

The Word

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THE WORD,

A MONTHLY JOURNAL OF REFORM,

Regarding the subjection of Labor, of Woman and the prevalence of War as national 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, except as they represent work done; the abolition of railway, telegraphic, banking, trades-union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid, in the form of interest.

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

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THE WORD,

PRINCETON, MASS.

The Opposition.

FREE LOVE FILTH.

In September the Spiritualists of the United States held a national convention in Boston. Delegates were there from all parts of the country. There were long-haired men, and short-haired women, high-heeled hoisters of wearing apparel, drowsy boozers who see visions, grass widows who go hell-pestling over the land for affinities, blue-eyed old rowers, who claim to be pillars of the new Jerusalem, lascivious lipped virgins in training for the new church, and discarded husbands. Warren Chase, a sporting old army mule of Free Love, wrapped in the *Banner of Light*, squealed from the rostrum as does a jackass in June, and filed a caveat declaring his abilities, no matter if his hair is gray, and the sisters of the circles select may cackle one to the other that he is in his second childhood and no more fit to slice pumpkins for the hood and no more fit to wear the horse blanket of Warren Chase, tore his hair and took on like a cat eating hot tacks, because the editors and reporters had such little regard for Christianity as to criticize and condemn the pious heroes and heroes who had been plucked as brands from the burning, and started under the banner of Free Love on the way to Zion. Brother Cook said that he would give way to Moses longer, and that he would give way to Moses Hull, or some abler champion of ignorance. Mattie Sawyer, the affinity of Moses Hull, read an essay on the "Rights of Still Born Infants," which was well received, except that she was asked not to take up too much time relating her own experience.

One after another of the male and female pilgrims made speeches. One had seen visions. Another had wrestled with spooks. Another had eaten beans and partaken of lemons culled by spirits of grocers and fruit-dealers out of the balmy air. Another one had been translated and boarded in the celestial hash-house nineteen days with Esau, Jacob, Joseph, Herod the Tetrarch, Paul, Nebuchadnezzar, Daniel Webster, Joyce, Heth, and several others who have fortunately escaped from earth before damp-phoolism wedded with nastiness and took the Spiritualists to babe of events to wet nurse at five dollars a sitting. Then the walkers, waiters, wigglers, wonder-workers and warblers there assembled, howled with delight, fell upon each other, kissed and slobbered over each other till their faces resembled the heads of bald men bit by a wet mop. Such a feast of nastiness and flow of soul never was listened to in Boston before.

All the country there is not yet found an element of morality in the Spiritual Society strong or bold enough to protest against this besmearment. There is no organized protest entered in behalf of moral, social and public decency. The conventions are in the control of those who would make marital infidelity the cornerstone of their church, and who would make women nothing more nor less than religious enthusiasts on whom lustful men can stay their appetites without cost, in the name of religion. People ask us what has this to do with Spiritualism. Very much. There are in the United States a large number of believers in what is known as spiritual philosophy. For many of these persons we have profound respect. They are above all such nastiness as that which follows the Free Love movement. We wish they would

be as brave as they are respectable, and step to the front and battle for public decency. But they will not. While they sit in their parlors and make excuses, the filthy followers of the new light are vigilant. The phenomena of Spiritualism is being accepted by men of mind and scientific research, but as the new light dawns, those who study under its illumining power are growing sick of standing in filth while studying and investigating this great question of the immortality of the soul.—*Brick Pomeroy.*

SPEAK GENTLY. During Anniversary week, I was present at two or three of the labor reform gatherings. In the morning session at Codman Hall I was urged to speak. I said to them that the words "Labor Reform" always attracted me; that my sympathies yes and the whole drift of my being were with working men and women; that about once a year I resolved to join with them heart and soul, but when I came near to them, one or two meetings always drove me off. I said it was astonishing to me that men who had risen to the position of managers of a great reform could be so unwise as to indulge the fancy and almost brutal spirit which I witnessed among working men on every hand. Pointing to the portrait of a beautiful girl hung up at one end of the hall, I told them they should take that portrait out of the frame, and put the picture of a big doubled up fist in its place and that such a fist would represent the spirit of every Labor Reform meeting I had attended. If you would get the attention and sympathy of society, you must treat it with reason, patience and persuasion. Hitting a man with your fist is not a good way to introduce your argument. At the Codman Hall meeting, those who took interest for their money, and rent for their houses beyond the expense of keeping them in repair, were denounced as thieves, and robbers. Were your cause ten times more just, and its claims ten times more imperative, everybody whom you would care to influence will be driven farther and farther away by such a spirit and manner.—*Dr. Dio Lewis in Egypt.*

