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The Word

VOL. III.

PRINCETON, MASS., SEPTEMBER, 1874.

NO. 5

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

E. H. HEYWOOD, EDITOR.

Contributors, correspondents, and those from whose works extracts may be printed are responsible only for their own opinions; the Editor must not be understood to approve or reject any views, not editorial, unless he says so.

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THE WORD
PRINCETON, MASS.

The Opposition.

THE CLAIMS OF POLYGYAMY.

A social system, like any other system, can only be judged, rightly, by its fruits. The fruits of polygamy are superior to those of monogamy. Prostitution among Mormons is unknown, this alone is a strong argument in its favor, since it shows that it is not natural for women to sell themselves sexually, promiscuously, and they would not, unless driven to do so by want or by other equally potent reasons. Polygamy provides fully for women that there is never any need for women to resort to prostitution. More than this, it gives opportunity for the natural exercise of the different degrees of passion in men. Some men naturally require only one woman of average sexual strength. Others require more, and it is better, so long as the manner of obtaining this exercise is pre-eminently regulated by law, that the law should be wide enough in its provisions to provide for all contingencies, which legal monogamy does not. The consequence of this failure is, that its unnatural requirements and the morality that they develop make prostitution unavoidable. Prostitution will always exist, so long as legal monogamy is maintained.

Moreover, legal monogamy, which virtually invests the husband with the control of the wife, sexually, as well as otherwise, is a great outrage upon the wife, since it frequently so happens that a man of large amateness is married to a woman in whom it is almost wanting. Previous to marriage, in all other regards they may have been seemingly in accord; but when too late the worn-out wife learns the truth, there is no remedy. She finds herself legally bound to a man whose sexual demands her constitution cannot stand, and she gradually sinks into a hopeless decline, unless the husband recognizes the condition and resorts to prostitution to save her.

Now this is where polygamy is again superior to monogamy. It recognizes that there are different sexual natures and provides for them. In polygamy no wife is ever known to suffer from the sexual abuse of her husband, while in monogamy it prevails everywhere; indeed, is the cause which is rapidly settling over the race like a mildew, and preparing it to be a ready prey to some pestilence that will sooner or later spring up somewhere on the earth.—*Brighton Young in Woodhull and Claflin's Weekly.*

INTEREST ENCOURAGES INDUSTRY.

I differ irreconcilably with those who argue that interest is unjust—that a creditor should receive the amount he loaned, and no more. If at apple-tree of four years' growth is naturally more valuable than one of one or two years', then, it seems clear that he who loaned me \$300, still unpaid, with which I bought a hundred apple-trees from a nursery three years ago, has now a larger claim upon me than if he had loaned me the like sum wherewith to purchase similar trees one year ago. So the thrifty farmer who has seed wheat at sowing-time, while his poor neighbors have none, being solicited by them to lend it on promise of repayment out of the next crop, might fairly say, "If you are to pay me barely the quantity lent, I prefer to keep my wheat and be sure of it," rather than lend it at the risk of losing it. If to be idle half this year involves no penalty beyond that of making up the best hours of some future year, idleness would vanquish thrift far oftener than it now does. Man's energies are spurred to activity by the knowledge that all savings are fruitful—that the \$100

earned and saved at one-and-twenty will have become \$5,000, if carefully invested, before its owner is seventy. To make men industrious, provident, saving, seems to me one chief end of a true, beneficent public policy; and this would be contravened by denying the rightfulness of interest. If he who lends \$10,000 for a year is entitled barely to the return of his principal, then he who lets a house or a farm worth \$10,000 is entitled to its restoration intact at the year's end and no more; and all rights of property are limited to its personal use by the owner. Evidently, apart from the consideration of justice, mankind cannot afford to discourage saving by denying the rightfulness of interest.—*Horace Greeley.*

THE TAXATION OF WOMEN.

