

The Word

VOL. III.

PRINCETON, MASS., FEBRUARY 1875.

NO. 10.

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 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, trust, 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.

Terms 75 cents annually, in advance: 5 copies \$3.30; 10 copies \$6.00; 20 copies \$11.00; 50 copies \$20.00; 100 copies \$37.50. Single copies 7 cents. Subscribers who wish to continue, will please remit in time, for the paper is not sent except on payment in advance. Address

THE WORD.

PRINCETON, MASS.

The Opposition.

MASSACHUSETTS LABOR REFORMERS.

We fear we shall be obliged to give up our labor friends in the Bay State. So long as immigrants and others prefer to flock into the cities and live on free soup rather than go into the country and earn a decent and independent living; and so long as raw Irish girls are getting three and four dollars per week upon the pretence of doing housework, with food and house-room beyond what they ever knew before they came to this country, and Yankee girls are living upon their parents in idleness or worse, it would seem that there is room and need enough for some very sensible talk in relation to labor, wages and women. But our Massachusetts friends of the Labor Reform League are very careful not to touch any of these questions. They demand that poverty shall be abolished; they declare that property is robbery and generally, they say accumulation is evidence of dishonesty, and enterprise merely organized swindling. When a brother had counselled caution, he was incontinently pitched into by a lady who inquired into the details of his acquisition, who evidently thought that the fact of his having property was a stain upon his morals; but the tax-paying brother was equal to the emergency, and, after answering all interrogatories, retorted by accusing the lady of being tightly leaced, a soft impeachment which she did not deny, but challenged him to prove. On the whole the real question, which is not only important but imperative, was so overslaughtered, ridiculed and belittled that those who are as foolish on the other side are very likely to misinterpret the issue, and underrate the genuine and hearty feeling of those who say little, but who understand more of the right and wrong of the matter than a city full of Massachusetts impracticables.

Mr. Josiah, of Providence, thought it was a manifest injustice that free soup was denied the poor, and frauds on the revenue ferreted out. Since no vote was taken, as in the discipline of our Quaker friends, to decide on which side of any given matter the weight of the meeting was, we are left wholly in doubt as to what the convention did or did not think or believe in regarding the many subjects upon which it talked. It gives us benighted conservatives no sort of idea as to what is the original and only genuine reformatory basis and plan. There are plenty of things which should be attended to. Just the when and how is the difficult problem; and upon these particulars our friends of the New England Labor Reform League have shed no light.

—Providence R. I. Journal.

The question before us concerns the Imperial interests. It is not a question of Alsace and Lorraine. In a well fought war, in which we defended our existence, we conquered those provinces for the Empire. It was not for Alsace and Lorraine that our soldiers shed their blood. We did not for the sake of their own ecclesiastical interests, we annexed those provinces. We have other grounds for action than those people, whose past leads to Paris, and whose present leads to Rome. My own views upon respecting the creation of an Empire and Lorraine Parliament, which at first were too sanguine, have been modified since I became acquainted with the attitude of the deputies from those provinces. Such a parliament would lead to continual agitation, and perhaps might endanger the peace of the Empire. We shall doubtless be obliged to take

still more vigorous steps in regard to school matters there. We cannot permit the existence of those elements which strive to hinder education. My action is guided by the imperial interests. I shall not be frightened from my course by reproaches, threats or persuasion. Before an advance is possible we must be convinced of the existence of trustworthy elements. We may expect better discernment in the rising generation, and must therefore see that good schools are provided for Alsace and Lorraine.—Bismark.

—I think the terrorism now existing in Louisiana, Mississippi, and Arkansas could be entirely removed, and confidence and fair dealing established, by the arrest and trial of the ring-leaders of the armed White Leagues. If Congress will pass a bill declaring them banditti, they could be tried by a military commission.

—Gen. Sheridan.

—Gen. SHERIDAN is kind-hearted, a noble-minded man, accessible to any who may have a suit to urge. But he is a soldier also, and does not hesitate to do his duty. If he thought it necessary, and believed it a matter of duty, the city of New Orleans would be no more regarded than an Indian village. He would not hesitate to level it.—Gen. Sherman.

The Nation thinks that the "indications are strong that the inflationists will be numerically stronger in the next Congress;" but that no measure either of inflation or contraction can be carried out. For one, we believe in a currency convertible into gold, and look on inflation in any form as at once wrong and foolish.—Index.

The youthful male

"Has no more subtle master under Heaven Than is the maiden passion for a maid; Not only to keep down the base in him, But teach high thought and amiable words, And courtliness and the desire of fame, And love of truth and all that makes a man."

—A woman without a man to manage her is unsexed and woefully astray. Women like a master; we might even say that they like to be bullied by a masterful man.—N. A. Review.

For contemplation he and valor formed; For softness she and sweet attractive grace. He for God only; she for God and him.

—Milton.

—An affectionate young husband calls his wife "Birdie," because, he says, she is always associated in his mind with a bill.—National Baptist.

"A spaniel, a wife and a walnut tree, The more you beat 'em the better they be."

DISHONEST GAIN.