The shrewdest Democrat alive cannot manufacture a financial scheme which will be equally acceptable East, West, and South. It may be, indeed, that the policy of inflation is more popular than many people supposed. Sound ideas on great financial questions are confined to a very few persons, and it takes a long time to distribute them over masses of people. To many men it may seem that money was never plentiful when greenbacks were issued more freely, and that have no idea that the printing-press is the best engine for removing the dullness of trade. It is impossible to say how large a proportion of the people are secretly in favor of inflation. But any open measure on the subject is certain to encounter great opposition, and it will always be difficult for the Democrats to reconcile the platforms of Ohio and Indiana with the declarations of their party at Syracuse.—*N. Y. Times.*

—We are sorry for modern Governments. The International has solemnly decreed the "abolition of the State," and now the *Word*, which is a small and silly sheet published in Princeton, Mass., is on the war-path, with the same aim. The *Word* has a word or two to say against a few other evils. If it proposes to abolish the latter first, the State has still quite a long lease of life. Property in land is to be destroyed. "Speculative income" is to be annihilated. Interest, rent, dividends, and profit, are to be no more. Railway, telegraphic, banking, and trades-union corporations are to be wound up. So are all other corporations which sell their wares above cost. Debts are to be repudiated to the extent of the aggregate interest paid upon them. These constitute the preliminaries to the abolition of the State.—*Chicago Tribune.*

WIVES FOR SALE. The history of the Commonwealth of Virginia discloses an auction sale; beneath the green trees of Jamestown, of a class of goods described in a letter, still to be seen, dated London, August 21, 1621, and directed to a worthy colonist of that settlement; the writer begins by saying:—

"We send you a shipment, one widow and eleven maids, for wives of the people of Virginia. There has been special care in the choice of them for there hath not one of them been received but upon good recommendations. In case they cannot be presently married, we desire that they may be put with several householders that have wives, until they can be provided with husbands."

—S. S. Foster of Worcester refused to pay his taxes, and the constable sold his cow, and had some \$50 left after the account was squared. Mr. Foster refuses to touch the money, and the constable is in a quandary. Meanwhile another tax is becoming due, and if not paid another raid on Mr. Foster's stock will have to be made. Such tom-follery taxes the patience more than the purse, and it requires a microscope to discover the principle that justifies the proceeding.—*Golden Age.*

—There are some Democrats that hold very sound views in regard to the national credit; there is a very large number, I regret to say, that hold very unsound views, running down a gamut or scale whose end is in repudiation.—*Speaker Blaine.*

—Nothing so much destroys a man's peace of mind as to hear a woman express an intention to give him a piece of hers.

I will be master of what is my own. She is my goods, my chattels; she is my house, My household-stuff, my field, my barn, My horse, my ox, my ass, my anything; And there she stands; touch her who ever dare.—*Petruchio in Shakespeare's "Taming of the Shrew."*

Life is phall or kare and trouble, Whether you go it single or dubble.—*Josh Billings.*

In all the crowded Universe There is but one stupendous Word.—*J. G. Holland.*

LAND TENURE.

The Declaration of Independence declares it to be a self-evident truth that all human beings have an alienable right to LIFE. This being so, they must also have a like right to all the essential conditions of life; for the right to life with out the right to what is essential to life would be a hollow mockery. The essential conditions of life are, air to breathe, sunshine to vivify, food to nourish, clothing to cover, fire to warm, and a house to shelter. One word holds and carries all these conditions, and that word is LAND. The air and sunshine are above upon the land; food and clothing, fuel, and the means for shelter, grow out of the land. Whoever, therefore, has land, has all these, or can produce them. The right to live gives the right to land. The right to life is God-given and inalienable, and so is the right to the needful conditions of life. Then God has given to every human being, in the very fact of existence, an *INALIENABLE RIGHT TO LAND*. No person can rid himself of this right, not even by any crime. No community can have any authority to take it away. It is inherent, necessary, immutable, inalienable, just as the right to air is. It abides while life lasts, just as the relation of parent and child abides. The Declaration of Independence also teaches that the community is for the benefit of the individual. Then the community is bound to protect every individual in the exercise of his right to land. Any community, therefore, which *hinders by law, the exercise of this right is guilty of a societal injustice.*

If God gave the land to man, and if he gave the Bible to man to show him how to live upon the land, then we may expect to find in the Bible some law of God's enactment concerning the relation of the individual to the land. There is indeed such a law, and it stands written as follows:—*THE LAND SHALL NOT BE SOLD FOREVER: For the land is mine: For ye are strangers and sojourners with me.*—(Lev. xxv. 23.) A command is given. "The land shall not be sold forever." The original is very strong. It is literally as in the margin, "The land shall not be sold to an utter cutting off." The intent of the law was to forbid every Israelite from even attempting to "utterly cut off" his title to, that is, to give a warranty deed of—his portion of land in the land of Canaan. His right to it was inalienable. He could sell the use of it for a season, but could never transfer the title. But here, as in all God's Statutes, a special precept embodies a universal truth. The universal truth is, that the land shall never be sold; that no one can ever rightfully try to alienate his birthright to use the land in any place where he may dwell upon all the face of the earth; that the land is never to be rent into pieces which one person can transfer the right in, to another. Thus are we led to see that the living

