

VOL. III.

# PRINCETON, MASS., APRIL, 1875.

NO. 12.

#### THE WORD,

A MONTHLY JOURNAL OF REFORM,

of has been paid, in the form of interest.

E. H. HEFWOOD, - EDITOR.
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PRINCETON, MASS.

#### The Opposition.

TRUE WORKINGMEN.

It actually seems to us that the mass of Labor Reform orators who occupy most of the time at the meetings in this city grow more incoherent, irrelevant and nonsensical from year to year. Their moral tone is certainly no better, judging from the utter want of reverence—to use the midlest phrase possible—characterizing their alhosions to things sacred, and the bitterness of their absurd attacks on society. It is strange that so intensely practical a thing as labor, by which men earn their living and come into contact with all the rugged realities of life, should be the theme of more uttered foolishness than any other subject. And yet so it is, as will be seen by our reports of the convention of the New England Labor Reform League. One of the speakers rose so far above the efforts of the others as to very filly call them "displays of platitudes, balloonisms, nebulae theories or word clouds," It should be said however, for the benefit of those at a distance who may read the reported vagaries of these spouters, that the latter are in no sense the representatives of the laboring men of Massachusetts, with whose ideas, purposes and principles they have nothing in common. Their chief labor is to get a living out of laborers, and to repay the favor with their false and shallow notions. It is a free country, and this class of people will probably continue to talk as long as they live, but we inagine that whatever influence they may have once had has entirely disappeared, while the intelligence of the true workingmen is steadily on the increase. Now and then they have a sensible representative at these meetings, but they generally show their wisdom by letting them alone.—Boston Journal.

#### THE LABOR QUESTION.

There is no question that so closely touches the immediate necessities of by there's no question that so coasy touches the immediate necessities of by far the largest class in this country as this question of labor and its rewards. Of course it effects all classes; no one can escape; but it is also manifest that there are those who have not yet felt the shoe pinch. There appears to be in the ranks of labor reformers, as represented in this city, two distinct schools. I will characterize these two schools as they appear to my mind. The one is the Equity School, the other the Political or Eight-Hours School. The one seeks the equitable price, or exchange of labor, the other, the reduction of the hours of labor. The former undertakes to educate the country in the ellois of labor; the latter takes its "first step," and refuses, for the present, at least, to look beyond that one step, in behalf of the reduction of the country in the ethics of labor; the latter takes its "first giep," and refuses, for the present, at least, to look beyond that one step, in behalf of the reduction of the hours of labor by legislative enactment. The philosophy—for it has much to say of the philosophy—for it has much to say of the philosophy—for it has much to say of the philosophy—for it has more movement—of this last named school is stated something like this: Labor is not properly paid. Wages should be higher. In fact there should be no such thing as "wages."
But you cannot change the prevailing lean, Labor sort of heroic lean, Labor sort of heroic lean, Labor sort of heroic lean. should be no such thing as "wages." But you cannot change the prevailing system by any sort of heroic leap. Labor has to grow up out of the present wage-system, into a co-operative system. How shall this growth be brought about? What is the first step? The answer is, reduce the hours of labor; give the laborer more leisure for self-culture; elevate his style of living, and so increase his demands. Wages will rise accordingly, and finally he will receive his just compensation. Capital and labor will then be united in peaceful and successful co-operation.

rent and dangerous ideas are persons that Carlyie would call wind-bags, whom the eternal verices will make an end of in good time. Most of them never did an honest day's work in all their lives, and hence their constant allegations of dishonesty against the rest of the world.—Boston Transcript.

—One day recently we found in a Boston daily apper twenty-seven advertisments under the heading, "Clairvoyants, etc." So great a number of swindlers paying high rates for advertising goes to show the profitable nature of the business; and such a business could only be profitable in a community rich in ignorance, superstition and implety.—Boston Pilot.

—The speeches were of the kind usually made by Free Levers, and no abstract of them would be in place in the columns of a respectable journal.—Boston Journal.

—The Päine Hall Convention was the concentrated essence of distilled nastiness.—Boston News.

young and one, wherever and whenever to could find a listening ear, never discour-aged, but dying in perfect faith in the ultimate victory of the truths he had dis-covered. "That remarkable American," said Stuart Mill, confessing his indebted.

