

The World

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NO. 11.

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, trade-union and other corporations charging more than actual cost for values furnished, and the repudiation of all so-called debts, the principal whereof has been paid, in the form of interest.

E. H. HEYWOOD, EDITOR.

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THE WORD,
PRINCETON, MASS.

The Opposition.

INTEREST—ABSTINENCE.

To deny the rightfulness of interest on money is, virtually to deny private ownership. The error is the most noxious of all that float about in men's speculations, and may involve very frightful results, if not exploded. But more needs to be said than I have read from you. Our economist, Nassau Senior, first assigned the moral reason why interest is due on money lent: viz., *Interest is the Reward of Abstinence.* Let me expand this. If I have the equivalent of ten thousand pounds, or gold, or beads of cloth, or masses of iron, or manufactured hardware, or shares in a railroad—it will enable me to gratify myself in many ways according to my taste. I may spend it in personal indulgence, as in house, equipages, gardens, foreign travel; or in earning popularity by liberality to the public; or again, I may use it in generous gifts to distant kinsfolk, who expect nothing from me; or in philanthropic schemes; or in an expensive promotion of science. To delay using it is to risk the total loss of it by my death. If laborers come to me, begging that I will not enjoy it according to my own taste, but will employ it in maintaining them, and I yield to their prayer, will they at the year's end claim that I shall only regain my ten thousand pounds without increase? If the next year and the year after, for their convenience, and with the loss of my own enjoyment. How then am I the better for being the nominal owner? If the process be continued till my death, I have been totally deprived of it. To say nothing of risk of recovering it at the year's end (which ought to make interest higher), the bare fact of *delaying enjoyment* ought to be recompensed. If interest were not allowed, then to employ laborers would be no transaction of the market, but a mere philanthropic action; and since all are not philanthropists, the result would be rapid and all but universal spending, except where property could be hoarded. The nation would be impoverished, and the poorest would suffer most.—Prof. F. W. Newman in *The Index.*

COMSTOCK'S LAW.

FROM THE ACT PASSED BY CONGRESS, IN 1873, FOR THE SUPPRESSION OF OBSCENE LITERATURE. SECTION 148.—That no obscene, lewd or lascivious book, pamphlet, picture, paper, print, or other publication, open or covert, of a vulgar or indecent character, or any article or thing designed or intended for the prevention of conception, or procuring of abortion, nor any article or thing intended or adapted for the prevention of pregnancy, or any representation tending to the corruption of youth, nor any written or printed card, pamphlet, advertisement, or notice of any kind giving information, directly or indirectly, where, how, or of whom, or by what means either of the things above mentioned may be obtained or made, nor any letter or envelope of which, or postal card upon which, scurrilous epithets may have been written or printed, or disloyal devices printed or engraved, shall be carried in the mail; and any person who shall knowingly deposit or cause to be deposited, for mailing or delivery, any of the herein-before mentioned articles or things, or any notice, or any paper containing the same, or open or covert advertisement relating to the aforesaid articles or things, or any person who, in pursuance of any plan or

scheme, for disposing of any of the herein-before-mentioned articles or things, shall take or cause to be taken from the mail, any letter or package, shall be deemed guilty of a high misdemeanor, and on conviction thereof, shall, for every offense, BE FINED NOT LESS THAN ONE HUNDRED DOLLARS NOR MORE THAN FIVE THOUSAND DOLLARS, WITH THE COSTS OF COURT, OR IMPRISONED AT HARD LABOR NOT LESS THAN ONE YEAR NOR MORE TEN YEARS, OR BOTH, AT THE DISCRETION OF THE JUDGE.

HEYWOOD'S HIPPODROME.

Some one waggishly characterized the meetings of the so-called "New England Labor Reform League," as "Mr. Heywood's Hippodrome." There is in the movement vaguely termed "Labor Reform," very much to demand the serious consideration of all thinking persons. That fact becomes more evident every day, and hence an importance attaches to all meetings that gather under the name, that at times is not at all warranted by the facts. The high-sounding title given to these gatherings, is naturally presumed by persons not familiar with the facts, to indicate that there is a respectable body of persons (in numbers at least) behind those who generally appear as managers. But the "New England Labor Reform League" has no "parties" behind it, no constituencies at its back, and in fact no membership to be held responsible or to appeal to, outside of the half-dozen individuals who call conventions and frame resolutions and make most of the speeches. We have no objection to this, but as a matter of fair play, call attention to the acknowledgement that the resolutions proposed and all other proceedings represent nothing and nobody, beyond those who write the resolutions and those who speak pro and con.—*Boston News.*

EQUITABLE STEALING.

The very practicability of co-operative organizations like the Sovereigns of Industry and the Patrons of Husbandry renders them odious to such men as Mr. E. H. Heywood. They are "only new schools," he says; "of the old brotherhood of thieves," and it is only logical that he should not like organizations which are profitable to the workmen and farmers. If they are simply efforts to divide profits among a larger number of social banditti, as he blandly asserts, why not encourage them and enlarge their sphere until, by embracing still more banditti, there can be a more general distribution of profits? Wouldn't that be abolishing the unjust features? Mr. Heywood seems to prefer to be a prophet of the impracticable, the unattainable, (not to say the absurd.) Anything which helps the workmen in all parts of the country to reduce their expenses, by affording them the necessities of life at cheaper rates, seems to us a movement to be encouraged, not sneered at as an organization of banditti. There are honest people in the world without counting Mr. Heywood.—*Boston Herald.*

—Why is it that the noble cause of labor reform, which has a real work to do in the world, attracts to its ranks a lot of quacks, who are so utterly ignorant of natural laws that their observations only excite contempt? Had the attendants of those meetings at Cotton Hall, spent the whole time of the sessions in efforts of the speakers to lift themselves by their boot-straps, the exhibition would not have been a whit more ridiculous. The majority of the speakers seemed to have no ideas for the amelioration of the workmen but to denounce religion, enterprise and honest work.—*Boston Herald.*

—The power to tinker the currency is a standing invitation to the worst and most dangerous form of demagogism. It is, moreover, demoralizing to a party, and tends to divide and ruin it. If for no other reason, the payment of our legal tender notes ought to be pressed by Republican leaders as an imperative political necessity.—*New York Times.*

—Great wealth comes by destiny; moderate wealth by industry.—*Chinese Maxim.*

—Where the Spirit of the Lord is, there is Liberty.—*Paul, the Christianite.*

LABOR-REFORM LEAGUE.

