

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 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 bankruptcies, with untimely cessations of industry, attended by pauperism and crime. It renders every condition of life insecure, and continually depresses the wages of the laboring class. It is admittedly the source of the economic evils the country labors under.—*Thos. J. Durant.*

THE WORD.

PRINCETON, APRIL, 1875.

WE HAVE GREAT PLEASURE in announcing 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 evening, six sessions. Particulars hereafter.

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 sins 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 respectable opinions and customs, rather than as spontaneous exponents of right, that "good men" are actually bad; while reckless 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 "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 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 perfect right to decline to speak, but the reasons he gives for declining, class him with the "holy Catholic Inquisition." Dr. Miner and the God-in-the-Constitution bigots.

Mr. Hull is a clergyman; and recent events indicate that, in affectional indiscretions, much is to be pardoned to the "peculiar temptations" of ministers of the Gospel. But though he does not Satan incarnate, he does not forfeit his right to speak, so long as he accords to others equal freedom. The thanks of all lovers of freedom are due Messrs. Mendum and Seaver for their resolute attitude in a

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 utterance on one of the gravest moral issues which ever engaged the attention of the human mind. Justly distinguished in theological reform, ostracised by "religious" Spiritualists for his bold denunciation of Christianity, his cooler thought will, we think, teach him that marriage is exempt from public criticism. Are parties, recognized as capable of making a sexual contract, morally incapable, when wiser by experience, of dissolving that contract? Is cohabitation "pure" only when sanctioned by a priest or magistrate? Are lascivious clergymen and bribe-taking statesmen the sources of virtue? Is human love so totally deprived as to be incapable of redemption and self-government? We think Mr. Denton has too much good sense to be permanently on the wrong side of such 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 thought, by popular respectability, to be "immoral," "incendiary" or "fanatical." But where are the "good men?" The Young Men's Christian Association, backed by Grant and the Federal Courts, attempted to suppress a newspaper for ventilating the Brooklyn scandal. Dr. Dio Lewis outruns Comstock to say that persons whom he thinks "impure" should be "shot on sight." Garrison and Emerson are in their dotage; Phillips is silent and Beecher skulks. When "good men" fail, Pate brings "bad men" to the front. The momentous issues involved in industrial and social reform demand original thought, teach "great men" becoming modesty, and make all conventional righteousness contemptible.

THE FREE LIST.

We have hitherto sent THE WORD free to a considerable number of people to whom we cannot continue it. Nothing would please us more than to be peculiarly 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 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 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 cover expenses, 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.

What our friend Wright says, on 3rd. page, about its being "small business" for us to send him a bill for THE WORD recalls the case of a man, who, having taken a newspaper ten years, paying nothing for it meanwhile, flew into a passion when a bill was sent him, saying he "only took the paper to encourage the editor!" Why should he object to paying us, at least, part of what it costs to deliver to him a copy of THE WORD? We do not charge the full cost to any one. In our behalf of reform we are under obligation to Mr. Wright and many others for valuable assistance in Conven-

tions and elsewhere; but as the injustice we associate to abolish was created by his ancestors, as by ours, are we not entitled to pay from him as much as he from us? We pray to him, as to others, for aid, but he is at liberty to decline to answer our prayers? To lecturers and writers we send THE WORD widely, and often without pay; but in the way of advertising their ideas and enterprises we think it is in our power to do them more service than they can possibly do us. If they do not think it worth while 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 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, because 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 movers 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 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 unbiased observers that our opinion 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 Galhoun was about slavery, or Pilate touching Jesus. Judged by the Christian records Jesus Christ was an avowed free-lover; 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 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 Kingdom of Heaven" on earth; and in that kingdom, he said, "they neither marry nor 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-love Convention, we will show her a specimen bit of the heaven which Jesus is now assisting us to "prepare" for her, and other good people hereafter.

While we applaud Hull, Sawyer & Co. for bringing a great and grave question to the front, we dissent utterly from their tendency to force this grand reform into despotic grooves. They advocate "true marriage" and a "state nursery;" as well talk of true bondage and state slave-breeding! Since marriage abolishes the natural right of parties to make and dissolve their own sexual contracts, without ecclesiastical, political or social interference, free-love demands nothing less than the immediate and unconditional abolition of the marriage institution. As

for a "state nursery" (not to mention the fact that the State itself is savage usurpation), it implies a bigger "steal" than the "Christian statesmen" of Credit Mobilier-salary-grabbing-Pacific-mail memory ever dreamed of. Where does Mr. Hull get his right to rifle the minority's pockets for means to support his incontinent majority's children? We had supposed the ability and intention of parents to feed, clothe and educate their children was desirable evidence that it is judicious for them to presume to beget children; but Mr. Hull offers a premium to irresponsible, imbecile, skulking incontinence, 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 children on the town? Mr. Ramsdell 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 incidental issues as "stirpiculture" and assert old tyranny in new forms, it is time the League "limbered up" on the field of battle. As one member of that "machine" we guess that, when it does appear, 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 Seances and saw one or two dozen "hands" which purported to belong to dead relatives of persons present. The hands touched ours, 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 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 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 state, come back on the paternal hands.