## BIBLES AGAINST USURY.

The right of money to increase per se, or by interest, is disputed by the highest authorities. Not a few legislators and many philosophers and ecclesiastics have attachly demed it from time immemorial. Aristotle declares that "money before the form with output of the constraints of t

conclusive evidence that the wage-receiving class is somehow defrauded. But to what extent? How determine when justice is done? Loss hours will not do it. What is the just price of one hour? A principle of equity that shall determine when justice is done? Loss hours will not do it. What is the just price of one hour? A principle of equity that shall determine when justice that is created, and in what proportion it shall be distributed, is the need of the hour. Answer this question, secure to each and all ownership in what he or she produces, and you have established justice. Then each may regulate the matiter of more or less hours to his or her own satisfaction. Less hours certainly will be required when equity is established for the purpose of keeping body and soul together. But less hours without equity will render that task even more difficult than it is at present.

I cannot, here go into a more detailed notice of the Equity School. Suffice it to say for the present that the founder of this school was Josiah Warren, a man little known to the general public, but probably the most remarkable man, all things considered, who has in these latter days appeared in American history. His views have a large following, and should stand the probably the most remarkable man, all things considered, who has in these latter days appeared in American history. His views have a large following, and should have the remarkable man, all things considered, who has in these latter days appeared in American history, His views have a large following, and should have been suggested. Benevolen per written on this subject, and an endless variety of sehemes for dealing with it have been suggested. Benevolen per sone have discouring aged, but dying in perfect faith in the stimes without of the truths he had dis-

Among the social riddles propounded by the modern Sphinx, under penalty of devouring us if we do not answer, them, is the question of Pauperism. Books and pamphlets without number have been written on this subject, and an endless variety of schemes for dealing with it have been suggested. Benevolent persons have done their best to mitigate the evil; acting alone or in concert with others. Social pedants have announced their intention to charm or drive it away as with a magician's wand. Amatuer legislators have tinkered, and patched, and sought to amend the statutes relating to sought to amend the statutes relating to the poor and destitute; but, after all we are confronted to-day by the terrible fact that out of the population of these realms, that out of the population of these realms, 1,020,940 persons, or one out of every thirty-one, are actually in receipt of parochial relief; exclusive of a small army of vagrants, and of a much larger army representing those who perpetually hover on the confines of pauperism. While this is a matter for grave solicitude to all, it has, in a peculiar degree, aroused the attention of political economists and of social reformers.—Capital and Labour, London, England.

# CURRENCY, EXCHANGE.

producer to the consumer, as a carrier. The possession of the instrument of exchange, (money), and the control of credit, loan of capital, or unconsumed products by a class, gives the latter as complete a power over the States and the people as would be wielded over our lives by a body of men having the exclusive right of dealing out atmospheric air, which is not more necessary to the individual life than currency and credit to social existence. Such a system, the experience of mankind demonstrates, places the manufacturer, the agriculturist, the artisan, and every other producer producer to the consumer, as a carrierplaces the manufacturer, the agriculturist, the artisan, and every other producer of wealth, at the mercy of a class which has the control of that currency and credit which are indispensable to the existence of the other classes. It produces, by the very laws of its movement, gluts and stagnations, periodical panics, and bankrupticies, with untimely cessations of industry, attended by naunerism and bankruptcies, with unimery cossations of industry, attended by pauperism and crime. It renders every condition of life insecure, end continually depresses the wages of the laboring class. It is admitedly the source of the economic evils the country labors under.—Thos. J. Durant.

#### THE WORD.

PRINCETON, APRIL, 1875.

WE HAVE GREAT PLEASURE in announce ing that Benj. R. Tucker, will be with us, after April 1st., as Associate Editor and co-worker generally on The Word. Those who remember the force and point of what we have printed from his pen need not be informed that he will bring marked ability and intelligence to these columns.

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 the sunday and the sunday Routiness here. evening, six sessions. Particulars here

E. H. HEYWOOD WILL LECTURE in Cotton Hall, Boston, Sunday evening Mar. 28th. on "Unity of Purpose in Labor Reform."

#### "BAD MEN."

Henry James says "The sinner and not the saint is God's best achievement in-human nature." Wendell Phillips once remarked in Theodore Parker's desk in Music Hall, "Forty Boston pulpits vex the sabbath air with sermons about the sins of bad men; I come to denounce the sine of good men." Error for its own sake is seldom, if ever, sought; but, in the garb of truth, its followers are numberless. It is because they are generally those prominent in their deference to respecta-ble opinions and customs, rather than as spotaneous exponents of right, that "good men" are actually bad; while reckless men' are actually old; while reckies rebels against established "law and order," who announce essential truth, become the savours of their time. Prof. Wm. Denton recently declined to appear on the platform of the Paine Hall Celebration, because he could not the identity. biration, because he could not "be identified with such a man as Moses Hull."
Accusing him of "abandoning his family" and "living in open adultery," he classed him with "thieves and murderers," saying it was "a prostitution of the holy name of freedom when it is made to covname of freedom when it is made to cover with its mantle deeds that would disgrace a savage." It is a new "idea" of "freedom" that the views of any one speaker shall be allowed to crowd off the platform other speakers from whom he differs, or whom he constitutes himself judge, jury and sheriff to suppress. The "holy name of freedom" indeed! Mr. Denton had a parfect right to deal!" "holy name of treetom" indeed! Mr. Denton had a perfect right to decline to speak, but the reasons he gives for declining, class him with the "holy Catholic Inquisition," Dr. Miner and the Godinthe-Constitution bigots.

