

Foundation Principles.

Are the Rock upon which MOTHERHOOD Must rest. Search for them.

VOLUME V.

TOPEKA, KANSAS, OCTOBER 15, 1894.

NO. 10.

Poetry.

ORIGINAL AND SELECTED.

THAT'S WHAT!

We will speak out, we will be heard,
Though all earth's systems crack;
We will not bate a single word,
Nor take a letter back.
We speak the truth, and what care we
For hissing and for scorn,
While some faint gleamings we can see
Of freedom's coming morn.
Let liars fear; let coward's shrink;
Let traitors turn away;
Whatever we have dared to think
That dare we also say. —LOWELL.

"Imprisoning our Grandmothers."

DEAR FRIEND:—I have been thinking of writing to you ever since I received the first copy of F. P. I have delayed, hoping to be able to pay for your paper and get your books which I have so long desired. But it seems the gods (or some other power) decreed otherwise.

I see Comstock is on the war path again. I think he is getting *entirely* to *nice* for this world. I sometimes think there ought to be a hell, such as the Christians believe in, to accommodate such gentlemen. We were not much surprised to hear of your arrest, for your work is so similar to Mr. Harman's, but we were puzzled to know where the obscenity came in. It is shameful! a dark blotch on the history of our country, *imprisoning our grandmothers* for pointing out our mistakes and teaching us how to live purer, better lives, but it has ever been so. It is human nature to be thankless, to persecute and insult their benefactors. Future generations will reap the benefit of your labor. Your own generation is too thankless and dumb to appreciate you while they have you, but when you are gone, they will erect monuments to you and sing your praises. A dead hero, or heroine is so much better than the living who endured calumny and insult for the sake of a degraded race.

One kind word of sympathy and appreciation *now* would be more to your tired heart than all the eulogies and monuments after you have crossed the River.

My letter is getting long and I must say good bye. I will pay for F. P. next month. I would be glad to contribute to your defense fund, but I am afraid your trial will be over before our "ship comes in."

As ever your friend,
HENISSA M. CRYDER.
Chillicothe, O.

Our Vitopathic physicians, Drs. E. B. and C. N. Greene, are having fine reports from their patients at a distance, Oregon, Colorado, etc.

Files of volume IV. F. P. containing the story, "The Wherefore Investigating Company," can be furnished for 50 cents each, or three to one address for \$1.

PERSONAL GODISM.

SUBMISSION To Such An IDEAL, Or To
EARTHLY POWERS

"ORDAINED OF GOD"

Has so hardened the that heart soldiers—*men*—
can shoot women to *publish* the MAN who will not *betray his friends to death*.

Such Is Godism.

*And why not? Rebellion is
as the sin of witchcraft.*

SPLENDID SILENCE.

Ferens Renyi, Hungary, 1848.

He was strong, and handsome, and happy.
Beloved, and loving, and young,
With eyes that men put their trust in,
And the fire of his soul on his tongue.
He loved the spirit of Freedom,
He hated his country's wrongs.
He told the patriot's stories,
He sang the patriot's songs.

With mother and sister and sweetheart,
His safe, glad days went by,
Till Hungary called on her children
To arm—to fight—and to die.
"Good bye to mother and sister,
Good bye to my sweet sweetheart,
I fight for you, you pray for me—
We shall not be apart."

The women prayed in the sunrise,
They prayed when the sky grew dim;
His mother and sister prayed for the cause
His sweetheart prayed for him.*
For mother and sister and sweetheart,
But most for the true and the right,
He laid down his own life hopes,
And led his men to the fight.

Skirmishing, scouting and spying,
Night-watch, attack, and defeat;
The resolute desperate fighting,
The hopeless, reluctant retreat.
Ruin and death and disaster,
Capture and loss and despair;
And half of his regiment hidden,
And only this man knew where.

Prisoner, fast bound, sore wounded,
They brought him roughly along,
With his body as bruised and broken,
As his soul was steadfast and strong.

Before the Austrian general,
"Where are your men?" he heard;
He looked black death in its ugly face,
And answered never a word.

"Where is your regiment hidden?
Speak! you are pardoned straight.
No? We can find dumb dogs their tongues,
You rebel reprobate!
They dragged his mother and sister
Into the open hall;
"Give up your men—if these women
Are dear to your heart at all!"

He turned his eyes on his sister
And spoke to her silently;
She answered his silence with speaking,

* And their prayers were answered by Austrian muskets.