Our laws here in Massachusetts are not made by an outside authority or a usurping oligarchy; they are the work of the people themselves. If they are wrong they are to be repealed; and they are to be repealed, not by individual injuries, but by their general effect. Mr. and Mrs. S. S. Foster, and the other two or three other Worcester ladies, are no worse off than thousands of Massachusetts women who own property in their own right but are not allowed to vote. They may make it a matter of conscience if they please, but so long as the overwhelming majority cannot regard it as anything more than a fair public question to be settled by enlightened taxation, they will take the penalty which the law inflicts for non-compliance with its demands, without advancing the cause of woman a suffrage one wit. In fact, the threats of Mr. Foster against the purchasers of the property sold more than undo all that might have been gained by his supposed self-sacrifice and place him in rather a ridiculous light. We regret that such honest, well-intentioned people as Mr. Foster, should so unscientifically and unadvocating a reform in which are enlisted some of the most excellent motives and influences of the day, should so misconceive the condition of things with which they have to deal. What they want to give the community is more argument, more light of reason, and not the semblance of martyrdom whose fires have no chance to ignite in our atmosphere.—*Boston Journal.*

WOMEN WILLING. I have never known any woman except my wife, nor has my brother Edward ever known any woman except his wife, and I believe the same is true of Henry. He was never in the habit of running after women. I believe he looks upon the marriage relation as a sacred thing, and that he would not suffer great trouble on account of his wife, and has endeavored to be faithful to her, notwithstanding the sore trials she has cost him. It has separated him from his kindred; from his brothers and sisters, who were prevented from coming to the house on her account. Yet he bore with her, and in every way endeavored to arrange matters so that they might visit him. Still I think she loved him, and was faithful to him. On another ground this charge seems weak. Henry was never in the habit of running after women; but if he had been, would he have been likely to choose an old married woman? There were plenty of young girls that he could have had, had he been so inclined. There was no difficulty about it. He could have had them if he had wanted 'em—plenty of them. Then why should he choose an old, faded, married woman? It is easier for a preacher than for any one else, except, perhaps, a doctor, to take advantage of women.—*Rev. Wm. H. Beecher.*

OBJECTS AND METHODS.

The objects and methods of Labor Reform are not well understood. The struggle will be long, and severe, and require forbearance. The privileges to be contested are as sacred as the supposed rights by which they are held. I say supposed rights, for the liberty of controlling inorganic substances, spontaneous productions, natural privileges and conditions as property, is only a supposed right. For, since in them are stored not only all the material elements of civilization, but also the sustenance of all life, it is evident that to assume that they are, or may be justly controlled as property, is not only assuming the right to deny to those persons born after the assumption, their natural share of nature's resources and of the essential elements of civilization, but actually assuming the right to deny to them, life itself. And, in practice, by intercepting their access to their actual necessities, reduces them to dependence and servitude. Is it not true that the natural dependence of all persons upon material elements, endows every human being equally with the right to use

them at nature's price? If so, and it is true that controlling them as property, destroys the exercise of this right, then such control is unjust, a usurpation and not a right.

But it may be asked, How we shall regulate the use of these substances? By universal human rights, whatever they are, clearly and definitely expressed. For the rights of mankind are inherent, universal, unchangeable, harmonious and may be demonstrated. They are inherent, because evolved from essential relations. Universal, because the sameness of individual natures, makes each person subject to the same essential relations. Unchangeable, because the same essential relations always evolve the same rights. Harmonious, because they never conflict with each other. And they may be demonstrated because their evidence is perceptible. Because each human being has an individual nature, the exercise of rights, evolves the duty of respect for the rights of others. For this reason all rights may be forfeited. As the same essential relations evolve the same rights, and the sameness of individual natures makes each person subject to the same essential relations, and the exercise of the same rights evolves the same duties, therefore, all rights, privileges and immunities may be justly exercised, on the same conditions, by every individual, as by any individual.

By virtue of the essential relations existing between all persons, and between each person and the material universe, every human being that respects the rights of others, has a right: First. To set apart, or have set apart for public use at cost, any occupied, or unoccupied, improved, or unimproved portion of the surface of the earth, in any locality, also, any inorganic substances, spontaneous productions and natural privileges, improved or unimproved, provided, that there be paid as compensation, at or before the time agreed upon an equivalent for all sacrifices of improvements, time and utilized labor, if any, imposed on others by the exercise of this right. Second. To use as the foundation of buildings for his, or her personal use, or for others to use, at rates not exceeding cost, any ground, improved or unimproved, in any locality, where found not being used in this way, and for this purpose by others, nor needed for public use,—provided, that they pay as compensation at or before the time agreed upon, an equivalent for all sacrifices of improvements, time and utilized labor, if any, imposed on others by the exercise of this right. Third. To personally and properly cultivate, improve, have access to, and occupy, for the purpose of growing products of the soil for him or herself and rightful dependents, sufficient land for said purpose, improved or unimproved, occupied or unoccupied, in any locality, where found not being used in this way, and for this purpose by its holders, and not needed for public use, nor for the foundation of buildings occupied by their owners or by others at rates not exceeding cost, provided, that they pay as compensation at or before the time agreed upon, an equivalent for all sacrifices of improvements, time and utilized labor, if any, imposed on others by the exercise of this right.