(Concluded from January Word.)

Over and above cost the merchant seeks to secure a net profit, by means of which he can grow rich. All this net profit is something taken for which nothing is given; and this the Bible calls "dishonest gain." This man, however prayerful, is getting rich by wit rather than by work. No trader ever has gotten rich, or ever can get rich, except in this wicked way. But suppose that he gives the great bulk of his income "to the Lord," that he will not help the matter in the least. What he does with his illgotten gains cannot relieve the evil nature of the method by which he obtained them. The end will never justify the means until the chief of the Jesuits becomes God: and not until then, can the getting of "dishonest gains" be condoned, by giving even all of them "to the Lord." The getting is in its very nature selfish, and contrary to Christianity. "If ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good and lend, hoping for nothing again." (Luke vi. 34, 35.) In such a command did Jesus "fulfill" the Mosaic law of lending. It was spoken as the rule of all business, and is binding on all his disciples. Yet, in our day, the very best of those so-called Christians lend to their fellow-Christians, expecting more in return, even from the needy; so much worse are the good now, than "sinners" were in Christ's day; not to say, that the good continually break his command, "to lend hoping for nothing." By his acts and words during the last days of his life Jesus showed his estimate of those who take interest and profit. In that terrible last discourse in the temple, Jesus said,—"Beware of the scribes, which . . . devour widows' hous-

es, and for a pretence make long prayers. These shall receive greater damnation. (Mark xii. 38—40.) How could men "devour widows' houses?" Manifestly there was but one way, and that the one in which men devour them now. The pagan customs, which are all but universal in our modern Christendom, had already been accepted by the Jewish leaders, as the law of their every-day life. They loaned money on interest to widows, and took a mortgage; and continued lending and adding in the interest.

My house shall be called [a house of prayer for all nations: marg.], but ye have made it a den of thieves." Matt. xxi. 12, 13; Mark vi. 15—17; Luke ix. 45, 46.) Jesus called the merchants and brokers in the temple "thieves." On what ground could he justly do this? He called them "thieves," not because they sold the cattle and exchanged the money; for had they done this without a profit, they would not have "oppressed" or "stolen" from anybody. But he called them thieves, because they were taking a profit, that is, something for nothing, in violation of the Law, and which was a fraud upon their brother. Should there be a doubt in any one's mind as to the correctness of this explanation, I urge that the presence of the money-changers is decisive in my favor. Unquestionably these were simply brokers, who made a business of changing into temple shekels for a profit, the foreign coin which those brought, who came from foreign lands to worship. The conduct of both merchants and brokers was a double-dyed wickedness, and peculiarly offensive to God. They not only violated the Law by "extortion," but they did this in the name of religion. They were making a business of getting "dishonest gain" under cover of supporting the worship of God. They stole in the name of Jehovah. Well might the wrath of Jesus burst forth against them. And well might the devout multitude stand by and be glad, as the mighty Galilean prophet cleansed the temple of such abominations. It was not doing the business in that place, but the business itself, which Jesus condemned, and called thievary. Then in the act of scourging these traders out of the temple, Jesus condemned, also, all trading for a profit in all ages, and among all nations.

We are in the midst of a most evil state of society. Our whole business system has come down to us from paganism, as did slavery: and like that is diametrically opposed to the Bible, and must be destroyed. The Old Testament and the New, Jesus Christ and Moses, join in condemning utterly all interest and profit. But they are the root of the whole business system of the Christian world. It follows, then, that the whole business system of the Christian world is not only unchristian, but anti-Christian. As a fact also, is it selfish in nature, and pagan in origin. It is also a direct cause of a great part of the misery, vice, and crime in the world. By the work we have to do we shall solve all the problems of society. By it the Messianic prophecies will finally be fulfilled. By it every man will have a free home forever, "sitting under his own vine and fig tree, with none to make him afraid." By it the devourer will become a protector. Then the strong who now get rich by eating up the toil of the poor, will use all their strength to help the weak to plenty, and there will be no poor in all the earth. Then "violence shall be no more heard in thy land, wasting nor destruction within thy borders. . . . Thy people also shall be all righteous; they shall inherit the land forever. . . . I the Lord will hasten it in his time." People of the heavenly land, wherever ye dwell in all the earth, devo-

tees of Jesus, and lovers of men, ye, all who seek the coming of the Kingdom in the fulness of its glory, THE TIME IS FILLED, and the sent calls upon you in the name of the Sender, to come out from the world, and by your united, harmonious, loving action, to organize at once the heavenly society in its completed form.

—Extracts from The Bible Plan for the Abolition of Poverty, and the New Political Economy Involved therein, by Jesse H. Jones.

POWER OF SERVANT GIRLS.

Real estate has been brought down in New York thirty-three per cent. in Massachusetts twenty-five per cent. and in Chicago thirty-three per cent. But invested capital comes down—not a dollar. The country is eaten up by interest. Why is it that seven, eight, nine, ten and fifteen per cent. is now paid for the use of money? Every business man knows that he is working over a volcano. If the servant girls of Massachusetts were to call in their wages that they have deposited in the banks every business man in Massachusetts would be broken. They could not stand the pressure one day. Whenever the servant girls make that call, that moment the whole business of the country is dishonored.