idea of the Bible law is the same eternal truth to which we are guided by the light of reason. To this twofold testimony of Reason and Authority nothing further can be added. We have, then, the highest possible evidence for the position already taken, that the land is man's free birthright possession. God says, "The land is mine." In this he claims that he, and he only, owns the land in fee simple, and that therefore no human being has a right to attempt such ownership. The world is God's farm. God says also to his people, "Ye are strangers and sojourners with me." In Hebrew, and other ancient tongues, "stranger" means foreigner. To the Hebrew patriarchs the word "sojourner" had a deep and sad significance. It meant one who had no abiding-place upon the earth, but who lived a tent life here and there—a wanderer. But the most pathetic feeling comes out in the last two words, "with me." Then God is down here too, watching over his tenants and their farming. Having considered each clause, let us return to their relations. In the first the command is given, as was fitting, seeing it was to be the statute law of the nation. In the others, the two highest reasons for the law are stated; the one being the relation of God to the land, the other the relation of man to the land, as God's land. The whole force of the passage may be set forth in a paraphrase. Because of God's relation to the land, "for the land is mine,"—that is, because the world is God's farm, which he alone owns or can own in fee simple,—and because of the relation of mankind to God's land, "for ye are strangers and sojourners with me,"—that is, because we are foreigners on the earth, and tenants at will of God's farm—therefore doth he command us saying, "The land shall not be sold forever;" that is, no one may try, and no community may make it lawful for one to try, to alienate his birthright inheritance in the land.

The use of the land could be sold until the next Jubilee year; but then the land returned to the family again. This Jubilee occurred every fiftieth year from the going out from Egypt. The law enacting it is as follows:—*"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof. It shall be a Jubilee unto you; And ye shall return every man unto his possession; And ye shall return every man unto his family."*—(Lev. xxv. 10.) Moreover, at any time the one who had leased his land could redeem it, by paying back such a part of the price as would correspond before the next Jubilee year. In a single instance the principle was broken over. An Israelite could, after one year's opportunity to redeem it, "cut off utterly" his title "to a dwelling-house in a walled city."—(Lev. xxv. 29, 30.) But the most perfect expression of the law was given in the case of the Levites. This we should expect, for they were the religious order, and naturally in so religious a system as the Mosaic, the members of that order would embody in their relations the highest form of the law. A Levite could not sell his field at all; and if he sold his house in a walled city, he could not redeem it at any time; and at any rate it went out in the Jubilee.—(Lev. xxv. 32-34.) Thus did the Mosaic system preserve the idea that the land should never be sold, but that every person has an inalienable birthright thereto. This also is the true idea, as we have heretofore seen. The object of this system is a most noble one, and should be clearly seen by every lover of the Bible. It is stated as if it were only the object of a single part; but it re-

ally characterizes the whole. This object is "TO THE END THAT THERE BE NO POOR AMONG YOU."—(Deut. xv. 4, margin.) That is, the Mosaic system is a grand, though imperfect, unfolding of the Bible plan for the abolition of poverty. a. All the gleanings were to be left every year for the poor and the stranger, the widow and the fatherless. —(Lev. xix. 9, 10, xxiii. 22; Deut. xxiv. 19-22.) b. Every seventh year the land was to lie fallow; and whatever grew of itself—which in that country would be quite a good crop—was to be for the poor and others.—(Lev. xxv. 1-7.) c. On the third year counting from the end of the seventh, every one was to take the tenth of his "increase;" that is, of what he raised that year over and above the seed and stock on hand, and lay it up "within the gates" of the city, for "the Levite, the stranger, &c."—(Deut. xiv. 28, 29.) d. At the end of every seventh year all debts went out free, except those on land. This was a universal bankrupt law.—(Deut. xv. 1, 2.) Moreover, there were no laws for the collection of any debts. Plainly it was intended that the creditor should be wholly at the mercy of the honesty of the debtor. e. The wages of all hired persons were to be paid every night. At the close of his day's work, before the sun went down, the hireling's wages were to be paid him.—(Lev. xix. 13, and Deut. xxvi. 14-16.) f. All interest and profit were forbidden. The Bible words are "usury" and "increase." In our times "usury" means exorbitant or unlawful interest; but in the Bible it means any interest.—*Extracts from The Bible Plan for the Abolition of Poverty, and the New Political Economy Involved therein, by Jesse H. Jones.*