It will be seen that the abandonment of any natural advantages, of locality, inorganic substances, or spontaneous productions, imposed on persons by the exercise of the above named rights, is exercise of the above named rights, is not regarded as a sacrifice to be compensated by the person imposing it. Since the privileges that these rights respect, and permit every individual to retain, are equal to those granted by

them to any individual. For by them, purposes of less importance, yield locality to purposes of greater importance, and when purposes of equal importance seek the same locality, they retain their equal rights in public use at cost. As the exercise of these privileges would not interfere with the real rights of any one, no government, nor majority, nor individual, can justly enforce a law, depriving any respectful, individual of their free exercise, and I protest against all laws, which interfere with their exercise because such laws nullify the true relations existing between each individual and the material universe, destroy the essential conditions for free contracts, and make one class of persons dependent upon another, to whom they give the power of extortion, and thus stagnate industry, oppress the poor, produce poverty, ignorance and crime and derange all human affairs.

While I warmly approve of every measure which, without interfering with the exercise of any right, prevents fraud, or enforces voluntary free contracts, or in any way perfects a circulating medium. I protest against any laws, restricting individuals, in their private money transactions, from, or to, the use of any honest, individual, corporate, or national coins, or bills of credit, whether such coins, or bills be well or ill secured or honored. Because such laws destroy the relations necessary for the exercise of the right of free contract, and give to special individuals, corporations, or nations, power to become oppressors, by compelling involuntary use of their coins or bills, consequently such laws are unjust and should be abolished. But to secure these ends, or any others that are essential to the establishment of justice, we must institute peaceful and vigorous agitation. The more energetic and universal the agitation, the sooner will our grievances be redressed. But let us avail ourselves of the advantages of practicing our principles with each other at the earliest possible opportunity.

Wm. L. Heberling.

COAL MONOPOLIES And their Remedies.

It costs to mine anthracite coal as an outside limit \$2.50 per ton, upon the excellent authority of the President of the Reading R. Road from his Report of Jan'y. 1871. We quote from memory when we state that 19,000,000 tons were mined in 1871, but are nearly correct. The average price on the 1st of Sept. of that year received by the coal companies was \$5.03. Remember now we are dealing with the principals, and that the middle men are still to be paid before the consumer foots the bill. The profits on 20 million tons of coal to the companies are something over 50 millions of dollars. Mr. Govan the President of the Reading Road in his Report of 1870 frankly admits that over ten millions of dollars were distributed to the stock holders in stock dividends, while \$17,597,250 of actual net earnings have been invested in permanent improvements. Remember we are still dealing with principals and those of only one company. Now for the middle men. The lowest average in the fall of 1871 was \$8.00, or \$3 00 per ton to the middle men amounting to some 60 millions of dollars less transportation, to be liberal say 10 millions off. Thus we find the consumer taxed over cost of production 100 millions of dollars for one of the prime necessities of life that belongs to them by right as one of the earth's natural products equally with air and water.

But the tariff of extortion does not stop here. Far from it. In all cities coal is sold to the working people by the

small measure (or No. 14 coal hod). The amount thus sold can not be accurately ascertained, but to be entirely safe we will place it at 4-million tons, or one fifth the whole consumption. We have repeatedly weighed this small measure whose average price is one shilling (12 1-2 cts.) which brings the price of a ton of coal to the corner groceryman (universally of a poor quality), at \$22.50 per ton. The net profit on this 4 millions of tons between the cost of mining and the price paid by the needy, helpless toiler is 81 millions of dollars. Thus by a sort of *Graduated Taxation*, where the poorer and less able classes are made to bear the great burthen of all our taxes, those 4 million tons of coal, paid for by the toiler, suffering and endurance of the producers of wealth, the workers, amount to nearly as much as the other four-fifths to make up, the 20 millions consumed in the whole country. Four-fifths of the consumers pay 100 millions profit, while the one-fifth pays 81 millions.