The republican party is held responsible for the distress that has been brought upon the country. We have become a party of invested capital, a party of bondholders and monopolists. The republican party attracted the true men of the country when it started, because it started by bringing up labor. It commenced at the lowest stratum, the slave, and raised him to citizenship. But war and the necessities of the government brought to the party the capitalists of the country and at last, when the war was over, we had a party at the head of which were the capitalists and at the foot the negroes, with not much affiliation between them. The democratic party is in very much the same condition. The old whig party leaders the capitalists of that party, who would not come into the republican party because they would not go for bringing up the laboring men, finding nowhere else to go, went over and became leaders in the democratic party and so that is a party now with old whig bondholders for its head and Irishmen for its tail, and there is very little affiliation between head and tail. We have got into this abnormal condition of things and the republican party has got for the last time the opportunity to relieve the country from its distress, to recover its confidence and to show that the people are the objects of its care. If we fail now we fail forever, because a party once inaugurated lasts for a generation and that is, to all of us here, forever.—Benj. F. Butler.

CO-OPERATIVE ROBBERY. That peculiar being the "working man," has been an object of solicitude to social reformers and renovating politicians for two or three generations. Henry, or Lord Brougham and Dr. Birbeck were about the first to take him in hand, but the nourishment they provided was too dry, and he slunk out of the way. He was next laid hold of by the political renovators called Chartists, and he shouted lustily for the six points; but not much came of it at that time, and he was shelved again. But soon after he took the notion of doing something for himself, and started in this very city what he called "workingmen's reading rooms," but since daily and weekly newspapers have come down as low as a penny he buys them when he wants them, the reading-rooms being of little use to him. Last, but not least, there arose an influential organiza-

tion for the express purpose of showing him that as he could not take sufficient care of himself, the best thing would be to get Parliament to do it for him. That was more than he could stand, and in his rage he, with the help of others, turned out the Queen's Government, because of its supposed sympathy with the tactics of that same organization. Now what are the reasons of his obstinacy? They are these: eating, sleeping, working, and leisure for amusement. He knows the first three are matters of course; but, to him, the fourth is a matter of choice. The improvers tell him he should read and study to enlarge his mind, but the promptings of his stomach and a desire for change take him to a public-house. He does not go to get drunk, but finding the conversation agreeable, he keeps his seat, and knowing that he cannot be there without spending, he takes more liquor than he otherwise would do, because the surrounding circumstances of the place are just to his liking. If there is singing going on he is rejoiced to hear that Britannia still rules the wave, and Britons never shall be slaves.

The competitive system owes half its triumphs to that principle of the division of labor, which we have not yet learnt to apply, but which must not only be learned, but applied, before we can make use of those multifarious ideas which are springing upon us from all sides of the movement. If anyone should tell you that writing and speaking are going to solve the problem of co-operative production, don't believe it. It is beset with so many complexities that anything short of trial should be received with great reservation. Of course these remarks apply only to the genuine article, and not those counterfeiters that have only the label "joint stockism." To joint stock enterprise we are indebted for some of the largest results seen in modern times. Its railways and steam navigations, its bridges, tunnels, telegraphs, and many other things, have made life much more agreeable than it could have been without them. But no joint-stock company ever put money down without the hope of making more money by it: and it has so often succeeded in doing that that company promoters are found everywhere and call their schemes co-operative, and expect to prove it by saying that it is better to have a hundred £10 capitalists than a one thousand-pounder. The argument, no doubt, is convincing to the hundred, who divide all the profits, but to those who make them it must have a very different meaning; for they know full well that there is a great deal more squeezing done by a hundred than is ever attempted by one.—*Mr. McVitie in Co-operative News.*

—There is not a labor reformer, from Sir Thomas More down to this day, who has not made these three words equality, liberty, and fraternity, (which are mere explicatives of Christ's doctrine of love or charity) the basis of their theories and remedial plans. Charity is growing stronger and more thorough every day. It is time for it to be urged as a principle of legislation and political economy. It calls for association and solidarity. It is their reason, their sanction, and their light.—*T. Wharton Collins in Working-Men's Advocate.*

—It was of that nature known as "the legitimate banking business," a title not, I think, invented by the customers, since it is a system destitute of that reciprocity which is the soul of all just and legitimate commercial transactions. You shall lend me your money gratis, and I will lend it out at interest: such is legitimate banking—in the opinion of bankers.—*Charles Deade.*

—The spirit of the age is the Sphinx, giving us the labor problem as the enigma that we are to read right, on pain of being devoured.—*Thos. J. Durant.*

—Who are you that wanted only to be told what you knew before? Who are you that wanted only a book to join you in your nonsense?—*Walt. Whitman.*

—All defeats in a good cause are but resting-places on the road to victory at last.—*C. Sumner.*

—The Fall River mule spinner travels 3000 miles while on duty during the year to earn \$675.