And straight from the soul spoke she.
"If you betray your country,
You spit on our father's name:
And what is Life, without honor,
And what is Death, without shame?"

He looked at the mother who bore him,
And her smile was splendid to see;
He hid his face with a bitter cry,
But never a word said he.
"Son of my body, be silent!
My days at the best are few,
And I shall know how to give them,
Son of my heart, for you!"

He shuddered, set teeth, kept silence.
Without a reproach or cry
The women were slain before him,
And he stood and saw them die.
Then they brought his lovely beloved,
The desire of his heart and eyes,
"Say where your men are hidden,
Or say that your sweetheart dies."

She flung her arms about him,
She laid her lips to his cheek,
"Speak, for my sake who love you;
Love, for our love's sake speak!"
Long he looked at his sweetheart,
And his eyes grew tender and wet;
Long he held her closely,
His lips to her lips were set.

See, I am young, I love you!
I am not ready to die!
One word makes us happy for ever
Together, you and I."
Her arms 'round his neck were clinging,
Her lips his cold lips caressed;
He suddenly flung her from him
And folded his arms on his breast.

She wept, she shrieked, she struggled,
She cursed him in God's name,
For the woe of her early dying,
And for that dying's shame.
And still he stood, and his silence
Like fire was burning him through.
Then the muskets spoke once and were silent,
And she was silent too.

They turned to torture him further,
If further might be: in vain!
He had held his peace in that three-fold hell,
And he never spoke again.
The end of the uttermost anguish
The soul of the man could bear,
Was the madhouse where tyrants bury
The broken shells of despair.

* * * * *
By the heaven renounced in her service,
By the hell thrice braved for her sake,
By the years of madness and silence,
By the heart that her enemies brake.
By the sweet hopes wrecked and ruined,
By the years of too-living death,
By the passionate, self-devotion,
And the absolute perfect faith.
By the thousands who know such anguish,
And win such divine renown,
Who have born them bravely in battle,
And won the conqueror's crown.
By the torments her children have suffered,
By the lives that her martyrs will give,
By the deaths men have died at her altars,
By these shall our Liberty live!
In the silence of tears—in the memory
Of a wrong we will some day repay,
Live the brothers who died in all ages,
For the Freedom we live for to-day!

E. NESBIT, in "Freedom," (London.)

J. B. Wise and Obscene Literature.

(The Freethinkers' Magazine.)

There are no two grander words in the English language than Freethought and Liberalism. And if they could be divested of everything but their legitimate, or natural meaning, thousands of people, yes tens of thousands would willingly and gladly adopt them as their religious shibboleth. But the truth is, and it is always safe to speak the truth, so many wild, unreasonable cranks have assumed that they are the representatives of Freethought and Liberalism that many honest people who are really genuine Liberals, refuse to be known as such. Here is an instance of how these zealous, self-styled Freethinkers bring disgrace upon the cause of progressive thought. The other day Mr. J. B. Wise, of Clay Center, Kansas, in a discussion with an Orthodox minister, selected from the Bible one of the most obscene and disgusting passages in that book, writes it out on a postal card, and sends it through the mail to the clergyman. The passage is so abominably obscene that we will not soil our pages by giving the number, chapter and verse and book from which it is taken, for fear some innocent child might look it up and be contaminated by it. Now, as a lawyer, we give it as our legal opinion that this was a plain, clear violation of the United States law against sending obscene matter through the mails. Any judge presiding at the trial of Mr. Wise would be compelled to charge the jury as follows:

"Gentlemen of the jury: There is no question that under this statute the writing on the postal card in question is obscene matter, and, gentlemen, if you find that the prisoner mailed the said card as charged in the indictment, then you must find him guilty."

We are sure that ninety-nine lawyers out of every one hundred will agree to what we have here stated. There could be no clearer case than this. Now what do we see? So called Liberal journals and Liberal people calling on the Liberal public to contribute money to defend Mr. Wise on his trial. Here is a man calling himself a Freethinker and a Liberal, who has plainly violated a United States law—the law against sending obscene matter through the mails—and Liberals rush to his defense. What is the result and consequence. The general public say with good reason that Freethinkers and Liberals are in favor of sending obscene matter through the mails and that they stand by any one who violates the law. The general public is justified in saying that, and in saying it, it seems to us they are telling the truth as to the Liberals who take that course.