"O God that coal should be so dear, And flesh and blood so cheap."

We would recommend quite a different scale of graduated taxation to remedy this giant evil which is not the fault of the coal companies. They are simply working upon the buy cheap and sell dear principle of the business world, and we make no issue with them personally. It is this pernicious system of immense accumulations that is piling up mountains of wealth to be used in monopolizing all the great staples of life. What we want and must have, if we would save this republic, is a limitation to the acquisition of these enormous fortunes and to tax back into the hands of the industrious masses these immense amounts of wealth that have been earned by and belong to the people, and should be re-used in making the condition of society better and less oppressive. Then would these coal mines, really belonging to the whole people, be given up to the State to be worked by miners at a living remuneration, while the people would receive and pay for their coal, not over \$3.00 per ton. We have faith to believe that just such a revolution will come and that too in the near "by and by." The tighter the bonds of oppression are drawn, the sooner must they break; and we say to the great industrial and middle classes "As you feel these bonds tightening about you and yours, diligently work for your own liberation through the beneficent measure of graduated taxation and patiently await the hour of your triumph in the Right. It will surely come."

JOHN H. KEYSER.

Farmers will not much longer sneeze every time an editor takes snuff. Here Kossuth, some years ago said, "Bayonets think." The time has come when plowshares do likewise. On our statutes stands a law that enables a rich man to hold in his hand a roll of greenbacks, and say to us farmers, "There's my farm that I cultivate in well-furnished parlors, lying on luxurious sofas, or walking on plush carpets, ankle deep; it yields me from twelve to twenty per cent. clear of cost, and free from such vulgar vicissitudes as dry weather, cut worms, grasshoppers, or clunch bugs, and your mud farms shall pay the additional tax that is taken off of this paper farm."—Henry Bronson.

The uniform, constant, and uninterrupted effort of every man to better his condition—the principle from which public and national, as well as private, opulence is originally derived—is frequently powerful enough to maintain the natural progress of things toward improvement in spite both of the extravagance of the Government, and the greatest error of the Administration; just as people get well not only in spite of the disease, but in spite of the absurd prescriptions of the doctor.—Adam Smith.

That gigantic injustice inflicted upon nineteen-twentieths of the community by the usurpation of the soil—by the breach of their rights to the use of the earth,—for this civil power is responsible—has itself been a party to the aggression—has made it legal, and still defends it as a right.—Herbert Spencer.

The Word,
PRINCETON, SEPTEMBER, 1874.

THE EDITOR OF THE WORD will accept calls to lecture upon the following subjects: "Labor: Its Relations to Property and Usury;" "Abolition of Rent, Interest and Profits;" "The Natural Rights of Woman;" "Love and Marriage;" "Abolition of The State;" "War Methods of Peace;" "Ideas and Institutions."

No Earthquake has yawned to swallow us up notwithstanding that Mr. H. R. Harding Editor of the *Cambridge (Mass.) Press*, has been in our midst "taking notes" as follows:—

While at Princeton, the other day a large good-looking edifice was pointed out to us as a summer boarding house kept by Mr. E. H. Heywood, the somewhat famous labor reformer. Mr. Heywood has heretofore announced that "rent is robbery and profit only another name for plunder." If he lives up to the doctrine that he preaches, and charges his boarders only the actual cost of food, lodging and attendance, he will get plenty of custom. But we rather suspect that Bro. Heywood does about as other people do,—makes hay while the sun shines, and changes a fair profit upon his investment, time and trouble.