**THE WORD.**  
PRINCETON, FEBRUARY, 1875.

THE SIXTH ANNUAL CONVENTION OF THE NEW ENGLAND LABOR REFORM LEAGUE will be held in Boston Sunday and Monday Jan. 31st. and Feb. 1st., in Cotton Hall, Cor. Chauncey and Essex Streets, at 10 1/2 A. M., and 2 1/2 and 7 1/2 o'clock P. M. Charles T. Fowler, John Orvis, S. S. Foster, A. W. Stevens, Associate Editor of *The Index*, Mrs. M. E. B. Albertson, E. H. Heywood, L. K. Joslin, Thomas J. Durant, Dr. H. B. Storer, Mrs. S. E. Crossman and others are expected.

PAINE HALL, Boston, will be dedicated FRIDAY JAN. 29th, 1875. Prof. Wm. Denton, B. F. Underwood, Anthony Higgins, R. H. Ranney, and others are expected.

**"CO-OPERATION."**

The natural tendency to differ, and the beneficent necessity of supplying our own wants, rather than to live in a state of dependence, renders efforts to "co-operate" at other people's expense, futile. Our friends who talk organization, communism, and co-operation so glibly must yet learn that they have proposed nothing essentially different from old schemes for repression and robbery. Legal power to traffic in the raw material of the globe, an unnatural supremacy of property over labor enforced by statute, the purloining omnipresence of the profit idea and the almost irresistible power of the majority to suppress the individual make all associative efforts, which do not confront and defy the existing social system, illogical and evanescent. Co-operation, as now urged, is simply an effort to divide profits among a larger number of social banditti. The "Sovereigns of Industry" and "Grangers" are so ignorant as not to know that they only form a new school of the old brotherhood of thieves; and so witless as to really suppose that they have solved the labor question!

The Massachusetts law for co-operative societies gives a member who owns one share of stock an equal vote, in the management, with one who owns a hundred shares, thus conferring power upon the first far beyond his liabilities. Private individuals are not insane enough to attempt to conduct business on such a principle. If the agent of a co-operative store is capable, he concludes that the profits may as well go into his one pocket as into the hundred pockets he works for; so he retires, or throttles his masters and succeeds them. A hired thief is made reliable only by letting him so far into the bosom and business of the thing that he is practically the boss and the treasurer of the stealing. This is the way they fix it in banks, churches and factory corporations. It is of no use friends; until you set your faces towards honesty, the abolition of profits in all forms, you are doomed to fail, and you deserve to fail.

**PREACHERS OF THE WORD.**

The Unitarian divine, Dr. Channing, used to say that from the oppressed classes of one age spring the heroes and benefactors of the next. Since working women are now the worst cheated victims of the present male-political-financial system Fate is silently ordaining among them evangelists of the labor gospel whose flaming tongues will command attention. These yet unseen preachers will "materialize" in Labor-Reform Conventions, where men are "dressed down" so skillfully that, while being made heartily ashamed of their business frauds, they yet "kiss the rod that smites them." Though the most despised class in human society, working women are the indispensable class and abundantly able to stand on their own merits.

To girls and women we are under especial obligations for their efficient public advocacy of labor ideas, and also for inestimable service as canvassing agents for the sale of books. Having looked deeply into the money question these young ladies are already in the work, armed with facts and arguments to which

usurers and "hard-money men" must ultimately surrender. They penetrate every corner of society and plant ideas in moral Ethiopias which no angel of light ever before entered. They earn good wages, and acquire health, experience, knowledge and self possession beyond what any other pursuit would yield. We are now prepared to enlarge our operations in this line, and can furnish remunerative fields to all who are ready for resolute service.

—At the recent meetings in Fall River, Mass. called to resist a reduction of operatives' wages, HENRY SEVEY, Editor of *The Labor Journal*, spoke with marked ability, giving judicious advice. "He protested against manufacturers, in times of adversity, seeking to run their mills on the co-operative principle, by making the help share their losses, but running on the non-co-operative principle in prosperity and pocketing the excessive gains." It is evident that nothing but the usual rate of robbery, called profits, makes this reduction necessary. Operatives in New England factories, at best, have never been paid their full earnings. To reduce their wages now is a species of piracy more cruel and unnecessary than the high seas have ever witnessed. But the fact that the operatives refused to do the most sensible thing proposed, to withdraw their deposits from the Savings Banks, shows them to be yet ignorant that interest is theft, and also ignorant that employers generally are doing business on capital which actually belongs to working people. We hope Mr. Sevey will go further and strike at the root of the difficulty.

—We conclude, in this issue, the series of selections which we have gladly reprinted from Rev. Mr. Jones' writings on the Abolition of Poverty. He states truly the relation of the Bible to usury, rent, profit and kindred thefts. It is remarkable, however, that in writing so well, he does not seem to have succeeded in converting himself. Churches governments and all other existing institutions actively support the pirates which Mr. Jones pointedly condemns. But he not only does not sever his connection with these enemies of truth but both politically and religiously, fellowship sins against which divine wrath is plainly revealed. When in 1870 the Labor-Reform-League struck for Repudiation, a plain Bible doctrine, Mr. Jones, with other eight-hour men, publicly resisted that truth. The natural man, in him, seems able and sincere; but his religion has so fearfully demoralized him that even the "infidels" are a generation ahead of him in the practice of Bible truth.