The Sixth Annual Convention of the New England branch of the American Labor Reform League was held in Boston Sunday and Monday Jan. 31st and Feb. 1st., Col. Wm. B. Greene presiding. The attendance, unusually large, at the opening, increased in numbers and interest in subsequent sessions. Mr. Heywood said that, though these meetings were so lively some people came to be amused, intelligent observers knew that the labor question was extremely serious

in all of its aspects. The public might think us crazy, but closer inspection reveals method in our madness, and no earthly power can divert the League from its purpose to overthrow utterly the existing social system. Victorious, for six years, on a free platform we warn Church, State, and the Money Power that it is high time they ceased to scoff, and addressed themselves to serious argument. As no revolution ever went deep enough to touch the status of labor, or of woman, so there will not be left "one stone upon another" of existing systems when justice is done. He presented the following resolutions:—

1. Resolved: That the aggravated form of arbitrary power now imposed on Louisiana, with the stagnation of business, the impoverishment of labor and the slavery of women, in all the States, fully illustrate the barbarous ideas which control the republican party; but, while its approaching dissolution is encouraging evidence of progress, the accession of the democratic party to power will bring only the milder methods of coercion and extortion which characterize all majority governments.

2. Resolved: That while the naturally good office of religion is to quicken deference to Essential Right, the popular Church, flatly contradicting the teachings of the Christian Bible, upholds Usury and every other form of fashionable robbery; and religion, as now generally taught, is a pious fraud which will cease to exist, when people cease to pay preachers who work for monitions proposed and all other proceedings represent nothing and nobody, beyond those who write the resolutions and those who speak pro and con.—*Boston News.*

3. Resolved: That the steadily increasing destitution of working people, in factory districts, is a wrong which the ten-hour law does not alleviate; that the Fall River operatives have yet to learn that the chief obstacle in the way of their receiving fair wages is the profit system which they themselves uphold, by loaning their surplus earnings for usury, and by politically and religiously supporting the power which defrauds them.

4. Resolved: That in aiming to abolish other people's profits but to increase their own, the Sovereigns of Industry, and the Patrons of Husbandry, agree with older clans of co-operative banditti; but, recognizing fully the advantages of associative enterprise, we reaffirm our faith that, when people are intelligent enough to loan capital without interest to enable business to be conducted on the cost principle, co-operation will become, at once, honest and irresistible.

5. Resolved: That 40,000 votes for impartial suffrage in Michigan, indicate men's increasing sense of the injustice they inflict by the disfranchisement of women; but men have yet to feel that the property relations of the sexes, by which they, as employers, rob women of two-thirds of their actual earnings, are an infinitely greater outrage than the political vassalage to which they subject them.

6. Resolved: That the election of Andrew Johnson to the U. S. Senate is an indirect endorsement of our doctrine, that contracts involving usury are morally void; and the South will ultimately unite with the industrial masses of the North in decreeing the repudiation, not only of the fictitious, national-war debt, but of all other so called debts the principal whereof has been paid in the form of interest.

7. Resolved: That the high rates of interest and rent which now prostrate business, and the disastrous increase of the speculative power of capital, resulting from the repeal of usury laws, will not be most effectually suppressed by reneating them, but by repealing all class laws which exempt banking from the salutary influence of honest competition; that usury, as defined chattel slavery, exists by special statutes and will disappear when the State ceases to defraud industry of its natural right to furnish its own money at its own cost.

8. Resolved: That the recent act of Congress for specie payments, in 1873, was a bid for votes made by men who know that, in failing to redeem its notes, on demand according to agreement, the Federal government is actually bankrupt; that since "our rulers" are neither able or honest enough to settle the money question, the people should at once, resume specie payments on the plan proposed, years ago, by this League, which provides that, under the general law for fulfillment of contracts, the issue of currency, redeemable in coin, or its equivalent of market value in other products of labor, should be unrestricted.

9. Resolved: That if Gen. Sheridan wishes to suppress "banditti" we commend him to the National Banks with their retained advocates in Congress and State Legislatures, and to the country, ever in chief, Ulysses S. Grant, President of a military despotism called the United States. Col. Greene, the President, said that

while speakers could be freely insane on labor, it was not within the province of the League to entertain special insanities on other questions. Spirits "in the form," or out of it, were welcome, but the latter must either materialize, or instruct their mediums to be responsible for their good behavior. As the League met for orderly discussion he should not hesitate to invoke the laws of Massachusetts to suppress unruly spirits, but invited all to be free to speak their minds in view of the House of Correction. Ira Steward admitted saying that he would take 20 per cent. interest on money if he could get it; thought himself disgraced if he appeared in print as having spoken on that platform; that the League profaned the sacred name of labor-reform and dealt in "balloons, nebulous theories and platitudes." He reasserted his Eight-Hour Philosophy and lamented the lack of ability in people to comprehend it. Dr. H. L. Bowker, member of the Massachusetts Legislature from Boston, ably discussed railway thefts, and favored the abolition of the Labor Bureau. Chas. McLean of Boston indorsed the no-interest theory and spoke at length upon other pertinent issues. A plasterer by trade, he is a born orator whose thoughtful utterances at once command attention. Chas. T. Fowler reviewed special aspects of reform and reasserted theories of the Equity School in which he is an acknowledged master. Labor is free, yet only in name. Better be owned outright and fed on a slave plantation, than be free, to starve, in a New England factory. Social tyranny is the root of social injustice.

