesse's attention. The institution of the sabbath had two ends. The first was to discipline the Jews, by making them keep holy one day out of the seven. Our Orthodox ministers hold to this end, and by thundering against Sabbath-breaking keep the young people under their thumbs, and make them go to meeting, and also find means to boss people who won't go to meeting, through the enactment of tyrannical Sabbath-laws, preventing traveling, shutting up libraries, reading rooms, and the like. Jesse seems to know of no use of the Sabbath but this. Rogers spoke in his pamphlet, a year or more ago, of virtuous fishermen who would not catch "valuable fish" on the Sabbath-day, although they never swam into their hands. And yet Jesse never referred to this use of the Sabbath except to your contempt on it—and he referred to it often. The other use of the Sabbath was to keep the minds of the Hebrews fixed on the Sabbatical years, and the Jubilee; that is, on

the Mosaic institution of property, which are the negation of the existing institutions of property. The Orthodox Congregational use of the Sabbath is repealed in the New Testament. The spirit of the Sabbatical institution, the "joy and title" that cannot pass away, is precisely that aspect of it about which the Orthodox Clergy know nothing at all. To the Hebrew mind, the Sabbath meant a redistribution of property."

HARRY W. STEVENS, Cambridge, Mass.: "I don't think Wisdom will be attained by all before the claims of labor are adjusted, but I do think the reason they need adjusting is because individual freedom, and because a school education does not necessarily make us wise. What we do immediately need is more thought. Scarcely one man in a thousand does any thorough thinking. Very many people don't even know that anything is wrong, or that anything can or ever will be better. We spend all of our time in making, or trying to make, money, and then in spending it. The fact is, men and women are nothing but infants, and they have an immense deal to learn and, consequently, to suffer."

Geo. E. HARRIS London Eng.: "I sincerely thank you for copies of *The Word*, and know I cannot make you adequate return. I am heartily glad to see it. It is doing its work slowly but surely—and I would hope that its indomitable zeal, and sterling outspokenness upon the questions of property and money—the two greatest obstacles to Individual Freedom—will soon establish it a successful weekly."

JOSEPH TREAT, N. Y. City: "How you could have thought that I stopped short of utter, absolute Social and Sexual Freedom, I can not see; but at least, I must hold that my resolutions at the Boston Convention have undeceived you; and your natural and charitable fear that in my pamphlet I alleged more than I could prove, I am ashamed, will yet prove even to you, not well founded."

A N T I - M A R R I A G E .

Letter to Col. Wm. B. Greene.

DEAR SIR: I have read your communication in the August number of the *Word*, on the subject of Free Love. Perhaps no subject is at the same time so important, so much talked about, and so little understood. You call it a "muddle." To the school-boy mathematics is a muddle. That intelligent persons like yourself are muddled is the fault, to some extent, perhaps, of those who profess to understand the subject, and have undertaken to expound it. While I do not presume to speak for all who may style themselves Free Lovers, I think I am safe in saying that you misapprehend entirely the Free Love Movement. It is not at all an "attack upon other people's privileges," excepting the privilege of holding slaves. Nor is it at all a mere attempt to patch up the marriage system. To make the case plain by a familiar comparison, the Free Love movement is very like the Garrison movement for the abolition of chattel slavery. We do propose the utter abolition of marriage. In other words, we propose the complete emancipation of Woman, which emancipation will constitute the abolition of marriage. While, however, the freedom of Woman is the major fact, practically, of course all laws interfering with the freedom of Man will have to go by the board.