—Anthony Comstock has recently been in Boston mousing after "obscenity." He succeeded in getting quite a number of clerical sympathizers together and organized a "Boston Society for the Prevention of Vice." Since Comstock first became noted by his effort to shield Beecher from criticism this "Society" of ministers for the "Prevention of Vice" looks like a blind to divert attention from the immoral practices of clergymen! The law under which Comstock acts, giving him power to overhaul the U. S. Mails is an outrage on popular liberty well worthy the stupid intolerance which characterizes Grantism. We are surprised to see the name of Rev. E. E. Hale prominently connected with this infamous business.

—There is a Revival in Boston of interest in the money question. Chas. T. Fowler spoke at Cotton Hall Dec. 9th, and also before the Labor Council Jan. 7th. E. D. Linton, E. M. Chamberlin, W. H. G. Smart, Wm. Murray, E. B. McKenzie and others are prominent evangelists. We hope it will bring many souls to a knowledge of the truth. It would be interesting to see Editors of the great Daily Newspapers on "the anxious seat" in these meetings. The Editors of *The Herald* and *The Advertiser*, and possibly others, may be still "redeemable" and so worth praying for.

—It is a noticeable fact that the most useful, indispensable and reliable department of the U. S. government is the one run on the cost principle,—the Post Office department.

Too late for our last issue we received a letter from Heaven which will be found on third page. Though most people, "in the form," who get a glimpse, in our Prospectus, of what we are driving at, think us on a radically fast train towards the Millennium, these critical Spirits say we are "slow." This heavenly correspondence is most welcome; and, since, according to the Church view, many of earth's brightest intellects are in "eternal torments," The Word is open to proposals from "lost souls" to furnish news from Hell.

—Elsewhere will be found the Card of Mrs Dr. Crossman of Boston, wife of E. J. Crossman of Lowell one of the leading rail-road men of Massachusetts. She claims to have the spirit assistance of Old Doctor Carter, formerly of South Lancaster, and other distinguished physicians, deceased. We have seen evidence of Mrs. Crossman's cures which show that she is well worth consulting. Her history of her development as a medium is an impressive illustration of how an invisible force can take a woman out of fashionable life and send her on a course of action she never before thought of.

—"Never in the history of Manchester," says the *Mirror*, "were so many suffering from poverty, enduring the pangs of hunger and cold, needing care, help and encouragement, as now." Probably, but these "suffering" ones are not stockholders who roll in wealth filched from the earnings of the women and men whose industry built up these factory cities and made it possible for the "idle owners" to live on useful people.

—Recognizing the self evident truth that property is the offspring of its parent, labor, Abraham Lincoln, in his first annual message said: "Labor is superior to capital and deserves much the higher consideration." But, voicing the present mastership of capital, Grant says "How to induce capital to employ labor is the question!"

—The Massachusetts Medical Society recently expelled two of its members for practicing homoeopathy! Are these doctors aware that, historically and scientifically, they stand with the intolerant priests who hung witches, (mediums), and Quakers, and lighted the fires of the Inquisition?

—Attention is called to a bright little poem by John Hay on 4th page. We knew him in College, (Brown University), roomed on the same floor and sat at the same table. He was then a rosy-checked lad, an insatiable reader, a spirited writer and—generally late to breakfast.

—We are indebted to A. B. Brown, Architect, 424 Main St. Worcester, for a fine lithograph of Paine Hall. Mr. Brown drew the plan and superintended the erection of this famous structure and the magnificent building is good evidence of skill in his profession.

—Closer study of the laws of value and of property will reveal to our friend David Wilder that no true "radical" can support usury. Our no-interest theory applies, of course, to rent and every other species of price. All income without work is robbery.

—Woman is not exclusively made for man, or man for woman; sexual harmony is impossible until each is conceded to be an individual exponent of truth, and that real union results only from mutual and constant deference to Essential Right.

—Friends will please notice that the Boston Convention is postponed to Jan. 31st. and Feb. 1st. It is to be held one week later than originally announced. See notice in another column.

—Gov. Gaston's message is silent on two of the most important issues of the day.—Woman's Suffrage and Labor. Such an old-whig fossil naturally proves to be a bogus friend of reform.

—Thanks to Hon. Nahum Capen for Vol. I. of his "History of Democracy." This exceedingly valuable work will be noticed further in our next.

—Lay not the flattering unctious to your souls, that any Male government will be a Peace government—Males will fight.—*L. W. Evans.*

—"As many slaves so many enemies."