This case furnished a very good opportunity to have given superstition a heavy blow in a vital point. The Liberals have always contended that portions of the Bible are obscene—too obscene to be read by decent people. Mr. Wise selected one of the most obscene passages and sent it through the mails, and the Christian people, or their minister, brings an action against Mr. Wise for circulating obscene literature. In this instance every Freethinker and Liberal in the country should have said: "For once the Christians are right. They have got onto a real genuine case of mailing obscene literature and we will stand by them," and they

should have further said to our Christian friends, "We will stand by you when you are in the right, and if you need money call on us and we will contribute to aid in the prosecution of this man Wise. He has sent but one verse of your holy inspired book through the mails, but it is so dirty and obscene that he ought to go to prison and be heavily fined for so doing. Go ahead, Christians, and show the world what a smutty book this Bible is, and we will aid you all in our power." That would have been the correct position for Liberals to have taken in this case, and by so doing they would have acted consistent with their professions, and, as the politicians say, they would have put the orthodox people in a hole. Then after the court had thus decided that certain portions of the Bible were obscene and they had this precedent established, the proper thing would have been to have prosecuted the Bible Society for sending the Bible through the mails.

Some will say that this would have been hard on Mr. Wise. But Mr. Wise is no fool. He knew that the passage he wrote on the postal card was obscene, and that is the reason he sent it to the preacher. If it was not obscene there was no point in his sending it. Mr. Wise knew he was violating a United States law when he mailed this card, and he should have been willing to incur the penalty for the sake of vindicating the claim that he made that the Bible was obscene. The "insane" George Francis Train was more consistent. He selected certain smutty passages from the Bible, sent them through the mail, and when arrested and called upon to plead to the indictment, said: "Yes, I am guilty. The Bible is an obscene book and I have sent it through the mail, now I will take the punishment." The Christians were in a dilemma at once. To convict Train convicted their holy book. They found they had an elephant on their hands and they had to tear down the prison to get rid of the elephant.

A Strange Case in Court.

(The Independent Pulpit.) E.

In the August PULPIT we noted the arrest and imprisonment of Mr. J. B. Wise, of Clay Center, Kansas, for sending through the United States mails a passage of scripture written upon a postal card. Mr. Wise is now out on bail, and his case is to come up during this October term of the Federal court at Leavenworth, Kansas.

There are several curious things about this case, of which we deem it well enough to take some notice.

In the first place, the passage of scripture in question was mailed to a preacher by the name of Vennum, who is the prosecuting witness; the charge is for sending obscene matter through the mails, contrary to law, and the defendant, Wise, is a Liberal. This is a nice kettle of fish.

We have long contended that many portions of the Bible are obscene, and now there is at least one preacher who is willing to testify to the truth of our position. According to Mr. Vennum, this passage is too obscene to be allowed to pass through the mails, and upon his complaint Mr. Wise is to be tried in court for having so passed it.

Now, if Mr. Wise is found guilty, what will be the effect of this case upon the Bible? If it is unlawful to

transmit a single passage through the mails, can one be allowed to mail the entire book, which contains many passages equally as vile as this one? Or, if the court clears Mr. Wise, what will be the effect of such a decision upon the law forbidding the transmission of obscene matter through the mails? There is no denying the fact that the passage in question is obscene, and revoltingly so, then, in case Mr. Wise is cleared of this charge, we suppose the rule hereafter will be to exclude from the mails all obscenity except that which has been divinely inspired, which would be an invidious distinction between God and man.

We see by the papers that some time ago Mr. Wise wrote to the United States district attorney, whose business it is to prosecute him, asking for a copy of the scripture quoted, whereupon an exact copy written upon a postal card was sent to him through the mails. Now, if it was unlawful for Mr. Wise to send that passage to Rev. Mr. Vennum, by what right could the United States district attorney send it to Mr. Wise? If, in the trial now pending, Mr. Wise is convicted, can not the district attorney be convicted also? If not, why not? Take it all in all this is a peculiar case.

But we come now to that feature of the case that is of particular interest to all true Liberals, namely, the action of Mr. Wise, in sending that passage of scripture through the mails. We can not see why a Liberal should want to quote such language to a preacher or anybody else, whether through the mails or by express. Mr. Wise certainly knew this scripture to be revoltingly obscene, then why should he wish to handle it at all? It is presumed that the preacher to whom he sent it knew it was in the Bible, or, if he did not, he could have been notified of it by chapter and verse. Why go and copy it out in full and send it through the mails?