You quote the U. S. Constitution, and infer that the abolition of marriage would violate a given provision. If so, it cannot be helped, but I think not. No innocent contracts will be interfered with by the abolition of marriage. Suppose you go to a brothel and make a "contract" with one of its inmates, who, on getting possession of the pecuniary consideration refuses to fulfil on her part; can you compel compliance or a refunding of the money under State law? If not does the State law violate the U. S. Constitution? A "contract" to cohabit on a single occasion does not differ in character from a "contract" to cohabit indefinitely, or for a lifetime. Of course people will be perfectly free, after marriage is abolished, to make all the contracts they please, and all of them that are innocent in character can and should be enforced. A contract, however, to cohabit for an indefinite time, or during life, is in its nature essentially vicious. Such contract is prima facie evidence of an intention to commit prostitution. The idea that lovers would ever need to make a contract to manifest their love to each other is of course ridiculous. The only use of the contract, or of the marriage bond, is to ensure cohabitation in case there is not sufficient love to ensure it! All such cohabitation is, in the estimation of all right-minded people prostitution.

The abolition of marriage, in other words the emancipation of Woman, in other words the inauguration of Free Love, is simply the abolition of slavery. People will be at perfect liberty to engage in, or observe, all the ceremonies they please. And they can call them marriage ceremonies, or Free Love ceremonies, or anything else that suits them better. They will be equally free to neglect or refuse to observe any ceremonies whatever. And parties can live together in any way they please, and so long as they please. And they can cohabit only with whom and when there is the highest order of love, or with whom and when there is only a moderate degree, or with whom and when there is none at all. And they can also make just such other arrangements as they please, or none at all. Government will interfere only (but always in such case) where and when there is a trespass upon a natural right.

Respectfully, FRANCIS BARRY. Ravenna, O., Sept. 1874.

—"Are the Joneses back?" inquired Mrs. Spilkins, who hasn't been out of town all Summer. "Yes'm" replied the cook, "and Mrs. Brown and the children got home from Saratoga, this morning." "Then, Mary you may open the front shutters," continued Mrs. S., "and say that we've returned too."

—There is said to be in this State a merchant who has been in business forty-seven years, and never advertised and doesn't mean to. He began with a capital of \$800, and by strict attention to business and economical living has increased it to \$835!—*Investigator.*

—The grasshoppers on their way South stopped a railroad train and got copies of the *St. Paul* papers. When they read that only a small portion of the crops were destroyed, they started back to finish up the job.—*Milwaukee Sentinel.*

—Stenographers are queer fellows. One of them makes Mr. Beecher say, "I called and prayed with Elizabeth daily." What he did say is, "I called and prayed with Elizabeth in July."

—An honest old farmer on being informed that one of his neighbors owed him a grudge, growled out, "No matter; he never pays anything."

—France is like this country in one respect; it bears a great deal of going to the devil without serious detriment.—*Junius Henri Browne.*

—"John, did Mrs. Green get the medicine I ordered?" "I guess so," replied John, "I saw craps on the door the next morning."

—Nothing comes home so much to a man as an unsettled bill.

MONEY!!

Its Relations to Property and USURY.

The disastrous effects of Financial Panics and the Imperative Needs of Productive Enterprise should induce all classes of people to carefully study the Money Question, with

THE LAWS OF VALUE which Underlies Both "contractionists" and "expansionists" are mistaken in their methods to secure Honest Money; for Justice demands the Extinction of Monopoly and the Entire Abolition of Usury. In order to help Business to what it should unconditionally claim, *Free Currency*; and that the ominous feud between Labor and Capital may be settled on the sure basis of *Equity* we have published the following works:—

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MEASURES AND STANDARDS OF VALUE

Congress has definitely fixed the length of the yard and the size of the bushel, but has not yet, or even attempted to regulate, the value of money. The rate of interest determines the value of money.—Address of National Labor Union.