—It is supposed that one who has stores of information at hand will become well informed. Yet generally when a man begins to accumulate books he ceases to make much use of them; while those who have become distinguished for their learning have often been those who had great difficulties in getting books. . . . When facts are not organized into faculty, when knowledge is not in order, the more of it one has the greater will be his confusion of thought. . . . New Democracy is but old Despotism differently spelt. . . . One of the cardinal points of political progress is the gradual disappearance of personal retaliation, and the increasing supremacy of a ruling power which settles the differences between individuals and punishes aggressors. . . . There is no intrinsic virtue in votes. They are but means to an end; and the end is the maintenance of those conditions under which each citizen may carry on his life without further hindrances from other citizens than are involved by their equal claims—the securing to each citizen all such beneficial results of his activities as his activities naturally bring. . . . In the House of Commons while the unwisdom expresses itself abundantly, what of highest wisdom there may be has to keep silence.—*Herbert Spencer.*

—The decrease of 404 factories between 1861 and 1870, accompanied by an increase of 8,000,000 spindles, and 41,000 power looms, will indicate the swift progress of monopoly, in concentrating the business of British manufacturing into the hands of a few powerful corporations and associated capitalists. Faster and faster does the steam engine reject men in England, and throw them aside as not being sufficiently cheap. * * * What is the interest in behalf of which this incessant warfare against our country is kept up? It is a national monopoly engineered by associated and corporate monopolies. British manufacturing is forced out of the hands of rich individuals into the hands of richer individuals and combinations of money. At home the change presents a bold and cold front to the operatives, and deepens and widens the old division between capital and labor. Wages in England henceforth are a grudging compromise between power and necessity.—*New York Tribune.*

—"And so they go," said a member of a Boston school committee: "our great men are fast departing—first Greeley, then Chase, and now Sumner—and I don't feel very well myself".

THE WORD.

PRINCETON, DECEMBER, 1874.

THE SIXTH ANNUAL CONVENTION OF THE NEW ENGLAND LABOR REFORM LEAGUE will be held in Boston Sunday and Monday Jan. 24th. and 25th. 1875.

WE ARE NOT AUTHORIZED to speak for the "free-love members of the N. E. Labor Reform League" but presume they will not feel greatly disturbed, by our blank correspondent's criticism, so long as he himself seems unable to determine on which side of the matrimonial fence he can logically light. After arguing the marriage institution out of existence, in his well-drawn resolutions, he concludes that a counter-set could be written "equally irrefutable"! Very likely. And if, after he has built his conjugal trap he will get his "Individual Sovereignty" into it and not molest other people The Word has nothing to say. But when he makes his trap an institution of society, thereby indirectly compelling us to go into it he invites our right to decline to enter any trap at all. It is an awful thing to say but we are rash enough to affirm that parties capable of making a contract are also, when wiser by experience, naturally capable to dissolve that contract. Free love asserts the natural right to revise mistakes, that it is high time human beings began to bestow as much reason on the grave issues of love and reproduction among themselves as, since Plato, it has been thought wise to exercise in breeding cattle, dogs, geese and other lower orders of life.

If the object of our friend's anxiety to have Beecher recognized, as a consistent member of the love reform church, is to show that Free Love aims mainly at lascivious pleasure, we understand him and repudiate his view utterly; but as an attempt to vindicate liberty it is theoretically ridiculous, and practically an infamous slander on the free love party. We are well aware that Mrs. Woodhull's foolish and abortive attempt to "boss" Beecher, and her heedless haste to class him with free lovers, have given people too much reason to misconstrue the spirit and purpose of this reform. Marriage (from the *Latin mas, maris*, a male) and wed (from the *Anglo Saxon weddian*, to bet) mean, according to the dictionaries, "to unite forever, or inseparably." It is a relation which no two human beings can enter without abdicating reason and moral responsibility, thus making their own future and the destiny of their offspring subject to chance, feud, fraud, and lust. As a clergyman undertaking to "solemnize marriages," Mr. Beecher is an enemy of liberty and order who inflicts irreparable injury on human society. As a lover who, under the cover of clerical sanctity and religious sentimentalism, preys upon the women of his charge only to reject them as "trusting their affections upon him unsought," he is a lecherous hypocrite, a skulking libertine, well fitted to adorn a marriage system whose natural product he is.

Liberty in connection with love, is not an unclear word any more than as an explicative of religion, law or trade. Those who give it a lascivious meaning voice their own moral condition, or a depraved public sentiment, but not the views of free lovers. As we take a Christian's view of infidelity, a slaveholder's idea of anti-slavery, or a protectionist's view of free trade as final, on those matters, as to suppose free love means what is "generally understood" regarding it. It is a lamentable fact that men's natures are so steeped in lawlessness they can scarcely discuss love without besmearing it with their foul imaginations. We know that our correspondent is not of this class, so we are not criticising him especially. We have nothing to urge "in the interest of woman" as distinct from men but seek the abolition of marriage because it is a fraud and a burden on both sexes which intelligent reformers should no longer acquiesce in. While the mutual rights and interests of the sexes have nothing to fear from liberty, the "Individual Sovereignty" which seeks to evade or suppress criticism we take no stock in.