test issue. But, since this is a question of principle, and not of personal vice or virtue, Mr. Denton's wrath against a man opposes him to truth. The marriage institution is not only doomed to follow chattel bondage, but the word "adulterer" will take its place in history with the now honorable terms "Infidel" and "rebel." Mr. Denton can easily kill himself, beyond resurrection, as a reformer, but he cannot, if he would, suppress we think it is in our power to do them words sues which ever engaged the attention of the human mind. Justly distinguished in theological reform, ostracised by "rein theological reform, ostracised by "religious" Spiritualists for his bold denunciation of Christianity, his cooler thought will, we think, teach him that marriage no more than the Church or the Bible is exempt from public criticism. Are parexempt from public criticism. Are par-ties, recognized as capable of making a sexual contract, morally incapable, when wiser by experience, of dissolving that contract? Is cohabitation "pure" only contract: Is constitution pute only when sanctioned by a priest or magistrate? Are lascivious clergymen and bribe-taking statesmen the sources of virtue? Is human love so totally devirtue? Is human love so totally de-praved as to be incapable of redemption and self-government? We think Mr. Deu-ton has too much good sense to be per-manently on the wrong side of such questions as these.

questions as these.

As to his charge that Mr. Hull is a "bad man," it is the old cry of conservatism against progress. Beaten in argument, on essential principles, it puts on the garb of personal holiness. Jesus was accused of associating with publicans and harlots; every reformer is was accused of association with particular and harlots; every reformer is thought, by popular respectability, to be "immoral," "incendiary" or "fanatical." But where are the "good men?" The Young Men's Christian Association, back-lace "Learner and the Rederal Courts, at ed by Grant and the Federal Courts, at tempted to suppress a newspaper for ventilating the Brooklyn scandal. Dr. Dic ventilating the Probayin scandar. Pr. Dio Lewis outruns Comstock to say that per-sons whom he thinks "impure" should be "shot on sight." Garrison and Emer-son are in their dotage; "Phillips is si-lent and Beecher skulks. When "good men" fail, Fate brings "bad men" to the front. The momentous issues involved in industrial and social reform demand original thought, teach "great men" be-coming modesty, and make all conven-tional righteousness contemptible.

#### THE FREE LIST.

We have hitherto sent The Word free of a considerable number of people to them we cannot continue it. Nothing who a considerable number of people to whom we cannot continue it. Nothing would please us more than to be pecuairily able to print large editions of the paper, and send them broadcast to all willing to receive and read them. But the cost of prepaying rectaes and the cost of prepaying rectaes. willing to receive and read them. But the coat of prepaying postage, added to the inevitable publishing expenses, admonishes us not to bind ourselves to do more than fulfill our contracts with regular cash subscribers. In this connection we have a word to say to two classes of persons, viz., reformers and other working people. Some persons interested in reforms seem to think that for being present at a reform Convention and rendering a seem to the convention and rendering the contract of t ent at a reform Convention and renderent at a reform Convention and rendering voluntary service therein or for condescending to read a reform newspaper, they somehow are entitled to pay from persons prominent in the management thereof. If the receipts of the enterprise coverexpenses, and leave a surplus, all labor done would be entitled to its due proportion of it. But if the enterprise nets, not a surplus, but a deficiency our friends should be equally anxious to "co-operate" in the loss. But they are not generally ambitious in this latter sense.

prise coverexpenses, and leave a surplus, and leave a surplus, and leave a surplus, and labor done would be entitled to its grace a savage." It is a new "idea" of "freedom" that the views of any one speaker shall be allowed to crowd off the platform other speakers from whom he differs, or whom he constitutes himself indge, jury and sheriff to suppress. The operation of it. But if the enterplatform other speakers from whom he differs, or whom he constitutes himself indge, jury and sheriff to suppress. The operation in the loss. But they are sense.