Congress has "fixed" the length of the yard by saying that it shall be thirty-six inches; and has "fixed" the length of the inch by adopting the English standard of length. In 1825, the British Parliament "fixed" the length of the inch by declaring that the distance between the axis of suspension and the centre of oscillation of a pendulum that vibrates seconds, in vacuo, in the tower of London, at the level of the sea, at the temperature of 62 deg. Fahr., the distance being measured on a brass rod, shall be 39.1393 inches. The "fixing" of the English inch fixes the American inch, which is, by law, just like the world should be destroyed today, we could replace them all tomorrow, since they are all referred to a natural, invariable, and indestructible standard of length. And this standard is also sufficiently convenient in practice; for the length of the seconds' pendulum at London is easily computed, as soon as we have once ascertained by actual experiment, the length of the pendulum that swings seconds in New York or Boston. The measure of length being "fixed" by its reference to a natural standard of length, it becomes easy to determine measures for capacity and weight. The lawful bushel of the U.S. contains 2,150.4 cubic inches; and, so long as we have the lawful inch measure, it will be easy for us to construct a vessel which will serve us for dry measure. The unit of weight is, in the U. S., the Troy ounce, copied in 1827, by Capt. Kater, from the imperial pound Troy in England. Now it is to be noted that a cubic inch of distilled water weighs, in air, at a temperature of 62 deg., the barometer standing at 30 inches, 252.456 grains; this fact "fixes" the value of the grain. It is to be noted, furthermore, that Capt. Kater's pound Troy, which is kept in the U. S. mint at Philadelphia, as the lawful U. S. unit of weight, weighs just 5770 such grains. If, therefore, the Philadelphia pound Troy should be destroyed, it could be replaced at once, without calling upon Capt. Kater for another copy.

The measure of length (the inch) is not the standard of length; for the standard of length is the length of the brass rod of a pendulum vibrating seconds. Neither is the measure of weight the standard of weight; for the measure is the pound Troy, and the standard is distilled water. The length of the pendulum vibrating seconds, and the weight of the cubic inch of distilled water, are determined by the Almighty Creator; but the inch, yard, verst, league, metro, etc., which are arbitrary measures of length, and the pound, kilogramme, etc., which are arbitrary measures of weight, are selected by human legislation, from motives of convenience, without any known special aid from the Creator of the Universe. It is because the units of measure arbitrarily adopted by different countries are referred to natural standards, that they are computable in terms of each other. In France, the unit of length is the metre; and any wooden or metal metre used for measuring cloth or other commodities is of lawful length, when it equals the ten-millionth part of a quadrant of a meridian on the earth. The length of the quadrant of the earth's meridian has been determined, with great accuracy, by actual measurements and computations; and it is found that the French metre equals 30.37070 English inches.

The bushel and pound are determinable when the capacity of the cubic inch is determinable, and the capacity of this inch is determinable as soon as the value of the linear inch is determined by law and referred to a natural standard. The English and American measures of weight and capacity are practical, because the length of the pendulum vibrating seconds is ascertainable by actual experiment, because the weight of the distilled water is given in kind, and because the value of the second of time may be discovered by means of astronomical observations, in terms of the day, which is the time occupied by the earth in a single complete revolution on its own axis.

The unit of measure, for value, is, in America, the dollar; in England, it is the pound sterling; in France, the franc; in Russia, the rouble; in Sweden the duent; in Turkey, the piastre; in Japan, the itebau; and so on. The greater number of these units, perhaps all of them, are referred to gold as a standard. Now, when Congress decreed that the lawful U. S. dollar should be 25.8 grains of gold, with an allowed deviation of 0.25 of a grain, the metal to be 900 parts pure gold and one hundred alloy, in 1000 parts of coin, it was with the intention of referring to the U. S. unit of measure for value to a visible, actual and material standard. The words of our advanced Labor Reformers complain of the law, and say that the standard of value should be, not gold but labor. They say they want a labor-dollar, and that a gold-dollar is an outrage. The question here arises, whether the Labor Reformers who so express themselves know what they are talking about. Gold is a product of labor (at least, the way we buy it); gold is, therefore, like every other product, a natural standard of value for the products of labor. Every product of labor may be measured in terms of any other product of labor in respect to value. Each product of labor is created in more or less time and involves a greater or less necessary intensity of expenditure of exertion, and some products require an expenditure of capital, and demand skill in the workman; but the average costs of products, in time, labor, skill, expenses for raw materials, etc., may be estimated, in terms of each other, and products are therefore, to each other, natural standards of value, since cost of production is in the long run the regulator of value.