Mr. Wise may be a well-meaning man, and doubtless he is, but he is certainly a very imprudent one, and this action is in no way calculated to aid the cause of Liberalism in the least. We have had letters from Mr. Wise that show him to be a sensible man, but in this case he has done a very foolish thing, a thing calculated to bring reproach upon the good name of Liberalism, and he has placed himself where Liberals cannot consistently defend him against his Christian enemies. This we regard as the most serious phase of his case. There is no excuse for anybody to send such a passage of scripture as that now in question through the mails, and especially for a Liberal to do so. A Liberal can have no use for such language under any circumstance whatever. We have, now and then, reminded our Christian friends that the Bible is an obscene book, and as proof of our position we have pointed out to them the chapters and verses containing obscene passages, but to write or print those passages is not necessary.

Several persons calling themselves Liberals have, from time to time, been arrested for passing obscene matter through the mails, and in not a single instance, so far as our information extends, were they justified, on decent, moral grounds, in doing so, and we think it is the duty of Liberals to rebuke such conduct when and wherever

practiced. There is no reason why a Liberal should deal in obscene thought to any extent, much less send it through the mails, and we think that the time spent by Liberals in denouncing the laws forbidding the transmission of obscenity through the mails can better be spent remonstrating with those Liberals who write and talk in an indecent or obscene manner. We can not conceive of any circumstance requiring a Liberal to write an obscene book, publish an obscene paper, or carry on an obscene correspondence.

It is probable that our postoffice inspectors have in many instances used the laws regulating our mails to persecute people, and for so doing they should be punished, but there can be no reasonable objection to a law forbidding the use of the mails for the purpose of circulating obscene matter among the people. We have never felt that law to be in the way of Liberal propagandism. Liberalism stand for decency as well as truth and justice, and, for one, we have no apology to offer for those who want to say indecent and obscene things in its name.

We feel very sorry for Mr. Wise, supposing he must have acted in a hasty and ill-advised manner, but we cannot justify his course. He has not only got himself into trouble, but he has brought reproach upon the cause of Liberalism, which he had no right to do. He knew that passage of scripture was obscene, and he knew that obscenity was not allowed to go through the mails, therefore he has no one to blame but himself for the trouble and annoyance he is made to suffer. His action may have the effect to call attention to the obscenity of the Bible, but that could have been done without getting into the courts as a violator of the law. All the good that can come of his course will be more than balanced by the evil, therefore this sacrifice of himself is entirely useless.

Mr. Green, in the *Freethinkers' Magazine*, seems to think the Liberals should join the Christians in having Mr. Wise prosecuted, and that in case he is convicted, they should indict the American Bible society for sending the Bible through the mails, in both of which suggestions we disagree with him. The prosecution of Mr. Wise by a Kansas preacher is nothing but an act of persecution, and while we condemn the action of Mr. Wise, we are not willing to join his persecutor in trying to convict him, for it is not apparent to our mind that he meant any harm by what he did. We hope he will come clear, and that the lesson he has thus learned will ever be a reminder to him that in quoting the Bible he should give a wide berth to its obscenities. Should Mr. Wise be convicted, we would not wish to see the American Bible Society indicted, nor would we wish to see the Bible ruled out of the mails. That, we think, would be very unjust to thousands of people who revere and love the Bible. We are astonished at Mr. Green's suggestion, and hardly believe he really meant what he said. If we call ourselves Liberals, then let us be Liberal. We should treat others as we think they ought to treat us under similar circumstances. Just as long as so many people love, honor and revere the Bible, as a book of revelation, they should be allowed to have it, and Liberals should be the last people in the world to interfere with its transmission through the mails. . . .

"Was Astounded."

DEAR MRS. W.—I have wanted to write to you ever since I heard of your arrest but have been too busy to even take a sober thought. I was astounded when I read that the charge against you was sending a paper through the mail containing an obscene article. I have read every article in every issue of your paper and I cannot think for the life of me what particular article those smut smellers have singled out as obscene. I cannot command language to express the disgust I feel for the kind of work they are doing. If they would cleanse their own minds, they might be better judges of what real obscenity is.

While I was busy paring peaches the other day the thought came: if Mrs. Waisbrooker was only near enough I would gladly donate her a few bushels of peaches (have sold about 75 bushels for 25 cts. per bu.) so, although we need every cent we can get for bare necessities, I concluded to send you what two bushels would bring, for your book, Fountain of Life, and what one more would bring for the remaining six No.'s of F. P.