—THE WESTERN RURAL says Grange stores have generally proved a failure.

The Banner of Light, advertised on 4th page, is the leading newspaper exponent of Spiritualism in the world. Those interested to study evidences of a future life will find in its columns many facts and descriptions of phenomena worth looking at. As illustrating the value of its Message Department we call attention to one case: W. Wheeler of Sudbury Mass. once tried to get some reform books into the town library, church people objecting. May 11th. 1874, while present in the *Banner of Light Circle Room*, Mr. Wheeler was addressed, through Mrs. Conant the Medium, by the spirit of one John P. Allen, a recently deceased citizen of Sudbury, giving him certain facts in regard to the library case of which he was entirely ignorant, the Medium herself knowing nothing about the matter and not even acquainted with any of the parties concerned. Mr. Wheeler found, upon examination, that the facts were precisely as stated by the spirit aforesaid. If our readers will send for the *Banner* of Oct. 17 and Nov. 7, 1874, they will find an interesting statement of the whole case.

—The extracts in "The opposition" taken from *Pomeroy's Democrat* are a fair exhibit of what the lewd eyes of many newspaper editors see in love reform. Somewhat resembling Henry Ward Beecher personally, Mr. Pomeroy's presence and carriage, as well as his writings, constantly suggest the sensualist. While we do not like to pollute our columns with his sentences we nevertheless feel bound to put on record the expressions of prominent writers regarding unpopular reform. Mr. Pomeroy has not only succeeded in writing a lecherously witty article but has faithfully photographed himself as a "specimen brick" of the gross animalism which now masquerades in the garb of marital purity.

THE HEATHENS OF THE HEATH. By Wm. McDonnell, Author of "Exeter Hall." D. M. Bennett Publisher 335 Broadway, New York. This is a theological romance, free from religious dullness, replete with fact and argument and containing many thrilling and impressive passages. Its characters are well conceived and sketched, and the plot is developed with much dramatic power. It is a reeling blow dealt at Christian presumption, and Liberalists cannot better serve their purposes than by giving the book a wide circulation. Paper \$1.00, Cloth \$1.30. Sent postpaid on receipt of price by the Publisher.

THE NORTHAMPTON JOURNAL is a handsome eight-page weekly which has reached its twelfth number and seems likely to occupy a prominent and influential position among newspapers not only in Western Massachusetts, but in New England. A. M. Powell, formerly connected with the Antislavery Standard, Temperance Advocate and other papers, is Editor in chief, assisted by Mrs. Elizabeth Powell Bond and other able coadjutors. Intelligently devoted to local interests, it has also positive opinions on state and national affairs, and a friendly attitude towards reform generally. Terms \$2.00 per annum. Address NORTHAMPTON JOURNAL, Northampton, Mass.

Benj. Skinner, agent of the New England Labor Reform League, is in the field as a lecturer, and will furnish his new book, "REMEDY FOR HARD TIMES," "MUTUAL BANKING" and other valuable works to all who wish them. We hope Mr. Skinner will have many invitations to speak, as he has much to say which people need to hear.

—We are indebted to Col. Wm. B. Greene for a fine photograph, cabinet size, of himself. It is so attractive, impressive and perfect a presentation of the President of the New England Labor Reform League that a convention would come to order at sight of it.

—The November elections offer the democratic party a chance go, to through "inflation," to repudiation and the abolition of usury. If they know their time, and what is right they will at least drift in that direction.

—DOUGLASS JERROLD, speaking of Miss Martineau's religious opinions said, "There is no God and Miss Martineau is his prophet."

Mr. Andrew's course of Lectures upon Universology, now being delivered in Boston, are well attended and likely to fix general attention upon the great themes which he discusses. We are glad the "Hub" has a chance to listen to one who has so much to say, and regret that we are unable to attend.

—A. B. WESTRUP of Grand Rapids-Mich. has been appointed an agent of the American Labor Reform League.

—We shall prepay postage on The Word after Jan. 1st. and make no extra charge to subscribers.

—The press has far more influence in the affairs of the nation than the pulpit has, or ever had. Knowing this, we see the demand there is for writers—those who can wield the pen subtly, earnestly, mightily. An army of effective writers, that can fearlessly march into the field of battle fully equipped with language suited to clothe their thoughts; who can skillfully hurl tropes, metaphors and similes in the cause of truth; who can narrate, describe, persuade with touching pathos—will accomplish more than an army equipped for battle with Sharp's rifles. The epigrammatic sneer, the hyperbolic phrase, the lurking innuendo, the satirical thrust, are forcible weapons, and when dextrously used, must assist in carrying conviction to him who reads. This is an age of reason. The great need is for good writers. Writers who have courage for the work of reforming the world. Writers whose hearts are filled with a knowledge of God, whose minds are cultivated, and able to cope with other minds equally cultivated. Writers who are not afraid to "toil terribly" who will be strong in upholding the right, and unflinching in combating the wrong—bold seekers after truth in science, art and religion.—*Oneida Circular.*