The following were elected officers for the ensuing year,—President, Wm. B. Greene of Boston; Vice Presidents, L. K. Joslin of Rhode Island, S. S. Foster of Worcester, Mrs. M. E. B. Albertson of Boston, Wm. C. Cowing of Maine, William Murray and Mrs. Lula Mulliken of Boston; Recording Secretary, Wm. B. Wright; Corresponding Secretary, E. H. Heywood; Treasurer, B. R. Tucker; Auditor, Harry W. Stevens; Executive Committee, Wm. B. Greene, Mrs. M. E. B. Albertson, B. R. Tucker, E. H. Heywood, Mrs. M. I. Plunkett.

The Convention was further addressed by Mrs. M. E. B. Albertson, Mrs. S. E. Crossman, Mrs. M. S. Townsend, S. H. Morse, Lysander Spooner, Moses Hull, Thos. Cooke, Prof. Tooley, J. Verity, L. K. Joslin, Rev. Jesse H. Jones, Dr. N. H. Dillingham, Benj. Skinner, F. A. Hinckley, Mr. Barker of California, A. H. Wood, Col. Hinton of the *Daily News*, Mr. Aldrich of the *Daily Globe*, E. D. Linton, Mrs. Dr. Mulliken, Messrs. Tucker, Smart, Burke, Varnum, Oliver, Stearns, Walker, Wardwell, and others. Letters were read from Thos. J. Durant of Washington, D. C., Elizabeth Hughes of San Francisco, Cal. and John Orvis. Mrs. Hughes' and Mr. Durant's letters will be found on third page. With little money, no "respectability," position or great names the work of the League yet goes steadily on; taking no back steps, carefully weighing its words, developing its issues by protracted and mature deliberation it is securely intrenching itself in the Reason and Conscience of the people, to which all customs, usurpations and legislative intrusion must ultimately yield. We regret that lack of space forbids us to give a full report of the many suggestive utterances during the six sessions of the Convention. The speeches of Lysander Spooner and Mrs. M. S. Townsend were especially notable.

—Water does not remain in the mountains, nor vengeance in a great mind.—*Chinese Maxim.*

—"True, the mob disperses; but the riot, unpunished, is the revolution begun."—*Bulwer.*

THE WORD.

PRINCETON, MARCH, 1875.

LABOR-REFORM LECTURES.

A COURSE OF SIX LECTURES ON THE LABOR QUESTION is to be delivered in Cotton Hall, Boston, commencing Sunday evening Feb. 21st. when E. M. Chamberlin will speak on "The Advent of Co-operation." He will be followed by Gen. H. K. Oliver, Sunday evening, Feb. 28th., on "A Brief History of Labor, with Hints Towards Remedying its Ills?"; Jesse H. Jones, Wednesday evening, March 3rd., on "Jesus of the Nineteenth Century, Which?"; E. H. Rogers, Sunday evening, March 7th., on "Specie Payments or the Money Question?"; Richard J. Hinton, Sunday evening, Mar. 14th., on "Trade Unions in Their Historical Relations to Democracy?"; Edward D. Linton, Sunday evening, Mar. 21st., on "The Emancipation of Labor?"; and by E. H. Heywood, Sunday evening, March 28th., on "Unity of Purpose in Labor-Reform?"; Season tickets for 50 cents. For sale at the Adams House news-stand, Boston. Single Admission 10 cents. It is expected that this will be followed by a Second Course of Lectures in which S. H. Morse, Henry Sevey, Editor of The Labor Journal, Charles McLean, S. S. Foster, E. M. Davis of Philadelphia and others will probably be invited to speak.

A SOCIAL FREEDOM CONVENTION will be held in Faine Memorial Hall, Boston, Sunday and Monday Feb. 28th. and Mar. 1st. day and evening. Moses Hull, Mattie Sawyer, L. K. Joslin, Charlotte Barbour, J. H. W. Toohy, Anthony Higgins Jr., Etta Bullock, Mrs. M. S. Townsend, E. H. Heywood, and other speakers are expected. The Platform, impartially free to all comers, will doubtless attract a large and lively gathering. The gravest question involved in Human Life and Destiny is here submitted to public discussion, and we bespeak for it the most serious and intelligent consideration.

A CONVENTION OF "THE AMERICAN FREE DRESS LEAGUE" will be held in Horticultural Hall, Worcester, Mass., Thursday and Friday Feb. 26th. and 26th. at 10, 2 and 7 o'clock each day. Good speakers are expected. The irrational God, Fashion, is cited to appear and show why he should not be condemned and executed. Holding that no style of dress, not suited to health and service, should be tolerated, the League is understood to favor the abolition of Skirts and the adoption of Pants by women.

THE FIFTH ANNUAL CONVENTION OF THE AMERICAN LABOR-REFORM LEAGUE will be held in New York City, Sunday and Monday May 9th. and 10th., commencing at 10.30 A. M., and continuing, day and evening, six sessions. Particulars hereafter.

ABOLITION OF DEATH.