What our friend Wright says, on 3rd, says, on 3rd,

to pay for it, hereafter, they must not find fault if we do not think it for our interest to send it. Workingmen apply, and if refused, think we print a paper "simply to make money!" They help support ministers and daily papers, that are servile tools of usurers; they smoke, drink, dance and pray away money drink, dance and pray away morely enough, almost every day, to pay for The Word a year, and yet have the face to ask us to give them the paper because "they are poor workingmen!" But so long as they are joined to their three fatal idols,—Religion, Rum and Tobacco, we do not think it will pay to advance much money towards their conversion. None the less a business enterprise, be-cause it is a reform newspaper, The Word will be sent as heretofore, on payment of cash in advance, the paper stopping when the subscription expires. We shall be sorry to part with any of our existing patrons but wish to know exactly where we stand, financially, at the close of each month.

#### "SOCIAL FREEDOM."

The Convention, briefly reported on 4th. page, was a success, the prime mov-ers therein, Hull, Sawyer & Co., having good cause to congratulate themselves on the result. The Boston Journal, Globe and News, (quoted in "The opposition.") moved by the false modesty which char moved by the false modesty which characterizes ignorant and vile people, assume to make up faces at the proceedings, and say that they were indecent. They lie; for we were present and know that the discussions were intelligent, spirited and chaste. The quite full reports of the Post and Herald, will indicate to unbiassed observers that our opinion. care to unbiassed observers that our opin-ion is just; and the readiness with which buyers cleared the newstands of those papers proves that their publishers know what to print, and that the people know where to find instructive and profitable reading.

To our venerable blank correspondent quoted on 3rd. page, (for whom we have profound respect), we wish to say that while she has done well, in her day and generation, she must allow us to do better. Her alarmed feeling regarding us, is unquestionably sincere, but she is as far wrong, in her views of marriage, as Calhoun was about slavery, or Pilate touching Jesus. Judged by the Christian records Jesus Christ was an avowed freelover; and nothing yet heard from him, from the other-side of death, shows that he has changed his opinions since pious Jews killed him. We like Jesus because sews killed nim. We like Jesus because his "spirit" votes our reform ticket every time. True, he "displayed his power" in making some wine for the Cana wedding, (though American mediums have outdone him in the miracle business), but his prime work was to institute. "the kinder of Heavier" on white additional transfer of the series of th Kingdom of Heaven' on earth; and in that kingdom, he said, "they neither marry not are given in marriage," which is good free-love doctrine. Jesus said, "I go to prepare a place for you;" if our aged relative will come to the next free-

for a "state nursery" (not to mention the fact that the State itself is savage usur-pation), it implies a bigger "steal" than the "Christian statesmen" of Credit Mothe "Christian statesmen" of Credit Mo-bilier-salary-grabbing-Pacific-mail memo-ry ever dreamed of. Where does Mr. Hull get his right to rifle the minority's pockets for means to support his inconti-nent majority's children? We had sup-posed the ability and intention of par-ents to feed, clothe and educate their children was desirable evidence that it is judicious for them to presume to become judicious for them to presume to beget children; but Mr. Hull offers a premium to irresponsible, imbecile, skulking in-continence, by deliberately proposing that people shall breed children to be flung on the street, in the vain hope that money may be taxed out of the crowd to support them! The mothers are "on the town" already; Congressmen and "reformers" even, call these, their discarded mistresses, "prostitutes." Should they also have legislative power to throw their disclarations. their children on the town? Mr. Rams-dell said truly, that the upshot of Mr. Hull's plan is "national baby farming!" The New England Free-Love League intended to have held a Convention about this time but waived its purpose in order to help Mr. Hull's movement. If, however, he is to waste his force on such in-cidental issues as "stirpiculture" and as-sert old tyranny in new forms, it is time the League "limbered up" on the field of battle. As one member of that "ma-chine" we guess that, when it does ap-pear, a square issue will be made with the marriage system.

Mrs. M. M. Hardy, 4 Concord Square, Boston, has offered a reward of \$1,000.00 to any one who will show that "Spirit hands" can be successfully counterfeited on the same conditions in which her "materializations" are given. We recently attended one of her Scances and saw one or two dozen "hands" which purported to belong to dead relatives of persons present. The hands touched ours, answered questions, by conventionours, answered questions, by conventional signals, and seemed to be genuine. A lady's ring was put on one of these fingers, the hand withdrawn from sight, and afterward held up, so that the audience could plainly see the ring where it was originally placed on the "materialized" finger. At the close of the Seance the ring was found on the carpet under the table. Persons wishing to find tangible proofs that spirits exist, and can communicate, would do well to give Mrs. Hardy a call. She has earned the right to teach the people, by ten vears of right to teach the people, by ten years of successful mediumship in Boston.