The "edifice" in question is owned by Mrs. Angela T. Heywood, we having a chance, in connection with it, to earn our board and clothes. It was built so largely on borrowed capital that the heavy item of interest makes it impossible for the proprietor to get much "profit", were she disposed to take it. Though the steady gain of this resort, in public favor, is gradually enhancing the value of property still no house recently built here would sell for cost; and, if the owners of such houses were obliged to square up, they would "make a loss" of their own labor and some money put in besides. Mr. Harding is not probably one of those who go to summer resorts more anxious to exact high living and incessant waiting-on than they are to pay the cost thereof, but he acquiesces in a system which pays higher for writing for newspapers, preaching "the gospel", money-changing and lawyers' practices than it does for the more useful pursuits of washing, scrubbing floors and emptying slops. Until he serves his time at the wash tub, in the kitchen, or at chamberwork we fear he will not be in the right state of mind to estimate the "cost" of keeping boarders. While therefore we have no desire to exempt A. T. H. from the practical application of labor-reform principles, and concede that, if she accumulates anything beyond fair pay for her own labor, she is a thief, it may be well for our critic to get his head level on the whole subject of equity before he goes into judicial ermine.

Of course one who intelligently does business on the cost principle will have "plenty of custom", as Mr. Harding intimates, for he who produces the best article at the lowest price is sure to have the lead in any line of affairs. Since nothing would so quicken enterprise generally as the abolition of both the power and the desire to accumulate speculative profits we are surprised to notice that so naturally bright and honest a man as our critic seems to be can ardently acquiesce in a system which enriches a cunning, non-working few at the expense of the industrious many. Though he is yet so far from right that he deliberately undertakes to defend interest on money, dividends on railroad stock and other styles of stealing according to law, we are glad to see that Mr. Harding puts himself within reach of light by printing communications from Wm. B. Greene, Benj. Skinner and other labor-reformers. In our next we shall reprint some of his views and do what we can to help him to a knowledge of the truth.

In the August *Equity*, Rev. Jesse H. Jones, its editor, in reply to our assertion, in the Boston, May Convention of the N. E. Labor-Reform League, that "the most influential eight-hour men side with the money oligarchy and sanction the subjection of women," does not "know" whom we referred to. We referred to Ira Steward who scouts financial reform as a trick of capitalists to divide workmen, and says he would

take twenty per cent. interest on money if he could get it; to Geo. E. Mc Niel who, publicly protested, at Rochester, N. Y., against the financial planks of the Industrial-Congress platform; and to Rev. Jesse H. Jones who in the June *Equity* applauded Grant's going-over-to-Wall-St. veto of the inflation bill. As to "the subjection of women" these same "eight-hour men" originated and enacted a ten-hour law which abolishes the natural right of women to make their own labor contracts; they also ardently uphold a marriage institution which absolutely annuls woman's natural right to control her own person, and makes the exercise of reason upon her sexual destiny a crime! If Mr. Jones knows of any more complete "subjection of women" than this we will thank him to name it.

Mr. Jones also thinks we ought not to denounce his "Mother," the State. We have too high a regard for his veracity to suppose that he was really born of any such fraud as he, editorially, looks up to, as his "mother." Of a collection of 1000 citizens [supposing the women counted in, as they never were] 501, that is a majority, favor war and vote it; the other 499 vote against it; nevertheless the 501, because they are "the majority," proceed to take the property and the lives of the 449 to carry on their infamous business! As Mr. Jones has given scholarly attention to the grounds of moral obligation we would like him to show us the chapter, in Christian or "Infidel" ethics, which says people are morally bound to do what they not only never agreed to do, but what they actually protested against doing. He cannot do it. We are surprised that his ideas of ethics are so crude that he can think that this majority swindle called "the State" is entitled to filial reverence, or that it is the "mother" of our associated destiny. People associate because reason, conscience and their spiritual and material interests incline them to do so. The state, that is the power which exists, not on its own merits, but by usurping force sufficient to exterminate all opposition, is the greatest existing hindrance to natural and equitable unity.

Promiscuity. W. N. Slocum, Editor of *Common Sense*, San Francisco, California, says Mrs. Woodhull, in her lecture in that city, called "promiscuity" death, and warned her hearers from it as from the road to hell." The *Chicago Times* reports her as saying on her way home, that Theodore Tilton was once her "devoted lover" and many nights "slept in her arms." In the Spiritualist Convention at Chicago last year she defended prostitution as a justifiable means of supporting her *Weekly*—which reminds us of Southern Churches that owned slave-breeding plantations devoting the proceeds to the support of the ministry, arguing that "the gospel" could not possibly be preached there unless young "niggers" were annually raised and sold to pay the minister! Since the common cry against "promiscuity" is, when honest, simply the old fear that liberty is unsafe, and since it is apparent that Mrs. Woodhull herself is "promiscuous", to the extent that she thinks best, she ought to be aware that in pretending to be one thing on the platform and being quite another in private can result in nothing but proving herself to be either a fraud or foolish. At Steiway Hall after forcibly stating the free love idea she afterwards flatly denied it in the same speech in declaiming against "promiscuity." When we asked her what she meant by such talk she replied to us "Oh that was only for the public!" We do not like to criticize her but must seriously remind Mrs. Woodhull that, unless she comes squarely up to some definite issue with that superstitious relic of barbarous unreason, the marriage system, and sticks to it, she cannot retain the respect of clear-headed reformers.