Infidel or Christian, Materialist or Spiritualist, philosopher or fool, rich or poor, bond or free,—no matter what one's faith, fortune or condition may be, all mortal life succumbs to death. Though a vague belief prevails, among religious people, that there is a soul which survives the body, we never met a Christian who could give a reason for the hope within him that would stand the test of scientific investigation. No Christian theologian lives who can satisfactorily answer Job's question "If a man die shall he live again?" If the priest, who-to-see his empty head at "infidels," cannot prove the continued spiritual existence of man whom he has seen, how shall he affirm the existence of God whom he has not seen? The senseless howl of the Church over Tyndall's Belfast address; the boarding-school pusillity of clergymen, who advise young people "not to argue with skeptics"; the savage bigotries, which provoke wars that drench nations in blood, are plain confessions that the vaunted Christian faith exists only through power to suppress investigation. Weighed in the scales of enlightened science, the miracles of the Bible, on which Christendom rests its claims, have no superior qualities to distinguish them from the supernatural fa-

bles with which Greek, Hindoo, Persian or other mythologies are filled.

Yet in these so-called supernatural phenomena, which have appeared in all ages and nations, and which were never more prevalent or startling than in Europe and America to-day; and in the wonderful processes of animal and vegetable nature there is convincing evidence of more essential and enduring life than what greets the eye in material form. The advent of Modern Spiritualism in the "Rochester knockings" in 1847, was the entrance of Reason into the theological bear-garden of supernaturalism; and the "Fox girls" were the first investigators worthy to be called religious scientists. Not to mention the marvellous extent to which the new faith has spread over the world; the array of intellect it marshals under its banner, or the substantial literature it has built up, in less than 30 years,—this successful application of scientific methods of investigation to religious facts and phenomena plainly indicates that Spiritualism is destined to sweep all other religions into oblivion. Its facts and phenomena, generally and increasingly apparent, impartial observers admit. That the theory of spirit existence and communication explains these facts, and that no religious or scientific objector has advanced any other reasonable theory of explaining them is equally evident.

We have space only to state two or three leading facts. 1st., Clairvoyant medical practice. We know unlettered women, mediums, who, tens and hundreds of miles away, accurately describe disease, prescribe remedies and cure patients whose cases have baffled the best educated skill of resident physicians. We know people who will go on the witness stand and testify that their lives were saved by this kind of spirit agency. 2nd., Materialization. Many living witnesses testify that scores and hundreds of spirits have shown themselves at the home of the Eddys in Vermont; at Moravia, Cascade and Compton, in New York; at Memphis in Missouri, and elsewhere, during this winter. 3rd., We receive communications from departed spirits, of such a character, and under such circumstances, as to render it impossible to suppose that they are other than what the senders affirm them to be. Unimpeachable evidence accumulates to show that Spiritualism, fulfilling the prophecy of St. Paul, has "destroyed the last enemy, —Death."

In order to awaken special local interest in this grave subject we print on third page a message from the spirit of Isaac Thompson, an old resident, and prominent business man; prominent not only as a very successful farmer and cattle dealer, but also prominent in feet and inches; for he was as tall as Abraham Lincoln; and almost as homely—the boys reverently calling him "Kitchen Tongue." When a boy, living in district No. 8 of this town, we often heard him speak Sunday evenings in the School-House. Prayer meetings to us were an infeasible bore; when the minister and the brethren spoke we generally dozed or were disgusted; but when six feet of the angular form of this old farmer begun to rise we listened for something was likely to be said. One favorite sentence of his impressed us deeply,—"Death makes people honest." Church members should heed it when they undertake to sneer at the facts of Spiritualism. Readers will discover internal evidence of the authenticity of this message. If living relatives and friends can explain it, on any other theory than that it comes from the Spirit who says he sends it, we would like to hear from them. It will be seen that Mr. Thompson has outgrown the Christian twist of his theology, and is now quite level-headed, in matters of religion.

CURRENCY—PROPERTY.

Attention is called to J. F. BRAY'S letter elsewhere. Most advocates of government paper currency defend interest in its worst form, that is they defend a legislative monopoly of theft. Mr. Bray is too wise to fall into that error, but he has yet to see that the majority idea is only another style of old-world despotism. The individual, not the crowd, is

the primary fact in the body politic. One is morally bound only to do what he agrees to do, consistent with essential right. The decree of "the majority," (of both sexes even, for we have yet only a majority of males), is entitled to no more respect than the decree of slave holders, or the decree of any other class of usurpers. It is Mr. Bray, not we, who recognizes "artificial classes." The wages system is only one form of exchange; add equity, by abolishing profits, and it is all right. Property holders have rights which we defend; that is they have the right to sell their improvements at cost, if they can get it. Honest currency must be expressed in terms of, and be payable in some product of labor; and all products of labor are property to the extent of what they sell for. The "private individual" has the same natural right to produce, and sell currency to those who will buy it, as Mr. Bray has to raise, and sell corn to those who will buy it. Col. Greene's "Mutual Banking" system is laid too deep in natural liberty and natural equity to be overturned by any logical lever yet invented.

While we are upon these points we call attention to A. W. Sr. JOHN'S letter, also printed on third page. The 3.65 inter-convertible-bond idea founds currency not on property or credit, or labor; but on debt, on majority vote, on usury; that is on bankruptcy, usurpation and robbery! As we respect Mr. St. John's tendency to seek truth and follow it, we feel sure that, some day, he will laugh at his present advocacy of what is indefensible. So far from reducing and steadying the rates of interest, it would send them kiteflying up to unheard-of extortion and fluctuation. Would he, as a farmer, expect to "regulate" the price of wheat, per bushel, by adding 99 hundredths chaff? It is said that the property of "the nation" backs the bond; but what republican or democrat or greenbacker deeds his property to "the nation" when he votes the party ticket? Why, Congress to-day knows that to put an extra tax on tea and coffee, even, means political revolution! We like to see the greenback agitation go on; for it will smash the national banks, then smash itself, and hurl things toward the ultimate outcome—Reputation and Free Money! When labor-reformers begin to face that music they will begin to be justified in reason, and enter upon the path of political success. But, until they master the property question, and the laws of value, they cannot be expected to talk intelligently, or reason logically on the money question.