—WILLIAM SAFFIN, Editor of THE Iron Molder's Journal, advertises his ignorance as follows:—

THE EQUITY and THE WORD are two small publications from Massachusetts. As soon as we know exactly what they are driving at, in the way of reform, we will, with pleasure, notice them more extensively. Mr. Saffin ought to know that, since all wealth is the product of labor, property naturally would remain in the hands of working people if it were not stolen from them through interest, rent and profits. To abolish these lucrative methods of theft is the object of THE WORD. Does Mr. Saffin understand?

—S. H. MORSE and F. E. ABBOT have had another "wrestle" in the columns of THE INDEX; the mental muscle of the artist, as usual, is too much for that of the editor, for we find the latter at the bottom of the logical heap at the close of the tussle.

JUDGED by the final test, the chief thing in life is love.—Theodore Tilton.

SOCIAL FREEDOM.

The Social Freedom Convention called by Moses Hull, Mattie Sawyer and others, met in the Paine-Hall building, Boston, 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 movement—

- Whereas: The problem underlying all others pertaining to the improvement of humanity is how to secure perfect bodies in which the spirit may have development, and
Whereas: Spiritual organisms cannot be perfected in deformed or diseased bodies, and
Whereas: Perfect physical bodies in which to develop the mental and spiritual depend upon perfect conditions of generation and gestation, therefore be it
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 places itself in the way of experiments in order to find out the best methods of reproduction, should be ignored by reformers, and treated like any other nuisance 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 ostracized 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 sexual communion where there is a lack of soul union in 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
Whereas: Persons who do not love, should not be compelled even by law, to administer to the sexual necessities of each other, therefore
6. Resolved: That what is commonly called marriage is always a curse, binding persons together who should live apart, and holding persons apart who should live together.
7. Resolved: That the community has no more right to enact laws impairing sexual liberty than it has to enact laws infringing upon religious or political liberty.
8. Resolved: That a tax should be levied on all the property of the nation to educate and take care of all the children in the nation, whether born in or out of wedlock.
E. H. Heywood presented the following resolutions:—
1. Resolved: That since human beings have certain natural, inalienable rights, among which are life, liberty and the pursuit of happiness, the liberty of the sexes to cohabit, for reproduction, health, economy, pleasure or other purposes, is a right inherent in human nature and antecedent to all government and religious: 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 inseparably," 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 generates, 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 men for lascivious 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 ignominious exponent; that the natural nobility of sexual love, individual health, social purity and harmony would be promoted by the repeal of these laws; for, until intelligent physical generation is permissible, efficient moral regeneration is impossible.
4. Resolved: That the Christian scandal of Brooklyn is chiefly ineliminable in being a duel between the legal owner of the sources of life, the Reverend competitor in her love, while neither of these men acknowledges the natural right of the woman to be free from the barbarous control of both; that, since, while the facts are probably what the plaintiff affirms them to be, the defendant is yet almost certain of acquittal, by agreement of the jury, news that Tilton had shot Beecher in open court, would be regarded by most male citizens, not because it would promote justice, purity or virtue; but because such a murderous act would emphasize the "marital right" of every man to "wallup his own" woman; that not Beecher merely but a far greater culprit is on trial, and though he may escape, the lecherous social system of which he is a shining example, is sure to be condemned and executed.
5. Resolved: That the insinuating assertion that girls and women cannot associate and do business with men, without having sexual intercourse with them, is a low falsehood stolidly

circulated by the Christian and "cultured" people of our "best society;" that women have the same natural right to receive money 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 "pious" tongued accusers are in slandering them.
6. Resolved: That in asserting the Free-Love ideas we merely apply to domestic life the 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 sexes from that great hindrance to enterprise and progress,—the marriage 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, usurpation, disorder and war,—The State.
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 find Christ, (A voice: "Christ is not here but as expected this afternoon"), seeking 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. Toohy, Mrs. A. P. Joyce, Seward Mitchell, Mrs. R. W. S. Briggs, S. B. Ramsdell, A. B. Douglass, Anthony Higgins, A. B. Davis, J. C. McAure, 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. Toohy, Hull, Joslin and others was appointed to consider and report plans and principles for permanent organization.
A couple of members of the darkey conference were passing down the street when one of them trod on the indigestible portion of a pear, and as his number eleven went up the rest of his body was correspondingly lowered. "Ki-ya brudder Jones, is you fallen from grace?" chuckled his companion. "Not prezakately deacon, I've sitting on de ragged edge ob dis pear."—Capital.
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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