

The Word

VOL. III.

PRINCETON, MASS., NOVEMBER, 1874.

NO. 7.

THE WORD,

A MONTHLY JOURNAL OF REFORM.

Regarding the subjection of Labor, of Woman and the prevalence of Wars, 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 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, the abolition of railway, telegraphic, banking, trades-union and other corporations charging more than actual cost for values furnished, and the redemption of all so-called debts, the principal whereof has been paid, in the form of interest.

E. H. HEYWOOD, EDITOR.

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THE WORD,

PRINCETON, MASS.

The Opposition.

SOCIAL INFLAMMATION.

The guides of the International are concerned in enlisting the masses everywhere in a war against the present organization of society. Not one stone of the present social structure is to be left upon another. Nothing shall survive but the brotherhood of the International, and what is to come after them no man is allowed to inquire. The contrast of the present position of this association, at its seventh congress, with the vast pretensions by which it startled the world a few years since, is a good illustration of the limits of mischief which the present condition of society sets to such schemes. This association, undoubtedly, has done much mischief and is capable of a good deal still, though its decline has evidently commenced; but its power has depended on the condition of certain diseased social systems, and it has flourished exactly in proportion to the intensity of the social inflammation. In France, torn by the conflict of revolutionary faction, clerical fanaticism, or dynastic intrigue, the International found many supporters, and the threads of its organization. In England its emissaries were more coldly received by the more practical leaders of the Free Unions. English political institutions of all kinds in the pursuit of their special aims. Their sense of due proportion made them cold toward a project of which the principle was the destruction of society, in order that it might be reconstructed on no one could say what basis.—*London Hour.*

SOCIETY VERSUS ANARCHY.

A serious mistake will be committed by those persons who hastily infer, from the patent failure of the Seventh International Working Men's Congress at Brussels, that the execution of the International Society has been checked, and that the principles of which it constituted itself the most prominent champion and exponent have fallen into discredit and desuetude. Would that such were the case! But we should be blind to all the signs of the times, and we may add, deaf to all their operating causes, were we to suppose for one moment that the conflict between capital and labor had been brought to a conclusion, or that the relations between society and anarchy had been arranged. We should be trifling with our readers were we to ask them to look at the little knot of agitators in a Belgian beer-house, so little formidable in appearance, so faithfully represent the proportions and power of proletarian discontent. There is every reason why this Seventh Congress should not have been imposing; every reason why it would be madness to regard it as the beginning of the end of Socialistic, Communistic, or other revolutionary visions. It gives forth no uncertain sound. The International still denounces society, authority, capital, and the "hateful bourgeoisie." Its members are very much divided as to means and system of furthering the improvement of the working classes; but they all agree as to the end. The language in which they proclaim their object is much too terse and business-like to be compressed.—*London Standard.*

The International Society has collapsed. It is time, for it had degenerated into a miserable hotbed for fomenting anarchy. It had its origin in the fraternization of the French and English artisans at the Great London Exposition, and it spread over the continent rapidly among the working classes. It is not necessary to allude to the frothy and inconsiderate diatribes of these individuals. Their remedy for the evils of

which they complain is found in revolt, anarchy, riot, and robbery. They do more damage to the cause of the workmen than all other causes combined. That there are grievous wrongs to be righted in this behalf is as plain now as ever, but they will not be remedied, but intensified rather, by the outbursts of such mad-caps as recently met at Brussels.—*Our Fireside Friend.*

The Spiritualists held, last week, a convention in the Parker Memorial building. As liberal as were the sentiments of the man whose monument is the hall in which they assembled, the shocking utterances upon free love, or rather lust, that characterized the sessions would have filled him with horror and called out his indignant rebukes. The Woodhulls were unable to secure a hearing in Boston; why are their sentiments tolerated when uttered by other lips? With the fearful harvest springing from the sowing of such seed just now gathered in a neighboring city, the community should be protected from any further exposure to the same crop of social tares. Have not our city authorities equal power to suppress such immoral harangues as to forbid the performance of a questionable play at a theatre?—*Zion's Herald, Boston.*

The dissonances of Babel are the most exquisite of harmonies compared with the discordant cries that come from out the Labor-Reform camp. One little knot, in that "happy family," with its fingers in its ears, is screaming "eight-hour law or nothing." Another has yelled itself hoarse and deaf, and everybody half deaf, shouting "cast the limit of price." The cry of "low interest on money" stuns one in another quarter; "elastic currency" reads the sky in another.