—How marriage laws "protect" women is seen in the case of a Christian minister, out West, who wedded a new wife in each place he "settled," (leaving the old ones behind in his onward march), until he now has four living and one dead. He is not like Beecher, "sitting on the ragged edge of despair" but running for life from his several enraged fathersfor life from his several enraged fathers-in-law. But these righteously, indignant "fathers" are not at all concerned to vindicate the natural right of their daughters to self-ownership, but virtuously mad because what they had supposed was a lucrative sale of girls, raised for the marriage market, turns out to be a failure, and the chattels, in a damaged fatter come back on the retarnal hands. state, come back on the paternal hands.

-WILLIAM SAFFIN, Editor of The Iron Molder's Journal, advertises his ignonance as follows:

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CHASTITY, OR OUR SECRET SINS.

By Dio Lewis A. M. M. D. Philadelphia: Geo. Maclean & Co. This a neatly printed book of 320 pages devoted to a learned and elaborate discussion of the subject in hand. Though not a profound thinker Dr. Lewis has gathered many valuable facts, from a wide range of study and experience, and drawn from them lessons profoundly interesting. Since he accepts the marriage institution as a finality, his views are necessarily partial and superficial; while his distrust of liberty, applied to love, makes him a zealous advocate of the unlimited stretch of despotism embodied in the Comstock law against "obscene literature," venders of which he thinks should be "shot on sight" p. 205. The influence of "obscene literature" is unquestionably as depraving as he affirms; but the measures of repression he approves are a clear invasion of natural right and will serve only to hasten the abolition of the marriage system. The lascivious instincts so prevalent among men; the destructive courses imposed on women and the frightful inroads of secret vice upon the vitality of youth of both sexes all show that the sexual nature is yet in a savage state, and that even our public teachers have not begun to reason originally on questions of virtue, continence, love and reproduction. We welcome Dr. Lewis' efforts in this direction and think our readers will find this book well worth consulting. As will be seen by an 'advertisment on 4th, page the Co-operative Publishing Co, have put this work into their trade list and will hereafter fill orders for it from this office.

—The Boston News proposes a "New Cold". CHASTITY, OR OUR SECRET SINS. ders for it from this office.

APR., 1875.

—The Boston News proposes a "New God." It is a good suggestion. Six-thousand-years rule of the Jehovah-Christian God leaves human society in such a horrible condition as to indicate that he knows little about this world and cares less. A new Boss, or no Boss at all, would certainly be an improvement. The News, however, is only joking, for it prays for a Prohibitory-liquor God, instead of the License-liquor God Gov. Gaston is setting up in Massachusetts. But The Worn, not "pious" or "prayerful" enough to joke on religious matters, seriously calls for new deal in this God game.

—Wednesday evening March 3rd, we -The Boston News proposes a "New

enough to joke on rengious matters, seriously calls for new deal in this God game.

—Wednesday evening March 3rd, we listened to a conversation by Rev. Jesse H. Jones in Cotton Hall, Boston, on "The Relation of Christianity to Reform." When questioned, in regard to the obligation of contracts, Mr. Jones declared that, if one has agreed to pay interest, both the agreement and the law which enforces it should be upheld, and no Christian can rightfully interfere! If this be true, Christianity is merely a conventional externalism which surrenders whenever iniquity is framed into law. No "Infidel" ever plunged a more fatal dager into the heart of Christ than that.

—The press praise Anna Dickerson's

ger into the heart of Christ than that.

—The press praise Anna Dicker.son's new lecture on "The Social Evil;" but, though "eloquent" enough, it shows the "plentiful lack" of thought which characterizes all of Miss. Dickenson's efforts.

you now have your money. Remember, I don't characterizes all of Miss. Dickenson's efforts. Having no apprehension of the essential truths involved, her lecture is a sentimental rehash of old whims and superstitions which still fill heads empty of real knowledge about this transcendent problem.

The Dress Reform Convention was held in Worcester and, though not largely attended, it quickened thought and diffused does no a most important subject. Mrs. M. E. Tillotson, A. B. Davis, Mrs. Dr. Vibbert, Mrs. H. M. Dresser, Seward Mitchell, Josephine Chase, J. J. Gurrey and others attended. Two or three meetings were subsequently held in Boston which awakened general interest.