In my humble opinion, gold and silver are under existing circumstances, the best standards of value that can be adopted. I know that Joseph Weyler says—coincidentally, but I think the gold-dollar varies less in value from Illinois to Massachusetts than does the bushel of corn. The cost in other products, taking them generally, of a gold-dollar, which, in both states, is a foreign product, is about the same in Illinois and in Massachusetts; but the cost of a bushel of corn is greater in Massachusetts than in Illinois. In my humble opinion, the gold-dollar, as the representative of a labor-dollar, is immeasurably superior to the corn-dollar. Abstract labor has no actual value, and cannot be made a standard of value. It is embodied labor only, concentered in products, gold, corn and other merchandise, that is susceptible of valuation.

Another point. What does the (National Labor Union) address mean, when it says, "The rate of interest determines the value of money?" This is Kelloggism. If money commands six per cent, in Boston, and only three per cent, in London, it does not at all follow that the same nominal amount of money will buy twice as much merchandise in America as it will in England. The natural value of money is measured by the amount of merchandise it will command in the market. It is only artificial value of money, created against borrowers by monopolies, corners, machinations and special privileges, that is measured by the rate of interest. The Labor Reformers will have to outgrow Kelloggism. The rate of interest is determined, not at all by the supply and demand for commodities, but solely by the necessity and distress of the borrower; and the distress and necessity of the borrower, determine to the mind of the usurer, the value of his loanable funds. When the address says, "Labor produces interest itself," it talks intelligibly. Mr. Kellogg wrote his book more than twenty years ago. His statements of facts and criticisms are invaluable; but his constructive theories are utterly worthless. His book is a lighthouse to lure financial mariners to their destruction. In the address under consideration, Mr. Kellogg, though dead yet speaketh. The Bible tells us that when Abithophel saw that Absalom had given himself over to a false counsel, "he saddled his ass, and arose, and got him home to his house, and to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his fathers." There are many men that have compromised their reputation, or fortune, by identifying themselves with the labor movement, who will feel like following the example of Abithophel, if they once find the ideas of Mr. Kellogg effectually as well as officially adopted, by the labor party, as labor gospel.—W. B. C. in American Workman, 1870.

—The leaders of the Primitive Church, Christ and Paul, discouraged marriage; the first by example, and the second by example and precept. They treated marriage as they did slavery, as an institution not to be quarreled with by the church at that time; but their advice in relation to both was, "If thou mayest have thy liberty use it rather;" and the reason they assigned was, that the "fashion of this world passeth away"—"in the resurrection they neither marry nor are given in marriage;" hence for believers the only proper course was, either not to marry, or if they had wives, to "be as though they had none." This is precisely the amount of harmony there was in the Primitive Church between the gospel and marriage.—J. H. Noyes.

—In Victor Hugo's story, "Ninety Three," is a remarkable conversation, which took place in a dungeon between the old hero and captive, Gauvain and Cimourdain:—"And woman? What will you do with her?" asked Gauvain. Cimourdain replied: "Leave her where she is; the servant of man." "Yes. On one condition." "What?" "That man shall be the servant of woman." "Can you think of it?" cried Cimourdain. "Man a servant? Never! Man is master. I admit only one royalty—that of the freestone. Man in his own house is king!" "Yes. On one condition." "What?" "That woman shall be queen there." "That is to say you wish men and women—" "Equality." "Equality! Can you dream of it? The two creatures are different." "I said equality; I did not say identity."—A Guinea hen at Morristown, Pa., laid ninety two eggs in as many days. She tried to become the author of ninety-three but Victor Hugo is still one ahead.

—A thing is worth what it cost to produce it. If I sell an article for a penny more than its equitable value I steal a penny.—T. L. Nichols.

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Aug. 17th 1864. OREN SHIPMAN, JOHN WILCOX, OTIS C. HALL.

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