MATTIE'S Originals. Whether this change and inspiring and powerful spiritual book will be of some of Subjects. words and moment), would like other ma compete only to call espec tled "Tw on The N on "Wh especially people kn the bra will see Address St. Bosto —Thos. lication comes up in the Ja is. so pe that we Horace C tor. Th "Christ" shams of ful style the Jews —The several the pool votes, is tion origi to which —"The text of a mon. —The been re ton. —The meets in —The at India —\$217 saving I —It is wit fate

Round an athe would their ju here. embert ings are ent-day the exist denies in him. I of divi sacred nals, or admit His cre whence only kn my dut care of Gods; Galaxy The " the pro dogmati trate ev is all Sense. —As measles immatu with. of them —It i conjura ies was in Lor Richard On t actly n a pure second. It is alone.

**MATTIE'S OFFERING.** A Collection of *Original Songs* as Sung by **MATTIE SAWYER**. Whether the product of spirits or not this charming little book shows genius and inspiration of remarkable delicacy and power. There is any amount of spiritual bosh called "poetry" but this book will stand the test of criticism. Some of these songs, given off hand on Subjects selected by the audience, (both words and music being produced at the moment), are tests of ability which we would like to see Horace Seaver or any other materialistic speaker attempt to compete against. We have had time only to glance at these songs but can call especial attention to the ones entitled "Two Little Shoes," and "Tenting on The New Camp Ground." The one on "What kisses Mean?" we commend especially to Orthodox Clergymen. If people know what's good, and how much the brave author needs money, they will see that the book has a large sale. Address Mattie Sawyer, 24 Newcomb St. Boston.

—Thos. Cook, having resumed the publication of *The Kingdom of Heaven*, comes up red hot, swearing like a saint, in the January number just received. It is so pertinently profane, all through, that we are inclined to think the spirit of Horace Greeley has become assistant Editor. The hot shot which this "Second Christ" pours into the pious and patriotic shams of the day remind us of the wrathful style in which J. C., the first, "cussed" the Jews.

—The Pacific-Mail bribe, which put several hundred thousand dollars into the pockets of Congressmen for their votes, is defended, by an Administration organ, as "a purely business matter to which no taint of corruption attaches!"

—"HELL CLOSED FOR REPAIRS" is the text of a New Haven clergyman's sermon.

—The Office of Inull's Crucible has been removed to 24 Newcomb St. Boston.

—The National Greenback Convention meets in Cleveland, Ohio, March 11th.

—The Industrial Congress assembles at Indianapolis, Ind., April 13th.

—\$217,452,121 in the Massachusetts saving banks Nov. 1st. 1874.

—It is not enough for reformers to outwit fate; they should administer it.

**ROCHEFORT'S CREED.**—Rochefort is not an atheist; he is a deist, or, as the French would put it, a philosopher, which in their judgment is next best to being a hero. Rousseau, Voltaire, Diderot, D'Alambert were philosophers; and their sayings are ever in the mouth of their present-day disciples. Rochefort denies not the existence of a supreme being, but denies the evangelical interpretation of him. He affirms that he knows as much of divinity, the next world, the so-called sacred mysteries, as the pope, the cardinals, or anybody else; and he frankly admits that he knows absolutely nothing. His creed in brief is: "We know not whence we come, nor whither we go; we only know that we are here. I am I; my duty is to help my fellows, and take care of myself. There may be many Gods; there is but one Rochefort."—*The Galaxy*.

THE Pulpit has aptly been denominated the "Coward's Castle." Behind that, the preacher can call names, browbeat, dogmatise, spout the rankest sophistry, misrepresent history, and perpetrate every species of fraud, and no one is allowed to remonstrate.—*Common Sense*.

—As all children must have mumps and measles, so communism is a disease which immature labor-reformers are usually sick with. If they survive that, there is hope of them.—*E. D. Linton*.

—It is not a hundred years since the conjuration of witches, demons and faeries was commonly practised and taught in London by Libby and others.—*J. Richardson, 1778*.

On two points Beecher and Tilton exactly agree. First, that Mrs. Tilton is a pure minded, Christian woman; and second, that she will lie.—*Toledo Sun*.

It is not good that the man should be alone.—*God*.

CORRESPONDENCE.

**DAVID WILDER**, Boston Mass.: "I am obliged for your attention, in forwarding copies of your paper, which I should be glad to take and read, but for the 'awful' heresies you preach about the sin of taking interest on money. I consider myself one of the most thoroughly radical men of the age and always insist upon justice especially from the strong, to the weak. But, I have never been able to discover any reason, why a man who has been prudent, industrious, and just in his dealings, and saved enough to build him a house, should not in his old age and helplessness, be entitled to rent part of it, without being called a 'robber.' Nor can I see that there is any difference between renting a house, for a consideration, and renting merchandise, or commodities which the person has rented, instead of the house, or the store. You are to remember that what is called interest, or usury, is but rent for the use of that which we obtain with what is called money. Money has no value—I mean of course what most persons call by that title. It is only an order on the store for goods. Gold is the proper measure of value, or money, for it has value. But paper has not. It is representative.