The Spiritualist A Work, E. V. Wilson, Editor, Lombard, Ill. 82.00 pts. and interesting matter touching the new faith. Distinguished as a test medium Mr. Wilson has a friendly side towards reform generally. People will find it worth while to take stock in his newspaper to the extent of subscribing for it, at least.

The Irishman's frog satdown when he stood up, and stood up when he satdown,

CORRESPONDENCE.

gress was compelled, as a matter of economy and addity to the polity for the control of the co

the uttermost farthing for all that is rendered?

If you can kiss the children for me without invasion of the moral law, I would 'kke you' to do so."

W. E. Lukens, Rock Falls, Ill.: "Ame sorry there are not more efforts made to enlighten the coming and present generation in regard to the interest question. It seems to me to be at the bottom of the wrongs of which all complain; even theological reform cannot progress while men and women are kept in ignorance, folling for those who are using all the power of cultivated intellect against them. Lot that heresy be removed from our theories of political economy and the earth might be a comparative heaven."

A. B. Wesraur, Wheeling, W. Va.: "The misunderstanding of the question of reform inheres in the mistake made by the so-called infeligent' classes, that true progress cannot be achieved except through arbitrary and despotic party organization. Whenever a party becomes powerful it abuses that power and becomes a tyrant. This broadest liberty alone is compatible with true progress. A manufacturer recently said 'I expect some day to see the workinguen'ris and go clean through us,"

Mass.: "It is high time the sexual question was fearlessly discussed. The present demoralization of young men and women is fearful. Girls are brought up to always try to keep their hand over their private parts, and boys learn to catch them when that hand is off."

J. Flora Tirron, New Haven, Ct.: "A lawyer recently said the advertishment of Woodhull and Claffin's Weekly, in "Hand Casn," was enough to condemn the book. I told him I felt equally sensitive about The Christian Union and Beecher's 'Life Thoughts."

In R. Steward, Cambridgeport, Mass.: "I wish you would ask Mrs. Heywood to try and get you interested in the labor question. . . . Geo. E. MoNeil is the leader of the labor movement in New England."

—There is something exquisitely touching in the alacrity with which Mr. E. H. Heywood, editor of the Princera Mass.

RECEIVED.

New England Insurance Gazetto and Monthly Finnental Register. Wm. Hadden Zeltor 25 School Street
Bestin, Masseshuester
Garden Street
Bestin, Street Bestinger, O. O. Hine Editor,
Box 388 New-York Giy.
The West Earl Baniner, W. J. Kafout, B. H.
Burkholder, Fublisher West Zeltor, Westly, 21.75 per
year. Sun bullding, Indians, 17.75 per
year. Sun bullding, Indians, 18. F. Street, N.
Washington, B. C.
Washington, B. C.
Publishers, Monthly; 69 cents per year. 212 North Sixth
Street, St., Louis, Mo.

The State Severellar, J. M. Washelmann, J. M. State Steed, St. Louis, Do. Jones Severellar, J. G. Truman Eliter. Monthly, Cedarrial, Howard Co., Kanasa, Waltworth Co., Liberat, Beckwith, Kenny and The State Severellar, J. M. Window Eliter and Proprietor, Wm. C. Hunt Associate Editor, Monthly, Octaris per year. Washeld, Mass.

The Varyun Co., Democrat. B. B. Zebelman Ludwitzini Motor, Thomas G. Origi Editor, Monthly, Octaris per year. Washeld, Mass.

The Varyun Co., Democrat. B. B. Zebelman Ludwitzini Motor, Thomas G. Origi Editor, Monthly to Cents annually 507 Mulberry Street, Des Moines, Iowa.

by Orents annually 607 Mulberry Street, Des Molnes, 1988.

The Sunday Mirror, Page & Co. Publishers, 308 North Seventh Street, St. Louis, Mo. The Minures Nuttional Record, Monthly John Shave Editor, 25 Senicet Street, Cleveland, Ohlo: Monthuttum Journal. Dr. T. R. Klugel, Editor. 126 Minures Nuttional Heaven, Land Constanting the Publish of Labor and Property, and Protecting the Publish from Financial Revulations. By Edward Kellogg, Edited by his Baughter Mary Kellogg Putuan, Hith Edition, Henry Carey Indentication Publisher The Currency Quiestion. Letters to Schwijer Coffax, By Henry C. Cary, John A. Notton Publisher 136 1-2 Dearborn Street, Ohica, Sp. Grotton Publisher 126 1-2 Dearborn Street, Ohica, Sp. Garroy, Carry Letters on The Craftis, The Currency, and The Credit System: By Henry Carey Balard, Also, by the same.

the same,

The Recults of Reammption of Specie Paymets in England, 1819—1823. A Lesson and a Warning to the people of the United States. Collins, Printer,
705 Jayne Street, Philadelphia, Pa.