CONFLICTING CONSCIENCES.

Mr. Abbot, in The Index of Feb. 11th., does not "see how to get rid of this school question," (public schools supported by compulsory taxation), "without violating somebody's conscience;" he also argues that his conscience will be violated unless his majority usurpation is allowed to force dissenters to help support his style of schools! He holds the same relation to liberty that the Pope did in objecting to Luther's Protestant Reformation. Still worse, (logically, though not intentionally of course), he stands precisely where slaveholders did who thought their "consciences" invaded by Abolitionists aiming to abolish the "right" of "every democrat to wallup his own nigger!" S. H. Morse, who favors the Abolition of the State, conclusively replies to Mr. Abbot as follows:—

Your State says its duty is to see to it that no citizen suffers no detriment; its mission is to defend itself. If it says, "I must have intelligence, and therefore schools and universal education," you eagerly tender your approval. If it says, "I must have intelligence and morality, I must have religion; in order to make my life sure and prosperous; and therefore I must establish both school-houses and churches," you think the liberty of citizens invaded, and at once propose a "Liberal League." You can go to the school house, but not the church. I am not saying which is best. I only remind you that there is a difference of opinion it will be well to heed. Others are as conscientiously opposed to your school-system as you are to a church-system. If the one may be put through in spite of protesting consciences, so may the other. It is a game at which two parties can play with equal right. "Take heed, when ye think ye stand, lest ye fall."

An exchange notices marriages under the heading of "Doings of the weak."

IDEAS vs. NUMBERS.

The Boston News thinks The Labor-Reform League "represents nothing." So ignorant people said of the Anti-Slavery Society; but its idea created parties, and became the national will; and the republican party, in the States and nationally, is now tumbling to pieces because, never having originated an idea, it is attempting to live on the recollection of the idea it borrowed from the Abolitionists who "had no influence!" Since the birth of the Labor-Reform League a dozen other organizations, some of which "represented" vast numbers, have risen, flourished and died; while this one, which "represents nothing and nobody," lives, and is a growing power in the land. Co-operative associations like the Grangers and the Sovereigns of Industry represent numbers surely; but, since they are opposed to liberty and include nothing of equity, like vapor they soon "vanish away." A thousand other organizations may come and go, but the Labor-Reform League, or the idea which it represents, will live to accept the surrender of the injustice it was created to abolish:

—The ignorance of "the educated classes" regarding labor and the essential principles of political economy, is conspicuously illustrated in the extract from Prof. Newman of London quoted in "the opposition" on first page. We commend him to Stuart Mill, Adam Smith and Aristotle who were not foolish enough to affirm that robbery, rather than service, is the basis of property. That intelligent capitalists can continue to rest their claims upon the conclusions of such shallow thinkers is simply astounding! Our no-interest theory heralds overturning no less momentous than the Professor fears. The "results" will indeed be "fruitful" to speculative thieves, but useful people have everything to hope from the coming revolution.

—The Boston Herald, lumping us with Hull of the Crucible, Cooke of the Kingdom of Heaven and Aldrich of the Daily Globe, spoke of "four shockingly profane Editors in the Cotton Hall Convention," and invoked the laws of Massachusetts against unnecessary swearing. The Herald is mistaken. Three of the aforesaid Editors meekly obeyed the Bible command to "swear not at all." Cooke did swear holly; but as he is the "Second Christ" we are not prepared to say that it was "unnecessary."

—The female operatives at Fall River denounce what they term the cowardly action of the men in accepting reduced wages. They say: "We realize vividly the fact that we must resist this tendency on the part of a combination of mill owners to cut down our wages, and that every reduction they succeed in establishing renders us less able to resist the next."

—One more number completes volume III of THE WORD. Will our readers enable us to begin volume IV with a large list of new subscribers? Hereafter printed notices of the expiration of subscriptions will be sent to all subscribers, one month before the close of our contract with them. We hope all will renew.

—James Redpath, who usually "slops over" when he attempts to do a good thing, wrote and printed a pathetic farewell letter to "Warrington" who was expected to die; but "Warrington" immediately began to improve and sent word to Redpath that he would "do as much for him sometime!"

—The State Police were invoked to overawe the operatives in the Fall-River strike! How long before the working people will learn that this thing called "the State" is their worst enemy?

—The Labor-Reform League is especially indebted to Wm. B. Wright for his full and fair report of the Boston Convention, in the Daily Post.

—A. B. Westrup, agent of the American Labor-Reform League, is lecturing in Ohio. The newspapers highly praise his ability as a speaker.

Rev. Geo. Trask, the anti-tobacco apostle, is dead. Smokers and chewers forgivingly say, "Peace to his ashes!"

—The Boston Commonwealth of Feb. 13th. has a highly complimentary notice of S. H. Morse's work as an Artist.

ELIZABETH in our distant homing-up ties are in Our streets cigar flashing ing establish yards China pitch their by the job thus not al ers. Two work remain labor ques on as a pri damental together. press man have touch tar, feel it to the bra its subtle all its mu against th hands ha from the granite b streets. have been cated by v we see, o emotion, for peace labor shi Let us tr the frate in the m erment tignistic ly a gam prevail— ins and t want to make no those w the Whi is it ju alone inf it of the a dead le I wish I from our than in have at Passing seeing it bay from on a bus that the would b the real mainly covered many o have an land is b tracts w ber sees mounted they ar again o Eight m teristic now on human that m justice hold bo is the t her hat Let of its through pens, o conscience noble a Bess Buddh and th your th all you could s tion, I the wo and I ing up read I struck with d who h next B With went for bu the fa land, throug this of damn That. The e in mo mates Mn edged Land which tion fi govern at the trate a just his pl make as the ments in thi

CORRESPONDENCE.