But to return. I ask why a man who has lived on the verge of starvation, all the best of life, in perfecting a machine which saves labor, should not have the wealth which the machine creates, and exchange, it or lend it, for what he will? Any other disposition of this wealth, is simply saying that the lazy and shiftless may wait until the machine is ready, and then steal it! That will not do. Now the whole difficulty in treating the property question, lies in the fact, that its use is abused. But, that is an effect of a cause. And the cause is the general depravity of all things, animate and inanimate. The big fish eating the small ones. You must teach the strong to respect the rights of the weak and do it voluntarily.

**W. G. MARKLAND**, Castle Rock Minn.: "U. S. Grant is credited with saying this:—'The best way to secure the repeal of a bad law is to strictly enforce it.' I believe this to be true. On this principle I would be glad of the adoption of the 'Specie Basis' and other schemes for the enrichment of the worshippers of the almighty dollar. There is nothing can arouse the laboring man to the assertion of his rights, except the 'Iron heel.' For one I rejoice in every measure which is calculated to put the grinding power into the hands of capital even though I go under with the rest. I believe it to be impossible to educate the laborer by the circulation of reform publications. They will not read them, even gratuitously. I am surprised and indignant at the utter indifference manifested by the laboring class in regard to their present condition and the terrible calamities that must follow as a result of their willful ignorance. I have offered the copies of *The Word* you sent me to about twenty of the most intelligent Farmers in this country. Have invariably met with indifference and in a few instances contempt. 'We know we are slaves to the Money Power but we can't do any thing so we don't care to know how we are enslaved; can't afford to throw away seventy five cents to find out.' I say let the spaniels have the lash until they are disposed to stop key-ing and turn out fight. Ad hail The U. S. Congress, Wall Street, Vanderbilt, Tom Scott, and a host of others! A great and noble band of reformers, though they know it not. Yours in the fight for existence.

**SPIRITS' RADICAL CLUB**, Heaven: "Centralization must take place in the midst of scattered forces. There is great need of a vital magnetizer of the intellect in your public meetings. How do you propose to actualize the feelings of the people into becoming their thoughts? At the next meeting the wara current must be struck and their heads brought into resonance with their feelings so that the powers that be shall be worked in social questions some one must bring up the other side of things in the shades of money and poverty. Abide these little things or you will lose ten fold each step you attempt to take. So please yourself, if you please, by taking notice of the facts. There certainly is no fluidity of method in this movement, and he spends his time well, who stoutly asks himself what the vital difficulty is. 'So cold and dry' the people cry back to us. Save your cause by natural means. Do not overlook the small wheels in the machinery of reform. Large things have little things as their natural attendants. . . By the gods why don't you take steps, double-quick, and not set all heaven in a flame of vexation at your slow work?"

**M. W. HAMMOND**, Philadelphia, Penn.: "Nearly 30 years ago, as I was nursing a patient in Worcester, Mass., while Honest John Davis was looking on. I said that I believed that plants think, as well as men; 'Think!' said he, 'why men never think; only how they shall get their bread.' I was startled by such words from one of the 'wise men of Earth' and that too from the heart of a Mass. People seem to fear to harbor a new idea as they dread to be caught with contraband merchandise in their stores. I have lent *The Word* to a working man and reflecting reformer; but discovered that his wedlock to the 'Sovereigns of Industry' precluded him from harboring another Love for fear of family quarrels."

**JOHN WILCOX**, Winoski, Vt.: "Bentley's letter, in *The Kingdom of Heaven*, is false in many particulars. . . Shipman made an investment of his entire property in the community three weeks before Bentley left. Again, Shipman was a charter member, was elected a member of the Central Bureau, and is treasurer. We have got nothing to pay except the debt about \$8000.00 and that amount is deducted from Shipman's investment. Our industries are so diversified we cannot fail on this point. We are going to demonstrate the practicability of communal life without religious nonsense to rule us. I have read your productions with deep interest."

**MRS. M. SANDERS**, Worcester Mass.: "The *Words* you sent proved an intellectual feast, rare bits of mosaic composed of thoughts of different minds/judging from different stand points upon the same ground issues of the day. Bold thoughts, honest thoughts on all sides of a question go further to inform the public than mere one sided views; for this I like your paper. The outspoken fearlessness of *The Word* in showing the errors and abuses of the times, can but intelligent people allow themselves to be governed."

**B. FRANKLIN CLARK** Boston.: "I am glad to see you at Spiritual meetings, so called, because that is the source of all knowledge."

**MRS. E. HUGHES** San Francisco, Cal.: Thanks for your letter duly received. It will be presented to the Boston Convention."

**JOHN HEERLING**, Miles Iowa.: "Our best wishes for the success of *THE WORD*."

—Trade Unionism, we are told, tends invariably to the self-emancipation, and, therefore, to the advance of the working classes. Yet at Kidderminster the carpet-weavers have resisted with all the means at their disposal the employment of women in their trade. Who have the truest notions of progress, they who fetter or they who enlarge the scope of woman's activity? Is it endurable that, while the door is being opened for the refining influences of education to reach the hearts and homes of our working women, their husbands and brothers should be denying them the elementary right of earning a living? It is miserable to find the jealousy of one sex seeking to exclude the other from the means of livelihood.—*Capital and Labour*.