#### CASH RECEIPTS.

#### APPARITIONS.

All houses wherein men have lived and died Are haunted houses. Through the open deer. The harmless phantoms on their errands glide With feet that make no sound upon the floor.

We meet them at the door-way, on the stair, Along the passages they come and go, Impalpable impressions on the air, A sense of something moving to and fro.

Chink Some men there are (I have known such) who That the two worlds—the seen and the unseen, Are like two hemispheres upon our maps, And touch each other only at a point. But the worlds are not divided thus Save for the the purposes of common speech.

Lies all about us, and its avenues
Are open to the unseen feet of phantoms
That come and go, and we perceive them not
Save by their influence; or when at times
A most mysterious Providence permits them
To manifest themselves to mortal eyes.

—Longfellow.

—So long as only twenty per cent. of the people hold eighty per cent. of the property produced, poverty will exist. The average earnings of aman are about \$635.00 a year; of a woman about \$237.00, and of a child. \$131.00, while the average cost of living is between \$600.00 and \$700.00. How then can a workingman acquire a competency? Half the money in savings banks belongs to other than laborers. The average of a laborer's deposits is only about \$55. per year. The system of education is defective, as it produces men whose heads only are educated. Their hands know nothing. People must be educated so that they may become their own employers, co-operating and making the most of their labor.—H. K. Oliver...—Thomas Jefferson's own copy of his "Notes"

of their labor.—H. K. Oliver.

—Thomas Jefferson's own copy of his "Notes on the State of Virginia. London, 1787," which was annotated by his own hands, and contained other manuscript additions, was recently sold at Chicago for \$160.

SOCIAL FREEDOM.

The Social Freedom Convention called The Social Freedom Convention called by Moses Hull, Mattie Sawyer and oth-ers, met in the Paine-Hall building, Bos-ton, Feb. 28th, and March 1st., holding six sessions, attended by large numbers and animated interest throughout. L. K. Joslin presided. Mr. Hull offered the following as his platform in this move-

Joslin presided. Mr. Hull offered the following as his platform in this movement:—

Whereas: The problem underlying all others pertaining to the improvement of humanity is how to secure perfect bodies in which the spiritumly need development, and

Whereas: Spiritual organisms cannot be perfected in deformed or diseased bodies, and

Whereas: Perfect physical bodies in which to develope the mental and spiritual depend upon perfect conditions of generation and gestation, therefore be it—

1. Resolved: That the most important work to be done now for the present and future generations of humanity is to discover and practice the science of producing the most harmonious children.

2. Resolved: That any law, or any condition of society which piaces itself in the way of experiments in order to find out the best methods of approduction, should be ignored by reformers, end treated like any other naisance calculated to hinder the advancement of humanity.

3. Resolved: That as laws are made by men, and not men by law, and as society is but a mass of individuals, there are men and women who are superior to either law or society, and that it is the duty of such to let their superior light shine, though at the expense to themselves of being ostracised by society and punished by law.

4. Resolved: That we are utterly opposed to the prostitution of any part of human body or mind.

5. Resolved: That we are utterly opposed to the prostitution of any part of human body or mind.

to the prostitution of any part of human body or mind.

5. Resolved: That sexual communion where there is a lack of soul union is prostitution, and any law sanctioning such communion is a license law enforcing prostitution.

Whereas: Persons who love each other as persons entering the holiest relation on earth should, need no law to bind them together, and Mobe compelled even by law, to administer to the sexual necessities of each other, therefore

6. Resolved: That what is commonly called merringe is always a curse, binding persons together who should live together.

7. Resolved: That the community has no mor right to enact laws impairing sexual liberty than it has to enact laws impairing sexual liberty than it has to enact laws impairing sexual liberty.

8. Resolved: That a tax should levied on all the property of the nation to educate and take can-it all the children in the nation, whether born in or out of wedlock.

E. 1l. Heywood presented the following presolutions:—

1. Resolved: That since human beings have

un property of the nation to educate and take can: 'al all the children in the nation, whether born m or out of wedlock.

E. II. Heywood presented the following resolutions:—

1. Resolved: That since human beings have certain natural, inalienable rights, among which are it'e, liberty and the pursuit of happiness, the 'berty of the sexes to cohabit, for reproduction, health, economy, pleasure or other purposes: etc. the other is a right inherent in human nature and antecedent to all governments and religions; that "virtuous" prudery, moral codes and social customs which deny or restrict the exercise of this right are evidences of ignorance, tyranny and barbarism which we most cordially condemn.