BEECHER, TILTON, WOODHULL, THE CREATION OF SOCIETY. All Four Exposed, and if possible, Reformed and Forgiven in Dr. Treat's Celebrated Letter to Victoria C. Woodhull. Price 10 cents. Address Dr. Joseph Treat, 335 Broadway, N. Y. This is a continuation of Dr. Treat's efforts to prove Mrs. Wood-

hull to be a very different woman from what she is taken to be by reformers generally. While it is evident that he asserts very much more than he can prove, his purpose is probably sincere, and this pamphlet will be, to many, an interesting lesson in the School of Scandal in which Rev. Henry Ward Beecher now stands at the head of the first class. We have less interest in what the Doctor says because he seems to be more anxious to bring a prominent advocate of free love ideas into disrepute, than he is to vindicate the ideas themselves. *The Champion of Humanity* especially, which is known chiefly in connection with this studied assault upon Mrs. Woodhull, is a thinly disguised retreat from free love outposts into the old marriage camp. So long as Mrs. Woodhull continues to be far ahead of Drs. Smith and Treat in the discovery and practical assertion of essential truth the people will rightfully listen to her doctrines though she may be personally as bad as they assert. Their anxiety for "the cause" will not command respect while their shots are aimed at its most conspicuous exponent rather than at the common enemy.

The Boston City government have suppressed, as "not conducive to good morals," "Passion's Perils," a play recently put upon the stage of the Howard Athenaeum, one of the "City Fathers" however giving as the real reason for their action that the play "is prejudicial to the case of Henry Ward Beecher." The questionable relations of these "City Fathers" to the City Mothers and Daughters of Boston better fit them to side with the lecherous preacher of Brooklyn than to protect the morals of the community. The City government has no more right to attempt to determine what is moral in a play than what is religion in a sermon.

The St. Louis *Republican* is prophetic enough to see that the split in the democratic party, on finance, is destined to widen. The democratic state Conventions of Ohio, Indiana and Missouri have declared for greenbacks, as against the bondholders, and will carry the West and South generally with them. It is "Pendletonism" just now, but Free Money and Repudiation will ultimately come to the front in the great battle of Productive Enterprise with Usury. Although the republican party may flit at a while upon the specie-basis fraud, as the tool of speculative piracy it is already damned to merited oblivion.

The Labor Reform state Convention at Framingham though not largely attended, was a spirited gathering and furnished an opportunity for representative exponents of thought to exchange views, and consider methods and measures of action. The eight-hour law folly, which has reduced the labor party of Massachusetts to tame significance, has nearly run its course. While any step towards decisive action is interesting, our friends will find that their intrusive policy invades Natural Right and will be chiefly serviceable in its failure.

Mr. Keyser's article upon "Coal Monopolies" is timely. All the great companies in Penn. have combined to force up the price of coal in order, during the coming fall and winter, to make their systematic plunder of poor consumers more merciless and lucrative than ever. This new turn of the monopoly screw will cause much increased suffering which, however, will hasten the coming issue in Penn., the abolition of property in mining lands.

The Camp Meeting at Silver Lake was every way a success the gathering numbering 6000 Aug. 2nd, the day we had the pleasure of being there. We never met a more intelligent, or attentive audience and are under especial obligations to Drs. Gardner, Storer and Richardson for the Free Platform to which they welcomed us.

Benj. R. TUCKER sailed for Europe last month and expects to pursue his studies abroad till next Spring. His address, for the present, is "Care of Brown, Shipley & Co., Founder's Court, Lotherby, London, E. C., England." Boston has added popped corn to the list of her exports.