All substance is spirit force more or less solidified; all individualized intelligences are the result of individualized spirit germs that have ever existed as such; no parents create children but simply frame conditions that can attract the spirit germs; when born it is born into spirit life as to the positive part, but a reflex or negative passes through the earth life to gain the experiences of earth life, and the union of the positive and negative takes place at death, when they become one and inseparable. The time is fast approaching when that union will have the power to materialize or dematerialize at will, and there will be no more death.—*Benj. Todd*.

—In Prussia and Switzerland, it is estimated that the money cost of raising a man child from infancy until he can support himself, is 1,600 thalers. In our republic the estimate is \$1,500.

When the American citizen has been raised to the age that he can support himself, his parents have added \$1,500 to the capital of the state. Likewise when the emigrant, a full grown man, declares his intention to become a citizen of this republic, it is \$1,500 added to the wealth of the nation; it is a donation, as it were, of that amount.—*John Maguire*.

—You make indifference a plea for injustice. The indifference shall soon be a thing of the past. You have as yet the childish, the thoughtless, on your side, but the cream of womanhood is against you. We will educate women to reason and to think, and then they only want a leader. But you say that woman is sufficiently represented as it is. By whom? By those whose interests lie in keeping them in subjection.—*Co-operative News*.

—Among different nations there are different kinds of loafers. The Italian loafer spends his time in sleeping, the Turkish loafer in dreaming, the Spanish loafer in praying, the French in laughing, the English in swearing, the Russian in gambling, the Hungarian in smoking, the German in drinking, and the American in talking politics.—*Banner of Light*.

—The sages of old live again in us, and in opinions there is a metempsychosis.—*Glanvill*.

—The composition of all poems is, or ought to be, of wit.—*Dryden*.

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:

**YOURS OR MINE;**  
An Essay to show the True Basis of Property and the causes of its Inequitable Distribution. Thirtieth Thousand. By E. H. Heywood. Price, post paid, 15 cents.

**MUTUAL BANKING;**  
Showing the Radical Deficiency of existing Circulating Mediums, and how Interest on Money can be abolished by Free Competition. Sixth Thousand. By Wm. B. Greene. Price, post paid, 25 cents.

**HARD CASH:**  
An Essay to show that Financial Monopolies hinder Enterprise and defraud both Labor and Capital: That Panics and Business Revolutions will be effectually prevented only through Free Money. By E. H. Heywood. Twentieth Thousand. Price, post paid, 15 cents.  
For sale, at retail and wholesale, by  
**CO-OPERATIVE PUBLISHING CO.,**  
Princeton, Mass.

Morse's Busts of THOMAS PAINE, THEODORE PARKER, CHARLES SUMNER.

PAINE (Heroic Size), \$35.00  
PARKER (Large Size), \$30.  
" (Cabinet Size), \$10.  
SUMNER (Cabinet Size), \$10.  
Address, S. H. Morse,  
25 Bromfield Street, Boston, Mass.

MR. S. H. MORSE'S BUST OF SUMNER.

The bust of Charles Sumner, recently finished by Mr. Sidney H. Morse of this city, is a very fine work. Several excellent busts and statues of Mr. Sumner are already familiar to the public, among them those of Millmore, Gould, Dexter and Perry. Mr. Morse's work has a decided character of its own. He has aimed not at dramatic expression, but to give a feeling of repose and strength, to represent a man capable of great effort, rather than to represent the man in action. Mr. Morse has succeeded admirably in this. The noble features have a grand and restful aspect like that of some grand mountain at the close of a fine clear day. The firmness of the mouth, and the steadfast, earnest aspect of the face are especially characteristic. When one is told that Mr. Morse had not sitting from Mr. Sumner, and that besides his memory of the statesman he had nothing to depend on but photographs, his success is remarkable. The plaster copies he has sent to us from his studio at the corner of Bromfield and Province streets fine busts of Theodore Parker and Thomas Paine.—*Daily Daily Advertiser*.

**AGENTS WANTED:** Throughout the States, Canada and England to canvass for *The Co-operative Publishing Co.* Working Girls and Women, and energetic Boys and Men are especially successful. Those wishing steady, healthful, and remunerative employment, which also helps people to better ideas of life, and more equitable dealings with each other, should address *The Co-operative Publishing Co.* Princeton Mass.

People so-thinks Jesus atones  
For their bad deeds by simply dyin'.  
Aint apt to have first-rate bad bones,  
And cannot, allus, keep from lyin'.  
There's Mrs. Tilton, Jesus' lamb,  
Type of worth of church professions;  
Her word not worth a tinker's dam,  
In witness or her own confessions.  
*A. Briggs Davis*.

—Frank Jones of Portsmouth, N. H., has his life insured for \$200,000. This is said to be the largest life insurance carried by any individual in New England, except Charles C. Storow of Lawrence, who is insured for \$250,000.—*Insurance Index*.

—An ascendancy is gained over the human conscience by impressing on the infant mind sentiments which cannot be understood, but which cannot be resisted.—*Investigator*.

—All interest on money is usury, and all usury is robbery.—*W. H. Riker*.