2. Resolved: That since the man-made ordinance which assumes "forever and inseperably," to unite the sexes, "for better or for worse," is a flat denial of the natural right of people to make and dissolve their own sexual contracts in obedience to reason, love and the best interests of themselves and their offspring; and since every human being has a clear right to be well-born, the marriage institution is a State Intrusion which destroys love, hinders intelligent reproduction, causes domestic discord, and enervates, corrupts and poisons the sources of life.

3. Resolved: That while "illicit" intercourse of the sexes is partly the result of pecuniary and political subjection of women to men, a business matter supported by mer for lascitious purposes and submitted to by women for means of subsistence, the primary cause of "secret vice" and "prostitution" is the denial of the natural right of the sexes to live together of which marriage laws are an ignoble exponent; that the natural right of these laws; for, until intelligent physical generation is timpssible.

4. Resolved: That the Christian scandal of Brooklyn is chiefly abominable in being a duel between the legial owner of one woman and his Reverend competitor in her love, while neither of these usen acknowledges the natural right of the woman to be free from the barbar

content.

 Resolved: That the insinuating assertion that girls and women cannot associate and dobusiness with men, without having sexual intercourse with them, is a lewd falsehood studiously

circulated by the Christian and "cultured" people of our "best society;" that women have the same natural right to receive mone, and estates from men, to walk, ride, dance or pray with them, as men have with each other; and they are much more likely to be "pure," in so doing, than their smooth and "pions" tongued accusers are in slandering them.

6. Resolved: That in asserting the Free-Love idea we merely apply to domestic life principles of political and religious liberty theoretically recognized in American civilization; and, while the admission of woman to the elective franchise logically involves the abolition of male supremacy in the family, the reform we urge, nowise exclusively in the interest of women, demands the emancipation of both serse from that great hindrance to onterprise and progress,—the matriage institution.

7. Resolved: That when civilization enters the Bed chamber and the Nursery piracy in the form of interest on money, rents and profits will be less popular in business; that we therefore recognize the Labor-Reform as twin brother of the Free-Love Reform, and welcome all progressive minds to a united assault on that fruitful source of incontinence, usarpation, disorder and war,—The State.

Mr. Heywood said he suggested the above points to indicate what seemed to

Mr. Heywood said he suggested the above points to indicate what seemed to be the true drift and purpose of Free-Love Reform. He came to the Convention to had Christ, (A voice: "Christ is not here but is expected this afternoon"), seeking the most essential qualities of religion, viz.; Love and Justice. As a reformer, the most essential qualities of religion, viz.; Love and Justice. As a reformer, a philosopher, a medium, a free-lover, Jesus Christ is of some use; but as a God he is not a success. Churches favor the forms of godliness, but reformers have the power thereof. Liberty, in connection with love, heralds, not "promiscuity," but selectness, order and progress. In asserting my own right to be free I thereby forbid myself to encroach upon others. Moses Hull, Mr. Joslin, Mattie Sawyer, J. H. W. Toohey, Mrs. A. P. Joyce, Seward Mitchell, Mrs. R. W. S. Briggs, S. B. Ramsdell, A. B. Douglass, Anthony Higgins, A. B. Davis, J. C. McLure, D. W. Hull, Mrs. Spaulding, Lois Waisbrooker, A. C. Robinson, J. M. Sterling, E. H. Mulliken, Horace Seaver, Mrs. M. E. Tillotson, Mrs. Knight, Miss. Crosby, J. L. Barker and other speakers addressed the Convention. A committee composed of Messrs.

-A couple of members of the darkey conference were passing down the street when one of them trod on the indigesti-ble portion of a pear, and as his number elevens went up the rest of his body was correspondingly lowered. "Ki-yah brud-der Jones, is you fallen from grace?" chuckled his companion. "Not prezactly deacon, I'se sitting on de ragged edge ob dis pear."—Capital.

tion. A committee composed of Messrs. Toohey, Hull, Joslin and others was ap-

pointed to consider and report plans and

principles for permanent organization.

—Dr. Mary Walker is at least logical. She wrote to the Worcester Dress Reformers asking them to resolve that the Congress of the United States be requested to define the length of woman's dress and the material that shall be used by her to cover her limbs. It ought to have been incorporated in the Civil Rights bill.—Boston Post.

-Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil.— The Devil.

-Of the Gods I know nothing .- Protagoras.

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