Unquestionably the very first need of the Labor Reform party is to find a strong principle with which to cling before the world and unto which to cling under all circumstances to the end. There is such a principle which every Labor Reformer acknowledges to embody one ultimate at which he aims. It is co-operation.—*Rev. J. B. Willard.*

CLOWNS OF THE PIT. I repudiate the idea that the spirits of who have left us may be invoked or summoned at will, as one utterly abhorrent to me and a desecration to the memory of the departed. There may be some lost spirits who will obey such summons, but we want nothing to do with these clowns of the pit.—*Rev. Dr. Hedge.*

—Mr. Emerson in the Board of Overseers of Harvard College, voted in favor of obligatory attendance of students at public prayers, holding that prayer is the highest act of the human mind, and that it is not right to take away from, or to let young men deprive themselves of, the benefit of that act.

—The *Liberal Christian* says of the late Spiritualist Convention:—

Unhappily, nearly all such conventions are attended by many whose inability to take care of themselves gives them faith to take care of the Universe.

—As Hierarchies and Dynasties of all kinds, Theocracies, Aristocracies, Autocracies, Strumpocracies have ruled the world, so it was appointed in the decrees of Providence, that Victorious Anarchy should have its turn!—*Carlyle's History of the French Revolution.*

—Woman's Suffrage is the little end of a wedge which, once entered, will split society to its basis. The very foundations of society are touched when party tamper with the relations of the sexes.—*Goldwin Smith.*

—How could there be any government in a country where every family maintained itself according to its own ideas, right or wrong, and acknowledged no authority.—*Froude.*

THE INTERNATIONALS AT BRUSSELS. Nothing has been changed in our programme—the glorious programme of the International Working Men's Association—which was accepted by the Italian Federation at its first Congress at Rimini as the only one capable of uniting the proletariat of the world under the sole banner of its complete emancipation. It is with an heart filled with immense faith in the realization of that programme that to-day we conspire for the complete destruction of the State, with all its malevolent institutions, the annihilation of every kind of authority under whatever form it may present itself, and for taking possession by the uplifted masses of all the implements of labor, machines, and raw material, including the soil and all the riches which, by the most flagitious robbery, the exploitation of the starving multitude,—alone it has been possible to accumulate in the hands of a few enjoyers. These acts we propose to carry out with a provident promptitude, not by decreeing; to accomplish with an efficacious energy, not by proclaiming;

we find all in the two words "Anarchy" and "Collectivism," conditions which we consider indispensable to ensure the triumph of the social revolution and the realization of our programme.

COMMUNISM Versus MUTUALISM.

By WM. B. GREENE.

COMMUNISM is the form which human association naturally assumes at its origin. It implies the absolute supremacy of the chief, the utter subordination of the associates, and has for its maxim the fraternal rule: Each is to work according to his ability, and each is to receive according to his needs. In human communism societies, as in the societies of wild horses, cattle, or sheep, all individuality is concentrated in the chief, who is instinctively obeyed by the associates as something extra-natural and ruling by a mysterious inscrutable right. The individualities of the associates are, among communistic men, as among sheep, numerical only. Each individual is just like all the others, and does just what the others do. The first very marked step in human progress results from the division of labour. It is the characteristic of the division of labour, and of the economic distribution of tasks, that each individual tends to do precisely what the others don't do. As soon as labour is divided, communism necessarily ceases, and MUTUALISM, the negation of communism, and the reciprocal correlation of each to every other, and of every other to each, for a common purpose, commences. The march of social progress is out of communism into mutualism. Communism sacrifices the individual to secure the unity of the whole: mutualism has unlimited individualism as the essential and necessary prior condition of its own existence, and co-ordinates individuality without any sacrifice of individuality, into one collective whole, by spontaneous confederation or solidarity. Communism is the ideal of the past: mutualism of the future. The garden of Eden is before us, as something to be achieved and attained; not behind us, as something that was lost when labor was divided, tasks were distributed, individualities were encouraged, and communism, or the mere animal and instinctive social instinct, had the sentence pronounced against it, "Dying, thou shalt surely die!" Mutual Insurance has shown us, by practical exemplification, a little of what the nature, bearings and workings of the mutualistic principle are. When the currency shall have become mutualized by Mutual Banks, and the rate of interest on money loaned shall have been brought down to zero per cent. per annum, it will be possible to generalize Mutual Insurance, applying it to all the contingencies of life, so that men, instead of being as now antagonistic to each other, shall be so federated with each other that an accidental loss falling on any one individual shall be a loss to be compensated by all other individuals, while a gain accidentally accruing to any one individual shall fall to the community, and be shared by all. Under the mutual system, each individual will receive the just and exact pay for his work, services equivalent in cost being exchanged for services equivalent in cost without profit or discount; and so much as the individual laborer will then get over and above what he has earned, will come to him as his share in the general prosperity of the community of which he is an individual member. The principle of mutualism in social economy is identical with the principle of federation in politics. Make a note of this last fact. Individual Sovereignty is the John the Baptist without whose coming the mutualistic idea remains void. There is no mutualism without reciprocal consent:

and none but individuals can enter into voluntary mutual relations. Mutualism is the synthesis of liberty and order: it presupposes individual sovereignty, and a conflict of interests to be regulated and replaced by peace.

In order to more fully explain the doctrine of Mutualism we take the liberty to print the following correspondence sent to us for our perusal. Since we have omitted all of a private or personal nature we trust the authors will pardon our making public their valuable thoughts:—

North Abington, Mass., Sept. 23th, 1874.

COL. WM. B. GREENE, DEAR SIR:

When I made up the essays on interest into a tract, I did so at a venture; i. e., I felt it to be so strong that it ought to be so used and I trusted that the means would be provided in due time. Well now that it is made up and you are pleased with it, it has occurred to me that you would be willing to share in the cost. It would be practicable through a few Labor Reformers who are in the city to sow a few hundred of these tracts, or indeed some thousands if they were provided; and would not something of them, to be worth your while? The Pamphlets you sent have been received. Thanks. There are some striking remarks about God as being alive in that on the Divinity of Jesus. As to banking, is not what men want the willingness to work together instead of to lend to each other? Does "The Equity" (newspaper) commend itself to you as of the right tone and strength, so that it ought to live? Respectfully,

JESSE H. JONES.

Boston, Mass., September 29, 1874.

REV. JESSE H. JONES, DEAR SIR:

Your letter of yesterday, to me, has been duly received. Contents noted. Please find inclosed a check for the money called for. You say, "As to Banking, is not what men want the willingness to work together instead of to lend to each other?" I reply that, so far as my experience goes, the willingness of John to help Thomas and Peter in their work, usually takes the form of a willingness to lend money to them, to help them along. The application to me for help in my work, almost always, perhaps always, assumes the shape of a request for a loan, or perhaps a gift, of money. So long as services are estimated in money values, the man who lends money leads aid and service. Money honestly acquired is the representative of services performed, for which the community is still in debt; and the transfer of money from Peter to John is a transfer of claim for wages due and not yet paid in kind. I don't believe in the Christian communism you advocate. I repudiate it. I believe in work and wages. The Apostles tried Christian Communism, and failed up. We, to-day, are no better, to say the least, than the Apostles were, and no more competent to command success. The Apostles also had the advantage of being backed up by the Holy Ghost, while we have, as yet, the hope only, and not the clear proof, that the Holy Ghost is on our side. Respectfully,

WM. B. GREENE.

Boston, Oct. 2nd, 1874.

REV. JESSE H. JONES:

You ask me, in your communication of yesterday, this pregnant question: "As to methods, does it not seem as though the first thing should be a hearty brotherly union of feeling; and then such co-operation as can be accomplished?" I have to say, in reply, that the hearts of all living creatures are in the hand of the Almighty who turns them whithersoever he will. God has put the associative sentiment into the hearts of cattle; for, otherwise, they would not go in herds; he has also put it into the hearts of wild game; he has also put it into the hearts of men, in flocks, and so on. In man, the associative instinct is, or ought to be, subordinated to reason. The Master says, "Ye shall know the truth, and the truth shall make you free." Sheep that go in flocks, regulating their motions upon those of their leader, and wolves that go in packs, instinctively organized under special wolves that are their rulers, because they take no cognizance of things supernatural. If you know any truth, state it! I have looked over the numbers of "The Equity," and find in it instinctive and sentimental ejaculations, but no clear statement of any truth. Tell me whether it is with the wolves or with the sheep that I ought to have a hearty brotherly union of feeling, and why. The wild asses of the desert go in herds, but the lions dwell apart. Who furnish the correct ideal for imitation, the wild asses or the lions? And in what respect is either one of these ideals preferable to the other? and why? Ought not both of these ideals to be rejected? In every nook and corner of your question, there lurks, as it seems to me, the Armenian serpent, the virus of a heresy not at all belonging to your theological environment. What is wanted at this time, is not instinctive association based on feeling, followed by unreasoning co-operation

working disaster to the co-operators, but, first, that special knowledge which is possessed by men "who know their rights, and knowing dare maintain," enabling them to act on Andrew Jackson's maxim, and "demand nothing that is not clearly right, and submit to nothing that is clearly wrong," also, secondly, a well thought out mutualistic organism in society, whereby, not animal and instinctive men, but twice-born, or spiritual, men may guarantee and insure each other against the assaults of the devil's kingdom. The bees and hives have wrought out the utmost possibility of instinctive co-operation. Sin comes before salvation, and is the condition of it; in like manner, individualism—the utter negation of the sentimental associative principle you celebrate, and the ground of the special social disorder that is of human and not animal origin—is the indispensable prerequisite of Mutualism. Mutualism, the ultimate outbirth of civilization, the triumph of the human element in man over the animal element, is the opposite of the communism which "The Equity" advocates. I, for Mutualism, and am against Communism and Socialism. Respectfully,

WM. B. GREENE.

The Word,

PRINCETON, NOVEMBER, 1874.

—Col. Greene is not half so ignorant as his letter to Francis Barry, printed on our third page, seems to indicate. Playing conservative he skillfully treads on all radical toes within reach in order that he may, in the general outcry, learn the secret thought of the several parties assailed. Too wise a democrat not to know that citizens, in their sexual relation, cannot be relieved from the necessity of self-government; too acute a philosopher to be unaware that state-marriage is as indefensible as state-religion or state-finance; too clear-sighted and courageous a reformer not to welcome the social revolution which recognition of the political equality of the sexes will bring,—he yet dresses up the old scare-crow, "promiscuity," in a style well calculated to startle all free lovers who are unable to give a reason for the hope within them. We congratulate Mr. Barry in being so well crucified on that now despised but yet destined to be beneficently famous cross.

What has made "Susan Jane" and "Sarah Ann" helpless victims of Mr. Beecher "John" but the Christian barbarism which teaches "wives to be in subjection to their own husbands." The poorhouse-distress which Col. Greene paints is a child of his own system's begetting, not of ours surely. Free-lovers never agreed to wash the dirty linen of matrimonial bawdy-houses. As to the social practices of the canine species, when any "gentleman dog" leaves his offspring to the tender mercies of infidel charity upon Beacon street door steps as the married Christians of Boston frequently do, it will be time to discuss that matter. If Jehovah "hath putting away" why does he allow his ecclesiastical understrappers to disrupt so many families? If this "contract," between the man, the woman and the priest representing society, is divinely sanctioned, why is Christendom distracted with deadly domestic feuds everywhere breaking out in blood and desolation? Why is "Jehovah" unable to prevent his priests from being so often the first to debauch the women they have "sealed" to other men?

Col. Greene asks us to define free love. Will he define free-trade, or free-speech? He says Mr. Barry's view is not "conclusive" because not supported by the collective authority of free-lovers. Will he tell us where the advent of liberty was not always and necessarily the abolition of authority? But the right of one to determine his own course and conduct does not exempt him from mistakes, or from criticism when his blunders or crimes invade the rights and welfare of others. In regard to the nature of marriage "contracts," and the bearing of individual sovereignty upon free love, Col. Greene raises grave issues which we shall consider in our next. Meanwhile our correspondents must cut down their communications, and come directly to the point, for we wish to retain room to turn round in, without being crowded out of our own columns.