ELIZABETH HUGHES, San Francisco, Cal.: "Here in our distant State the great labor question is looming up under new forms, and its complexities are increased by the Chinese immigration. Our streets are crowded with Chinese shoe-makers, cigar factories, wash houses, and even short-skirt establishments. In our parks and vineyards Chinese laborers are contracted for who pitch up their tents, hard themselves, do their work by the job and then quietly steal away—work is thus not always easy to get, by the white workers. Two young girls tailoresses in search of work remained for two days without food. The labor question has not yet come to be looked upon as a principle and one of the most vitally fundamental principles that bind the human race together. Psychometrists tell us that our impress remains upon everything which our hands have touched. They read character from a letter, feel its subtle influence from the finger tips to the brain. But Labor, human labor writes its subtle characters over everything, and with all its mute appeals is crying to high heaven against the injustice that oppresses it. Human hands have touched everything that is used from the delicate jewelry of the king to the granite buildings, and even the stones of your streets. What countless passionate thoughts have been wrought into everything that is fabricated by human hands! How everything that we see, or feel, or touch is instinct with human emotion, pleading to us for justice, for freedom, for peace, of which the divine interchanges of labor shall at once be the bond and symbol. Let us try and get an idea of the sacredness of the fraternal exchange of labor products rooted in the minds of the people, this is the true sacredness of the nations. While our present anachronistic ideas prevail and human life is merely a game in which the strongest or the craftiest prevail—the difference is merely between the ins and the outs—those who have and those who want to have. The poor man of to-day, would make no wiser use of his opportunities than those who are now at the top waded of testing in the White House."

It is the sacred idea of the divine obligation of justice to labor proven practically that can alone influence this people, the reawaking spirit of the Word which has now virtually become a dead letter—killing instead of making alive. I wish I could give you a more cheery account from our own State; but here perhaps even more than in the East is the strong hand of those who have at the throat of those who seek to live. Passing down the valley of the Sacramento and seeing the tons of grain pouring down into the bay from that Egypt of abundance, a collector, on a business trip through the valley, told me that the crops of almost all these small farmers would barely cover their indebtedness; and that the real profit of all this vast product would go mainly into the hands of one man. Our State is covered with what are called Spanish grants—many of them with fraudulent titles. They have an ingenious device called floating a grant, and it is taken up by actual settlers on government tracts which they make valuable; a land grabber sees them and flouts his grant over moor and mountain till it takes in these humble homes and they are either driven off or compelled to buy again of the licensed highwayman who demands their money or their living. How can we expect that men will respect the claims of fraternal justice towards each other, when they practically hold bound the whole race of women? Woman is the true goddess of liberty, and it is only in her hands that the scales will ever balance even. Let the divine rights of labor and the sinfulness of its wrong and oppression be proclaimed throughout the land by a thousand tongues and pens, till they wake in the hearts of the people a conscience and a sentiment that shall result in noble and united action."

BENJ. SKINNER, Acton, Mass.: "The thought of Buddha and Hegel is identical. Your thought and that of Herbert Spencer is the same; and your thought and mine is the same. I believe all you say, and much more, which I wish you could see. Before I began to read the Religions of the world, I waded through about one of the Religions of the world. I examined the world of Philosophy, and I am to-day, in thought, where I am looking upon a world of fools. Years ago when I read the first sentence from your pen which struck me—and, I may say, which thrilled me with delight,—I said to myself, 'Here is a man who has eyes!' The words were 'interest.' The next Richmond for us to capture is interest." With us as a nation, we are not a nation of hope. The next step for humanity is not the abolition of the State, the family nor the right to hold property in land, but the next thing is to abolish stealing through interest on money. Let us combine on this one point and we cannot fail. Free Love be damned! There is no grievance in all that. That trouble man, is a result and not a cause. The evil I see: but give the people their rights in money affairs, and they can and will find their mates."

Man wants three things,—1st. An acknowledgment of his natural right to own and hold land; 2nd. A home which implies a family, which implies legal marriage; and 3rd. A protection from brutes and barbarians which implies a government or a State. You appear to stumble at the phrase 'government money.' To illustrate what I mean, take Col. Greene's plan for a just currency. A company goes to work on his plan and establishes a Mutual Bank; they make certain agreements, they are bound to do as they agree, they are governed by those agreements. Well, that is a government for them, in this particular. They work together, the

co-operate. Don't they? Now then, let the people of the United States co-operate—agree to work together to the end, that they will furnish themselves with currency on the same plan, then they will have a national currency, at once. And as they must do as they agree, they must be governed by their own agreement, that is my government money."

All liberty is inside of Law, and among men all liberty is inside of men's law. So to obtain greater liberty we must make the laws to conform to our conception of liberty. To repeat, if you abolish all law you necessarily abolish all life. To live intelligently you must know the law of life. If you do not care to must anybody, God Almighty does, and he is the biggest. The people must furnish themselves with a currency through the Government. Personal credit is not fit, and will not serve a good purpose as a base for currency. In the very nature of things there must be some comparative standard of value, but as you indicate, there never can be an absolute standard of value."