L. K. JOSLIN, PRESIDENT OF THE NEW ENGLAND FREE LOVE LEAGUE said, at the recent Free Religious Convention in Providence R. I.:—"Religion is popularly considered as something pertaining to the soul. Why not apply principles of freedom to our bodies, to political, social and sexual affairs? If freedom as a prefix to religion is so beautiful, is it less so as a prefix to a word even more sacred and pure than religion, to Love—Free Love? There are some who repudiate Bibles and creeds as authorities for truth, who yet put legal enactments as superior to truth. But the truth must have better credentials than those of a magistrate even in sexual and marital affairs. You do well to teach freedom to the people as a moral and religious sentiment; having learned this they will not long submit to social and sexual slavery."

—I have the power, I think, to compel Mr. Beecher to go forward and to do the duty for humanity from which he shrinks; and I should myself be false to the truth, if I were to shrink from compelling him. Whether he sinks or swims in the fiery trial, the agitation by which truth is evolved will have been promoted. And I believe that he will not only survive, but that, when forced to the encounter, he will rise to the full height of the great enterprise, and will astound and convince the world of the new gospel of freedom by the depth of his experiences and the force of his arguments.—*Victoria C. Woodhull.*

—Henry Ward Beecher follows the path which Colfax, Henry Wilson, Garfield, General O. O. Howard, Daves, Jay Cooke and the rest of them have travelled. The "Christian Statesman," the "Christian Soldier," the "Christian Banker" have each fallen. Their crimes were different from his, or were added to his.—*Milwaukee News.*

—Increase of manufacturing prosperity implies no less increase of operative want; a commonwealth founded on manufactures is yet a house built on the sand.—*J. Q. Adams Jr.*

—A whole week's reading of a round dozen of volumes of the sayings of modern political economists would not make the situation clearer.—*The Labor Journal.*

—Josh Billings is worth \$250,000,—so much for bad spelling.

CORRESPONDENCE.

"I have tried in these considerations and resolutions, to express what appears to me to be your doctrine. Perhaps I have failed. I am curious to know whether this doctrine can be maintained. I think it would be easier to argue against it than for it—so far as the marriage contract is concerned. But, perhaps, you can show that the fault is in my statement. This paper is Protestantism run into the ground. I do not approve of it."

Whereas, Man's sovereignty is the faculty he possesses of distinguishing and choosing between right and wrong, to the following of the one and to the eschewing of the other; this faculty being essentially rational and human in its character, and not instinctive or brutal; therefore not common to man and the beasts; man having, consequently, through the natural inferiority of matter to mind, of instinct, thought, dominion over the wild beasts that are in himself, and also over the beasts of the field, and being free in respect to the beasts that are in other men; the beasts having, on the contrary, no legitimate dominion over man, and being incapable of rightfully acquiring any such dominion; and

Whereas, The abdication of his own sovereignty by a man is the abdication, by that man, of his essential moral nature, and must take place, if at all, through a brutalization of the man by such habits of drunkenness, wrath, fraud, lying or the like, as destroy the moral sense of the man; and

Whereas, No man can effectually divest himself of his sovereignty, that is to say, of his moral nature, liberty of action, real manhood, actual responsibility before God and man,—by any bare fact of naked contract; since the extinction of human dignity in man is the result of a degrading life, not the result of written or verbal agreements; therefore

Resolved, That it is by crime only, and not by contracts, that men are capable of alienating their personal liberties.

Resolved, That personal contracts are to be left, for their fulfillment, to the sole honor of the contracting parties, the state enforcing such contracts only as involve payments of money, or a modification or transfer of titles to property; the coercive power of the State, in the matter of contracts, when there is no question of fraud or other crime, reaching to property only or things, and never to persons.

Resolved, That debts contracted on personal credit, where there is no property to answer for, and no fraud or other crime alleged, but only a promise and where the failure to be kept, are no grounds, and are now generally acknowledged by the debtor; no person being morally capable of becoming a party to any contract which shall involve an alienation of his own liberty of personal action.

Resolved, That the promise to work, or to perform other personal service, is a personal contract, and the promise to pay is a contract rendered complete by the performance of the work promised; that work comes before pay; and that the violation of a personal contract to work merits a refusal of payment, and, in many cases, a withdrawal of personal consideration, but never coercive punishment.

Resolved, That, when the contract of personal service becomes real, by the stipulation of a forfeit if the service is not performed the thing forfeited may be seized, but not the person, or any part of the person of the debtor, in liquidation.