—Spiritualists, in and around Boston, are interestingly anxious to convert, from his unbelieving ways, that grand old infidel, Horace Seaver, editor of *The Investigator*. An original thinker, genial,

witty, candid, he is a frequent and very acceptable preacher on the spiritual platform and yet wickedly denies spirit communication and doubts even the existence of spirits! Recently at Lurline Hall, Winter St., a piano, on which sat six heavy men, was lifted from the floor and floated in the air. Of this, Mr. Seaver, who was present says:—

While freely admitting that the piano did move at Lurline Hall, we are not satisfied that the movers were spirits. We doubt the existence of spirits "out of the form," and cannot therefore believe they are movers. It seems that spirits cannot manage without human agency, yet we can go through our work without any spiritual aid. We print our paper by human means altogether, but if spirits were to throw our press out of the window, they would be compelled to "concentrate" their power with that of human beings in order to do the deed. That, however, would spoil, for us, the spirituality of the act, as we should conclude when we saw men at work destroying the press, that spirits had no part or lot in the matter.

While we are not ourself a first class "believer" it yet seems to us that Mr. Seaver is a little unreasonable in this case. The "human agency" employed, we suppose, was the hands of the lady medium simply laid upon the piano. Was it possible for the lady, or the six men, or all combined, while thus situated, to lift the piano? Of course not. Well then the piano must have been lifted by some invisible force, acting through the medium. Is the fact that Mr. Seaver does not know what that force is good ground for him to deny the presence or existence of any invisible force at all? We think not. Pianos and six men are not lifted by nothing, or by a lady's passive hand alone. The case of his press being thrown out of the window by men whom he sees do it is not in point. If the press, while the men were sitting on it and a lady's hand only touching it, rose and floated out of the window, it would be analogous.

For Mr. Seaver to deny the existence of intelligent spiritual force because he "doubts the existence of spirits 'out of the form'" is equally unphilosophical. Because I cannot see electricity and "doubt its existence" is the electric telegraph therefore a hoax, and the belief that electricity propels messages over wires a "delusion"? Because the origin of life is yet inexplicable, is it therefore reasonable to "doubt the existence" of any spiritual force which produces animal and vegetable manifestations of life? Mr. Seaver asks to be "permitted to see the piano move when no hands are upon it." Will he show us where steam drives a mill without intervening wheels and belts. Because telegrams cannot be sent without the aid of batteries and wires does "doubting the existence" of electrical agency prove one a philosopher? Until I am able to give some plausible explanation of the spiritual phenomena my denial of the spiritualist theory of their origin and nature tends to show my own lack of wit rather than ignorant credulity in those who have advanced a reasonable theory for explaining these phenomena. It is as foolish for free-thinkers to label spiritualism "delusion" as it is for Christians to say it is of the devil.

—For questioning the consistency of labor reformers, who take office under the republican or democratic parties, we are indirectly criticised by Horace Seaver, Editor of *The Investigator*, who, speaking of that Matthew of the eight-hour gospel now "sitting at the receipt of custom" in the port of Boston, Ira Steward, says: "He is an intelligent, worthy man, and a mechanic—a class that seldom receive any Government patronage, but who are as much entitled to it as demagogues and politicians." Very true; but when Mr. Seaver becomes aware that all parties administer government in the interest of majority usurpation, and speculative piracy, he will be better able to judge whether any friend of labor can innocently side with that which lives only by defrauding labor. Mr. Steward and his distinguished friend Geo. E. McNeil, have both deliberately entered the service of and taken office under the common enemy. Before Mr. Seaver further volunteers to pardon their sins we wish to ask, 1st. How he, as an exponent of "universal mental liberty" can justify the majority in taking, not merely the liberty, but the property and the lives

of the dissenting minority? 2ndly. How he, as a friend of labor, which we think he intends to be, can, by silence even, endorse interest on money, property in land and other speculative devices which enrich a cunning, non-working few at the expense and general impoverishment of the industrious many? —Old-Testament Moses, 1550 years before Christ, took square ground against these crimes; 1200 years later Mr. Free-thinker Aristotle got his head philosophically level enough to see that interest on money "is most reasonably detested." Our regard for ancient lights of Religion and Infidelity and our desire that truth today also may be vindicated, make us anxious that so noble and justly distinguished an exponent of modern free-thought, as Horace Seaver, shall not be found to be, even unconsciously, on the wrong side of grave questions of equity or of liberty.