ISAAC THOMPSON, "Being dead yet speaketh." "The time has certainly come to test the human intellect; for some one ought to be benefited by this process of life called death. In all my experience none could convince me that the life of the body is more than a shadow, and I felt it should in my internal sense and bespoke it at those times I allowed my experiences to be indicated through my thought and utterances. I was tall and homely; but I did say true things, my young friend; and young men especially should be on their guard to put merit of their own into their lives and cease to live so sweepingly fast, come down to the plane of common honesty in their acts and not be careless to realities, expecting death, heaven or hell to set them all right hereafter; for it will do no such thing. Grievous will be their disappointments if they find the left hand side of their God abundantly filled in with whited goods and stray sheep whose punishment will be a deep seated sadness of tongue with the sting of false theology and its teachings. Soul after soul will find itself in a pit of ignorance and sea of regret. I would say to the young, as a maxim, that life should make us honest that in death we may find our souls handsome. This is not the view of life and death that I used to take, altogether, for, in reality, what you call death is only death to the earth side of things, as matter related to spirit; while it is an actual birth of the soul into another world called spirit world, instead of the body world called spirit world, as I used to express. Live honest that ye may die righteous. To be with God, be honest; for as ye walk below so shall ye be near or far from the divine life above."

"Tall and homely," to all your minds, the soul power only is the unit power of time. Isaac Thompson knows how to appreciate a good chance to do business as of old, by he in or out of the body form, and although I did not stop to say, 'I thank you,' to good cattle dealers, I felt something like being pretty comfortable myself! Take good care of the young stock if you wish to prosper. On the assumption of having been there useful than gallant, in my earth life, it would be more in keeping for me to look at this writing operation from the standpoint of profit and loss! I feel well towards my business and handsome towards this currency? (the Scriber), and can say, with truth, that I wish her rather than she me for this opportunity. Good day."

J. F. BRAY, Pontiac Mich.: "I have been reading 'Mutual Banking.' Others would base currency on U. S. bonds. Are not both systems as distinguished from labor holders? Must every scheme of finance and reform rest upon property and take for granted the everlasting separation of society into employers and employed? Is it not possible to unite labor and capital into equitable partnership through financial reciprocity? And is 'mutual banking' the good form exercised by the few with its currency based on the property of the few, would it not be more efficient when exercised by the nation as a whole and based on the entire property of the nation? Cannot we carry out this mutuality so as to embrace all? What right has any private individual or corporation to furnish the general public with this currency? For no man or bank can furnish himself or itself with a currency without issuing it also to the public. Would not 'mutual banking' tend to still further increase property at the expense of labor? Who having a mill worth \$100,000, would, through mutual banking, borrow and issue \$50,000 in currency for labor or stock without some productive profit or increase? And does not all this profit and increase come from labor? Are there not always be distinct classes, with hostile interests and mutual antagonisms? Are not such divisions anti-republican, and ultimately fatal to all republics? Ought we not to take men and women in the abstract, and adapt our reforms to men and women as such, and not to their accidental positions as capitalists and workers? Is the serfdom of labor to be perpetuated? Ought not political, financial and social reformers to lay their foundations broad and deep enough to include all? Let us adjust causes and we shall have no difficulty in controlling effects."

W. St. John, Carthage, Mo.: "I am satisfied the struggle for the freedom of labor will never end, or the adjustment of the rights of labor and capital to each other be reached until all interests in land, and profits that enable one man to live in idleness on the labor of his fellows are abolished. To this end I shall work; though for the present as a step up the ladder, I am working for the success of the 3.65 inter-conversion bond system. And I find that where people have

been paying from 15 to 25 per cent. interest for the use of money, and think 10 per cent. low, it is a big step to ask them to take to come down and ask for laws that will give them money for 3.65, or 4 per cent. . . . Thousands joined the North in the last great struggle, who, had they believed it would have resulted in the abolition of African Slavery, would have been counted with the enemy. So thousands are going into the struggle now approaching, who did they believe it would result in the abolition of Human Slavery by abolishing all interest, profits and titles in land would be against us. Let us then work away in our respective places, passing the truths down to those ready and willing to receive them."

THOS. J. DURANT, Washington, D. C.: "How easy it would be for the producers of wealth to establish a system by which the products of their labor could be exchanged without the onerous assistance—amounting to spoliation—of the capitalists; a system by which exchange would be made immediate and credit made the property of the producer by being attached inseparably to the product itself. We have done in America all we can do in organizing public and civil liberty; and as society cannot be facilitated, but must move either backward or forward, we must now enter in the path of social reform, or speedily plunge into a complete reaction, from which we will escape only by revolution. The social reform presents itself in the shape of the question of currency and credit which must be solved in favor of the capitalists or the laborers; the former is reaction and revolution, the latter peace and progress."

THE SPIRIT'S CLUB, (Susan B. Clark Scriber), write: "How serious is your connection with the laboring people, or how trivial it must be counted! Cannot you connect phraseology to thought so it shall be as helting over machinery? Learn to handle your thoughts as a set of tools, not as a part of yourself! We feel a barrier somewhere within your chest that does not permit thought to draw up feeling as from a well."

JOHN GRABLE, Wathena, Kansas: "It will cost two or three dollars to print what you send. We do not think you will make great progress in solving the financial question until you learn that printers, not less than farmers, are entitled to be paid for their work. The books that you ask for will be sent, post-paid, on receipt of price."

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—To obtain ample leisure and means for recreation and education; to oppose associatively, all inequitable acquisition and distribution of wealth; to contend scientifically, with the unjust means by which the Workers are, from birth to death, treated as though they were in debt to the Idlers; to make Labor a pleasure, and Science the friend of the Workers; to increase the happiness of mankind; by substituting systems of mutual help for mutual antagonisms; to encourage and promote mutual assistance on the part of Members, by the working for each other on equitable terms whenever such reciprocity can advantageously be brought in action,—are among the objects of the Mutual Help Association, founded by W. H. Riley, London, England.

—As in true commerce there is no "profit," so in in true commerce there is no "sale." The idea of sale is that of an interchange between enemies respectively endeavouring to get the better one of another. But commerce is an exchange between friends, and there is no desire but that it should be just, any more than there would be between members of the same family.—John Ruskin.