Resolved, That the military contract of voluntary enlistment is a strictly personal contract voidable at the discretion of the enlisting soldier; no soldier knowing, at the time of his voluntary enlistment, that military duties are repugnant to his moral nature may not be devoluted upon him; no contracting soldier being naturally competent to abdicate his personal sovereignty in his contract, or to deed away his own moral responsibility, which is not his to alienate.

Resolved, That the marriage contract is partly real, and partly personal, and that, so far as real, or involving a disposition of property, it is under the sanction of the state, and cognizable by the courts of law, but, so far as personal, sanctioned by the personal honour of the contracting parties only: the marriage-contract being therefore, so far as it involves personal service, always voidable on any ground which either of the contracting parties may, conscientiously approve, the decision of the individual conscience being necessarily, in matters of personal obligation,—rightfully a decision in the last resort.

Resolved, That at the existing moment of time, in the year 1874, public opinion virtually, although timidly, sanctions the principles set forth in these considerations and resolutions; also that the laws on the statute-books, which have been made counter to these principles are generally regarded as obsolete; and finally, that such laws are very rarely enforced, and, when enforced, are almost universal sympathy for the persons punished under them.

Resolved, That all the arguments usually urged against prohibitory liquor laws, Sunday laws, sumptuary laws, and the like, as violations of inalienable, individual and personal rights, holds, with equal force, against the now-existing, but practically obsolete, coercive marriage-laws.

Resolved, That the legislation of Massachusetts authorising married-women to hold property in separate right, and in such a way that their husbands can separately create no claims against it, calls for the conferring of equal privileges upon husbands as against their wives, and for a repeal of the laws making husbands liable for debts contracted by their wives.

Resolved, That when, in Massachusetts, the

existing inferiority of the husband to the wife in matters of property-rights, shall be done away, and equality between the two shall be established, the marriage-system will, in Massachusetts, have become practically abrogated."

The marriage-system involves a Kabballistic contradiction. It would be easy to write a counter-series of resolutions, in diametrical opposition to these here given, and equally irrefragable; and there are two distinct sides to the question; and it is my humble opinion that the free-love members of the N. E. Labor Reform League are really on the side opposite to the one they think they are on. They are, in my opinion, in favor, not of "freedom," not of the prohibition of "intrusion," but of a curtailing and regulation of the men's liberties in view of the interest of the women. If I am mistaken, then why does the "Word" continually pitch into H. W. Beecher, the Boston City Fathers, and other men who are charged by it with exercising "sexual freedom"? It is not the custom of persons advocating special definite principles to persecute and hound down, other persons whose practice is conformed to those principles. H. W. B. is followed up by the free-lovers, and denounced, either because he practices "sexual freedom," or because he is a hypocrite and a sneak. Now no person has a right to boss another against that other person's consent and will; and the persecution and exposure of a person, and the setting of the dogs of public opinion upon him, for the purpose of bringing him under bondage and of bossing him, is immoral, being an invasion of individual sovereignty. If H. W. B. is a hypocrite and a sneak, that is personal to himself, and has nothing to do with the free-love issue.

H. A. ROBINSON Detroit, Mich.: "A friend lent me a copy each of *Hard Cash & Yours* or *Mine* which I read with great interest. The subjects of Labor Reform and the Relations of Capital and Labor have always been of great interest to me, and have long occupied my attention to no inconsiderable extent. With but little assistance from other minds, I had long since come to substantially the same conclusions expressed in the publications above referred to. An earnest desire for more extended information and wider range of thought urge me to put myself in communication with minds capable of the deep thought and searching investigation evinced in the little works entitled *Hard Cash and Yours* or *Mine*. With the exception of these I have selected the pamphlets herein ordered, hap-hazard, and with no definite knowledge of their contents, and other than indicated by their titles and my impressions in regard to the general tenor of their publications. If you have other works which will aid me in the study of that most pressing and important of subjects—"Labor Reform"—please point them out and I will order them in due time."

BENJ. R. TUCKER, London, Eng.: "The Brussels extract, printed in November Word was from the written address of the Italian Federation of the International Society to the Brussels General Congress. The Italians as a body sent this address instead of delegates. The individual writer was not named as far as I know. The position of the Italians was supported at the Congress by the Swiss and Spanish delegations, and opposed by the Germans and Belgians, who, instead of abolishing the State wanted to make it all in all. England and France were not represented, the latter on account of governmental restrictions. These things seem to indicate that Southern Europe in its advanced and Northern on the question of liberty and justice. I see that Andy Johnson is sound on the repudiation question."

A. B. WESTRUP, Grand Rapids, Mich.: "It is astonishing how ignorant we have all been on this question of finance. I think I now understand and can advocate and defend the ground taken in your publications. The works you sent me are the means of opening discussion of the true principles which underlie a Republican form of government. In Chicago I could not get any one interested, here I have succeeded far better. I have talked with capitalists as well as workmen on this question of abolishing interest. With some I have had long arguments. All have backed out by saying it is 'impracticable.' I have invariably challenged them to meet me in a public debate in defence of 'Mutual Banking.' I shall very soon give a lecture on the money question."