"TAKE THE CHILDREN OUT OF THE MILLS" is the text on which the *Springfield Republican*, (which is generally credited with sense), preaches a sermon on the terrible Fall River disaster. If destitute parents take their children out of the mills they have nowhere to put them but the poor house. Operative families are generally so poor that parents are absolutely obliged to put their children into mills to help earn bread, fuel, clothing, and shelter. It is not the cruelty of the parents but the *Republican's* God, PROFIT, which, defrauding labor of its just earnings, sacrifices so many children in New England factories.

—The Labor Reformers, who met at J. A. Andrew Hall, Boston, Oct. 9th, nominated a fall State Ticket headed by Israel W. Andrews of Danvers for Governor. Their head quarters are 75 1-2 Cambridge St. Boston. It is high time labor reformers begun to see that, since both the old parties are held together by the cohesive power of public plunder, no friend of the people can innocently assist them to live one hour longer.

—The New Orleans *Picayune* cites the fact that when the horse-cars which were for barricades in the troubles in that city were returned to the stables, not a single money-box had been touched, although in the aggregate they contained a large sum of money.

—Benj. Skinner will soon publish a pamphlet entitled "The Cause and Cure of Panics," or "The Remedy for Hay Times." To be sent by mail postpaid, for 15 cents. Ten copies for \$1.00. Address the author, Acton Mass.

—Mr. Tucker will return from Europe in January. We hope he will then call a convention of the New England Free Love League. Many important aspects of that reform just now seriously need public discussion.

—E. H. II.: "Since the eternal psalm-singing to which church people invite us must become dull business, what are working men to do in Heaven?" J. R. "Perhaps the Lord will set you to shoveling brimstone."

—In the article on "Measures and Standards of Value" in the October Word the length of the French metre, should have been printed 39 and a fraction instead of 30.

—The postage on all newspapers, outside of the county where published, must be prepaid at the office of publication after Jan. 1st. 1875.

—Compulsory prayers is the appalling stupidity to which transcendental Emerson has fallen.

—The European Internationals are coming to the point.

—Laboring men are not thereby qualified to speak of the remedy for the present evils connected with labor. They can tell what work is, but not the remedy. The man who never did a day's work with his hands may be the man who has got the solution of the question.—E. D. Linton.

—Our farmers say there is too much grain. Is not our political economy a little at fault, that when the human family has plenty to wear and plenty to eat, the masses should suffer the most poverty and privation.—*Labor Journal*.

—A correspondent informs us that the Boston Radical Club is not dead. That is very unfortunate for the Club.—*Golden Age*.

—My father and his partners entered into what your correspondent melliflously styles "a mutually beneficent partnership" with certain laborers in Spain. The laborers annually produced a certain number of bottles of wine. These productions were sold by my father and his partners, who kept nine-tenths, or thereabout, of the price themselves, and gave one-tenth, or thereabout, to the laborers. In which state of mutual beneficence my father and his partners naturally became rich, and the laborers as naturally remained poor. Then my good father gave all his money to me (who never did a stroke of work worth my salt, not to mention my dinner).—*Ruskin*.

—Let us suppose that, without the duty, English blankets could be sold in the United States for \$5. a pair, and that American blankets could be sold at the same figure with a fair profit to the manufacturer. The tariff adds a duty of 90 per cent., or \$4.50 to the English article, and raises the price to \$9.50 a pair. The American manufacturer is thus enabled to advance his price to \$8.50, and still undersell the English manufacturer. The people are thus compelled to pay \$3.50 additional on every pair of American blankets they purchase. No wonder our woollen and cotton factors amass such immense fortunes.—*A Grange view of the Tariff*.

—Those amongst you owing to a bad social organization, who are submitted to the tyranny of hunger, the tyranny of cold, the mute and invisible tyranny of circumstances, are more truly slaves than your brothers of the colonies who work under the whip of the overseer, but who at any rate are assured of the morrow. Liberty consists not only in the right, but in the power given to every one of developing his faculties. Whence it follows that society owes to each of its members both instruction, without which the human spirit cannot develop itself, and the instruments of labor, without which human activity is at once crushed or tyrannically embittered.—*Louis Blanc* in 1848.