You need not reply to this. If I get the book all right I will know you got the stamps. With best wishes for you and the cause you are working for.

Ever truly, L. E. G.

What Was It?

DEAR MRS. WAISBROOKER:—I have been waiting to learn what was the great offense thee had committed so I could write understandingly, but it eludes me persistently. I think it must be too trivial to even make a case out of.

Yet I know McAfee so well, I fear he will descend to any sort of meanness if he can succeed in securing one more victim to help fill his purse and keep him in his present position as a spy and informer, an office no good man would hold for one hour.

What a pity it is our government offers such inducements to its citizens as to make them commit the vilest of crimes and meanest of deceptions under cover of friendliness and good will (as I have personally experienced from this agent in my own case.) I only hope thee will have as good success in slipping through his fingers as I did.

Thy offense (?) is small indeed, as was what mine was claimed to be, and really was, (if teaching scientific sexuality be actually an offense,) yet our ages, our lives and our aims should protect thee and me from all thought of obscenity in the mind of any one who knows us as we are. I cannot do much money-wise for thee, for my own case robbed me of my husband, and he robbed me of all he could of our mutual savings on the plea that my money could never repay him for the disgrace I had brought upon him, but I'll do all I can otherwise, for I know it will take vim, energy and work to loosen the hold of such vampires as the law compels the Comstock crew to become so long as they sail under the flag of their inquisitorial commander.

With love and sympathy,
ELMINA DRAKE SLENER.
Snowville, Va.

"The Night Darkens."

RESPECTED FRIEND:—Enclosed find \$2.00 to help you in your defense before the tyrant's court of outrage of human rights and common sense.

The night darkens: woe ahead. The

clock of time tolls 12. The life of our Republic lived out, sold out for gold.

A Dictator rules to-day, backed by a sold out Congress. Senate and Federal courts overriding law, common sense and all regard for justice. It is a combine for power and wealth to make the rich richer and the poor more dependent. In plain words, we are being plundered by the most merciless combine of robbers that ever plundered and ruined a nation.

Twenty million people not enough to eat or wear; tramps by millions and thousands added daily to the starving throng. Men, women and children ruthlessly shot and hundreds more dumped into prison without the shadow of law. And the remedy proposed is the ballot. Kansas may shout: "Appeal to the ballot," but only fools believe that the tyrants would relinquish power if out-voted.

An appeal to the ballot is a deceptive lullaby, a delay till more and stronger rivets are driven to make the shackles upon the people hold stronger and tighter. Pauper tenantry or a death grapple is at hand, and which shall it be? Shall we cower and bequeath to posterity, starving, pauper tenantry, or shall we rise in majesty and might and hurl the tyrants into oblivion?

The tyrant's heel is upon us; shall we thrust it off? It is for us of to-day to say whether the evils that now harass us shall curse those who come after us. The night darkens. The winds proclaim a storm is coming. Will the millions of hard workers cower before 25,000 bayonets? No! no!

We have as good pluck, a better cause, and a baser foe than Cromwell had, and what he did we will do. He met to conquer and so will we. The tyrants feel strong behind their gatling guns, but once they roll them over dynamite they will be left behind.

If I scan the future rightly, it will soon usher in the grapple, for it is monarchy they are after, and they can only arrive at it by a revolution that will give them an excuse to call in foreign aid; and that aid they will get for the life of monarchies depends upon the death of the republic.

PETER M. GIDEON.

Excelsior, Minn.

Landlordism.

What, pray, is the difference whether the landlord is an English lord, a German baron, an Italian count, a Russian duke or an American citizen? Is landlordism any less oppressive if practiced in a republic than in a monarchy? Or is a small landlord less exacting than a large one, a plain citizen less than a titled one? I find nothing to show that an American tenant is better treated than an Irish or German tenant—that the landlord in each case gets all he can. Greater tracts of land are held by individuals and corporations here than in Europe, and will grind the coming generations more than those in Europe, unless our land laws are changed. Every man should have the use of land as freely as the early settlers, but this cannot be if private ownership is to be recognized by law. The people see the injustice, the oppression of monopolizing oil, coal, meat, etc., but how greater is the monopoly of that from which all of these are produced.

—The Coming Nation.

"Any Company Preferable."

[This article has been in hand for some time but has been delayed from pressure of other matter.]