—Silk smugglers are so successful that Stewart, Clafin, and other heavy dealers in New York, cannot import silk goods, through the Custom House, and compete against the contraband trade—Long live the Smugglers!

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—Paper undergarments for women have struck the Pacific Coast from Japan.

GOODS FOR GOODS.

The more than miserable currency of the present time is our great bane, for the following reasons chiefly: It causes vast fluctuations in the demand for commodities, whereas nature has no such fluctuations. It maintains a horde of authorized speculators who prey upon the industry of the nation, and give nothing back for the vast quantities which they consume. It causes our commerce to be injuriously affected by the quantity of gold in existence or available at special periods. It consumes the revenue of one whole year to pay for it, whereas paper or copper would do as well. It commands the approval of none of the natural thinkers of the present or of past times; but it is wholly the product of a vicious system of society in other respects. Dominating the mental conception of our Legislatures in the past, there has been the constant moral cross-purpose of attempting to convert an article of constant fluctuation in value into a standard of value for all other things. This miserable delusion it is which makes our citizens necessarily rob one another when they borrow gold at one value and repay it at another. There can be no fixed standard of value, for all our commodities are subject to change of value. Dominating our national immoral robbery of one another, there is one other superstition, viz., that the conversion of some few of our number into wealthy persons must necessarily be beneficial to all the rest. This is not so, because the constant emulation of the rest proves the discount of the rest. The rivalry and greed which is engendered of inequality is one of the greatest curses of the present system of money. The most rare virtue only is that which is content to see your neighbor roll in wealth, while you are obliged to toil hard for a pittance.

Dominating the great modern superstition about money, there is also the fallacy that commercial transactions with other countries can be equitably made by receiving in return for goods any mere currency, which is not wealth, and consequently is no equivalent for the goods. The English nation would have been bankrupt long ere now had it not been that the rest of the world is afflicted with the same superstition regarding gold, and has for ages been fetching it from here to be converted or exchanged for railroads and other public works abroad. The addition to the quantity of the currency can only have the effect of making the robbery by gold-mongers a little less, by the reduction of the price of that currency when lent by them to the public. It does not add one cent to the real wealth of the nation, because it cannot be consumed. The nation is therefore robbed to an incalculable extent by the reception of mere currency as an equivalent for real wealth. The nation will some day wake up out of its too-protracted dream, and demand goods in return for goods. . . . The only persons likely to be aggrieved by the abolition of restrictive currency would be speculators who now quite legally prey upon the industry of the workers, by screwing from them rent and usury, and faring sumptuously every day, but doing nothing for the benefit of the community.—Robt. Harper in Co-operative News, Manchester, England.

—Thirteen million laborers in our country produce annually \$400,000,000 of wealth, every dollar of which, over and above the cost of living, is paid over to that insatiable monster, whose name is Interest. 600,000,000 of people on this globe constantly toil all their lives long, while about 10,000,000 sit quietly and complacently, by gathering the result to themselves. The laboring classes constitute 7-10 of mankind, and in any revolution they have nothing to lose but their chains; as the lowest stratum in society cannot rise without causing the complete disruption of all superincumbent classes, we cannot measure the magnitude of the revolution that liberty, justice and equality to these millions involve. Today they are waking from the lethargy of ages, moving with that healthy discontent that marks every step in progress, and for the first time in the history of nations, combining the world over.—Mrs. E. C. Stanton in Earville Transcript.

SLEEPING FOR GOD'S SAKE. We have a natural demand for rest which has created an institution of going to bed at a certain time and giving oneself up to sleep for eight or nine hours. I judge from my own experience, and what I see and hear of the experience of others, that the evil powers take advantage of this state of things to oppress us. In consequence of being in bondage to the institution of going to bed, people often sleep when they do not need sleep. My faith is that Jesus Christ can help me, on the one hand, to sleep when I want to, and get refreshment; and on the other hand, not to sleep when I have no appetite for it, or when sleep is a lethargy from which I awake feeling as though I had been hard at work. We ought to have power to use sleep as a means of the highest efficiency in business, and seek it for the sake of the kingdom of God and its righteousness.—J. H. Noyes in The Oneida Circular.

—The Sexual question which is now agitating the public mind, and causing society to reel and totter to its very center, is of vital importance. The fountain of physical life is corrupt—exceedingly foul and diseased! Can it be purified and made healthy? If so, by what means? The marriage relation is perverted, and now chiefly used, as a cloak for licentiousness—legalized adultery. Where, and what the remedy? Will it be found in casting off all restraints?—Shaker and Shakeress.

—I am a wife of twenty-seven years, a mother twenty-five years, a physician twenty-four, and this free-love question—I judge from experience—is the foundation of all reforms. We must have freedom before we can have love and love-children. Those Spiritualists who say they will not discuss these questions are just as bigoted as the church people ever have been. It is our business to seek out the best way to improve the race, and the proper way is to begin with intelligent generation.—Mrs. Dr. Cutler.

—I never was poor, since I have always known how to adapt myself to any circumstances from the time when, being in the service of the South American Republics, I carried a single change of shirts under the saddle of my horse, to that in which I became the Dictator of the two Sicilies.—Garibaldi.

—A Connecticut lady who wants to know, is informed by the Woman's Journal that free love was publicly advocated as a theory by the Anabaptists of Munster and other religious fanatics during the Protestant Reformation in the sixteenth century.

—Barrels are now made from one stave each. This is accomplished by turning a steamed log of the length of a barrel, against a sharp knife of the requisite length, and thus cutting it into a continuous sheet of wood of the thickness of a barrel stave.—Common Sense.

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