—It seems that Mr Arch and his agricultural Unionists have refused to admit women to their organization, boldly avowing their determination to resist the employment of women at all. The Tailors' Union of Edinburgh, has given out orders to strike if women are employed in that business. The lower a class is the more certain it is to abuse the class below it, if there happens to be such an one. The Irish immigrants were the bitterest enemies of the negroes, and only a few weeks ago nearly killed an Italian who was working quietly in the street.—*Golden Age*.

—Jennie June got a hat that turned up on one side and her husband criticised it so severely that she wore her old bonnet when she went to see the "Sphinx," and lo! it was the only one there. Everybody had on a new hat, and every one had it turned up high on the side. Said her husband, "Good heavens! have all the women gone crazy?" "Yes," replied she, meekly, "and why can't I go crazy, too?" "My dear," said he, "you may; it would be ridiculous to be the only sensible woman in the world."—*The Commonwealth*.

—Oh man! fear not for thy affections, and feel no dread lest life should efface them: There is neither to-day nor yesterday in the powerful echoes of memory; there is only always. He who no longer feels, has never felt. There are two memories—the memory of the senses, which wears out with the senses, and in which perishable things decay; and the memory of the soul, for which time does not exist, and lives out at the same instant every moment of its love. Fear not ye who love. Time has power over hours, none over the soul.—*Lamartine*.

—Churches are a kind of religious club-rooms. The doors are barricaded by custom against sinners unless they are among the rich ones.—*Rev. W. H. H. Murray*.

—It is said in New York there is little Democratic enthusiasm, "Mr. Tilden being an honest man."

—New York has 2300 policemen.

"She had money and he had none. And that's the way the row began."

Jesse H. Jones, North Abington, Mass.: "I respectfully request your correspondent, who commented on what the *Equity* has said about Mr. Ruskin in the October issue, himself to define just what justice and *Equity* do mean, so that we who are 'idiots' may have some food furnished to our 'conscience', by stating which way we may grow out of our 'singular stupidity' into that summer life of genial wisdom which your correspondent so fully exemplifies."

FRANK W. DAVIS, Princeton, Mass.: "Uncle W—D— is not religious nor more reliable."

WM. MORRIS, 16 Blyston St. Boston: "I wish you would send me such matter as you can, bearing on the main question. I am very busy, and we are all very poor."

RECEIVED.

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—Except Heywood of the Princeton World we were the only persons who spoke for the spiritual principle of peace in the late convention, styled spiritualism. His remarks were a rebuke to such as rely upon carnal weapons—were pointed and told for the spiritual principle; and yet Heywood makes no pretensions to be a spiritualist. On such bastard spiritualism as ruled that convention, is written, *Mene, mene, tekel upharsen.—Kingdom of Heaven.*

E. H. Heywood will not count us error, we presume, if we say that it represents what the world would be if the anarchists. However if he proposes to accept society as a part of the natural order, and help to make it better, we welcome him in so important a work.

—The Equity.

BEECHER'S BRUTALITY.

I have a double interest in this sad page of domestic history; first, because it involves great principles of social ethics; second, because those who have accidentally been forced to illustrate these principles, are among my personal friends. To those who take a surface view of the "scandal" it is probably "prurient," "disgusting," "nauseating," as our refined metropolitan press affects to consider it, although the first news sought for by the reading public, by gentlemen and ladies alike, has, I presume, during the last two months been "the Plymouth church investigation." This, to my mind, is an evidence, not of a depraved popular taste, but of a vital interest in the social problems that puzzle and perplex the best of us. If it be proven that such men as Henry Ward Beecher and Theodore Tilton find the marriage laws of the State of New York too stringent, both being in discordant marriage relations, might it not be well to review the laws, as well as their violations?