A. Gaylord Spalding, Helpless cripple Printer, Champlin, Minn.: "I am from Hopdedale, Mass.—once smart, but now, in my fourth year, have not stood on my feet. The awful calamity of Paralysis! I learn that you run the same press I once owned and operated. Well, love to all. Keep it lively."

"We don't believe there is a calmer thinking man in Wyoming who does not feel that woman's presence at the ballot-box has worked for us, in the matter of elections alone, the greatest reform of the age. Our elections used to be a general public row and riot which would put to shame a Dymallybrook fair. Now they are as quiet, orderly and peaceable as any other assemblage, no matter how heated and excited may be the campaign."—*Laramie Sentinel*.

Carlyle says the end of man is action not thought, even though it were the noblest. But a little thought at the beginning and a continuous thinking by the way do help the matter amazingly. —*Common Sense*.

NEW POSTAGE LAW. "On and after the 1st day of January, 1875, the postage on newspapers and periodicals sent to subscribers or news agents shall be as follows: On those issued weekly or oftener, two cents per pound and fraction thereof; on those issued less frequently, three cents per pound and fraction thereof. Publications so mailed on and after the 1st day of January, 1875, shall be weighed in bulk, at the office of mailing, and the postage prepaid thereon by a special stamp affixed to such matter, or to the sack containing it, or upon a memorandum, or otherwise, as the Postmaster-General may provide."

Ten years ago Gov. Curtin served the State for \$3,000—a year, Abraham Lincoln, as President, received \$25,000 a year in currency worth about 40 cents on a dollar. Now Hartranft and Grant receive for a great deal less actual service the amounts of \$10,000 and \$50,000 respectively, in a currency worth double that of ten years ago. On the other hand, the miner, who ten years ago could easily make \$5 a day, is now glad to get \$2, and most of the time has no work at all, and yet he is compelled to pay his share of the enormous salaries and fees that are paid to public officers.—*Seranton (Pa.) Times*.

I don't like to see a woman professing the holiest religion on earth, go on a platform loaded with silks, ruffles, flounces, and worse than all a prostitute's bustle, and then pretend to teach reform. I have paid the last dollar to a walking dry goods store, to lecture to me. "Physician heal thyself," belongs to all who stand up to teach others. A man who spends a dollar a day for cigars, had better stop talking till he gets done smoking. —*Seward Mitchell, in Hall's Crucible*.

In 1873 there were 749 co-operative associations in Great Britain registered according to law. The large majority are stores. Their capital amounted in 1871 to \$10,161,306. These figures did not include associations of a similar character but larger scope, registered as joint stock companies. The business done during that year, amounted to \$81,022,330, and the net profit to 27 per cent., or about \$2,776,175.—*Iron Molder's Journal*.

I stand alone, having pledged myself two years ago to do the work assigned me to do, and to know neither father nor mother, sister nor brother, husband nor home in this life forever. While I walk the earth I will have neither touch, nor look nor word of love from living man, not because I do not respect and honor true men, but because I must stand apart, and do my work without let or hindrance. —*Jennie Leys*.

A Nashville preacher's little boy was reading a religious work the other day, and coming across the word 'matrimony,' was somewhat puzzled as to its meaning. Turning to his brother, who stood near by he asked what it meant. "What do you think it means," was the reply. "Well, I don't know; but if it don't mean hell, I don't know what it does mean," responded the sprightly urchin.

A St. Johnsbury, Vt., merchant tells of the wife of a Granger who recently called on him privately for two dollars worth of "some of his flour, as she had company." He was requested not to let it become known to her husband, who had just purchased a barrel of Granger flour.

"You may retire," said Governor Moses to a colored waiter who was standing behind his chair in a South Carolina restaurant.—"Scuse me, Sah," said Sam, "but I's 'sponsible for de spoons."

Gag-law Poland was "Waterloo"-ed again in Vermont Tuesday, Nov. 3rd. A cotemporary facetiously says: "Perhaps Judge Poland will now be content to lie quiet in his little coffin without making any further disturbance."

In the fiscal years ended June 30th, 1873 and 1874, there was exported from the United States wheat and corn to the amount of two hundred million bushels, and to the value of two hundred million dollars.—*N. Y. Tribune*.

There is said to be one treasurer of a manufacturing corporation in New England who receives \$50,000 a year salary. The female bookbinders of London have organized a trade protection society.

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"I would not be a woman, for then I could not love her," says Montaigne. Lady M. W. Montague says: "The only objection I have to be a man is, that I should then have to marry a woman."

I think that an idea, in order to bear fruit, must have a father and a mother. Hitherto, ideas have had fathers only.—*M. Guyard*.

There is a difference between knowledge and wisdom, wisdom always supposing action and action directed by it. —*Paley*.