In common with the rest of the world, members of the National Woman's Suffrage Association heard and repeated the scandal, as other men and women did, and, forsooth, Mr. Beecher dubs them "human hyenas" and "free lovers," though his own sister was one of the number, and who by letters and conversations that through him and his brother were published to the world, is represented as "insane," "deluded," "weak-minded." Those who know Mrs. Tilton—her natural diffidence, delicacy, refinement—will readily believe her true story, that through months of persuasion and argument her love was sought and sealed. Bewildered, racked, tormented, tempest-tossed in the midst of misery and weakness, in her last act before leaving home, and in her statement before the committee, a touch of grand womanhood is revealed after all. In the face of law, gospel, conventionalism, ready to leave her home forever, she says, "Theodore the end has come; I will never take another step by your side." And to her brother, in announcing her decision, she said, "I have always been treated as a nonentity, a plaything, to be used or let alone at will, but it has always seemed to me that I was a party, not a little concerned." Thus leaving husband, children, home, she went forth to vindicate the man she loved, making his friends her friends, his God her God! With what withering cruelty, then, his words must have fallen on her heart—"She thrust her affections on me unsought;" though a mutual confession of love is revealed in the course of the investigation, and recognized in the verdict. Those who know Isabella Beecher Hooker, must be equally surprised with his treatment of her. Brilliant, gifted, clear-sighted, her excellent advice until, about 1840, they bethought themselves of the very simple remedy of providing a band of music and allowing the young men to invite their sisters and friends to a dance on the green. From that moment Class Day was purified.—*T. W. Higginson.*

The charge is now made against Rev. Dr. Swing by a brother clergyman, that he is "simply a pantheistic Arian of the Eutychian type, who does not preach the Apagasmal brilliance of eternal glory." We had no idea that he was half so bad. Burn him alive!—*Louisville Commercial.*

I think I could turn and live with the animals that are so placid and self-contained. I stand and look at them sometimes an hour at a stretch.

They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God;
No one is dissatisfied—not one is demoted with the mania of owning things,
Not one kneels to another, nor to his kind that lived thousands of years ago,
Not one is respectable or industrious over the whole earth.—*Walt Whitman.*

ing on everything. They are pelting against my doors and windows as fast as hailstones ever came. I can scarcely see through my screen door for them, and to look out as far as eye can reach, it looks like a snow storm—as they fly, their wings look white like flakes of snow in the air. They destroy everything they alight on. They have destroyed acres and acres of corn, and are now going in our corn fields by clouds, and will destroy it all in a day. Every shrub and tree is covered with them. You know we read of Pharaoh's plague, where the insects got into the kneading troughs. I think this is one of them. I went out by the door to try and drive them off and they flew all over me, and I had to change my dress to get rid of them. Instead of rain we are having showers of grasshoppers. Our six windows are completely covered by them, and as I write, they are pouring down the chimney and coming down the stovepipe. Father has just come in. He cannot work out doors for they blind him; and they are coming faster, and are now eating the netting off my door and windows, and the heat and close air are stifling. I never saw anything so terrible in my life. The ground is now completely covered, and they cause such an offensive smell that but for an occasional breeze to carry it off I know not what we should do.—*From a private letter by Mrs. J. D. Barrett, of Nemaha county, Kansas.*

—In another generation everybody will be ashamed that they ever were anything else than free lovers. Slavery is no longer, in any of its aspects respectable. Slaves are not respected whether "niggers" on the plantation or unwilling husbands or wives in the leash of matrimony. If people behave well under constraint there is no virtue in that. In a high moral sense, people cannot do right unless they are first free to do wrong. It is only in freedom that true virtue and morality can expand. "Let us have peace" and in order to have peace, let us have freedom.—*S. P. Andrews.*

—We would apologize for spelling the noun "hell" in full instead of giving it delicately, "h—l." But as it is considered proper for Christians to say "hell" we do not know why we should not print it "hell." The new Christian vocabulary at Plymouth might even justify the members in a new conjugation of verb "to damn." Thus:—

I damn.	We damn Moulton,
Thou damnest,	You damn Moulton,
Moulton is damned.	Moulton damns us.

These words seem to be getting quite popular in Brooklyn.—*N. Y. Herald.*

—When I was a boy in Cambridge, the afternoon of Class Day used to be a scene of brutal intoxication and license around "Liberty Tree," and no efforts of the Faculty could break up the practice until, about 1840, they bethought themselves of the very simple remedy of providing a band of music and allowing the young men to invite their sisters and friends to a dance on the green. From that moment Class Day was purified.—*T. W. Higginson.*

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