Allow me to say to that dear lady whose letter was published under the above title last week, that I am a husband and a father of three lovely young lady daughters, but have learned (as her husband may learn) that there is a good, sound and sensible reason why every man should conserve the "reproductive fluids" of the body. Take up the study of anatomy and the "vascular system" especially, and in the course of a very short time she can discover the reason I refer to. She will discover why the "lymph" of our bodies was termed the "Water of Life" by the ancients and also that there is a very direct and important relation between the "generative functions" and the aforesaid "vascular system," or Astral domain of our being.

There is "virtue" or dynamic power stored in these functions of our systems which is undoubtedly of the same kind and character as the "virtue" (dynamis) which is said to have went out from Jesus to the woman that was healed.—Luke 6-19.

I know from my own personal experience that there is nothing a man can do that will give a person more ecstatic and peaceful happiness than the entire and absolute conservation of this "virtue" or power, both in thought as well as in act. A person soon becomes so "sensitive" or intuitive as to have even super-natural powers or at least a better memory and greater reasoning powers. But with many the battle for a supremacy over these "wily and seductive" forces is a very trying one, and it is undoubtedly true that some, even many, cannot succeed and no one need expect that it is an easy task to do. A person soon learns that "any company is preferable," however homely, in appearance or even the company of a clean, bright animal to the company of any man that does not "conserve" these said forces. Those who do so "conserve," as aforesaid, not only acquire or are "awakened" into greater "intuitive" powers but they have far greater power over all their lower nature and seem to exhale as it were, a "halo" of that which is helpful in many ways, a bearer of cheerfulness, hopefulness and contentment that is irresistible in its charming powers. I would love dearly to write more on this theme but must desist for now.

I hope the said lady above referred to will send me her address on any others who have had similar experiences and feelings and I will do the best I can to give them helpful information on this "question of all questions."

Yours for Honest Purity,

A. S. LANDON.

Wheaton, Ill.

Starvation in Pullman.

Some hundreds of people in the town of Pullman are gradually starving to death. This statement is literally true. Pullman is some miles out in the country from Chicago, and after the great strikes of June and July ended so much had been written about the place that the newspapers and public were tired of reading about it. For two months the press of Chicago had almost nothing to say about Pullman or the condition of the people were

living there. Yet the people have continued to exist, entirely dependent upon the charity of others. After public interest in the strikes had died away the supplies which were being furnished to the needy in the town of Pullman palace cars slowly but steadily decreased. The climax was reached this week when about 700 people who applied at relief headquarters for food yesterday morning were told that there was nothing more for them.—Chicago Cor. Philadelphia Press.

Those who have my small books which have not my likeness, can have one printed from the same plate as that in my large books, by sending ten cents.

THREE BOOKS.

The Occult Forces of Sex, price 50 cents. A Sex Revolution, 25 cents. The Fountain of Life, or The Three-fold Power of Sex, 50 cents—the three to one address for \$1.

Dr. E. B. and C. N. Greene have changed their residence from Hill street to 1231, Monroe street, have left the suburbs for the city proper, having decided to make Topeka their permanent residence. I truly believe that but for their skill I should not now be publishing F. P. They treat patients at a distance with good success. Try them, friends, their terms are not high and they are true workers for the good of humanity. Lois W.

P. S. Their stomach powders are invaluable. Enough for one month for \$1.00.

IRRIGATED FRUIT LANDS.

Did you ever see the fruit in the Idaho Exhibit at the World's Fair? Nothing finer, first premiums and all raised on irrigated land. Its sure, its abundant, its profitable, its your opportunity.

The country is new, the lands are cheap, and the eastern market is from 500 to 1,500 miles nearer than to similar lands in Oregon, Washington and California.

Advertising matter sent on application. Address, A. M. FULLER, City Agt., Topeka, Kan.

Or E. L. LOMAX,

P. G. & T. A., Omaha, Neb.

From The Progressive Thinker.

DEAR MRS. WAISBROOKER:

Please send me 100 copies of your new book, The Fountain of Life. I think it very good indeed, that it is the best I will not say, for all are full of thought, and the world will be the better for your having lived in it. You have planted the seed and it must bear fruit in time.

We intend to advertise all your books more extensively than we have done in the past.

Most truly yours,

CARRIE FRANCIS.

BUSTEED'S TESTED REMEDY

In regard to "Busted's Remedy," Myra has just recovered from a four weeks' sickness. While nursing her I had a spell of ague followed by severe diarrhea. Homeopathic medicine failed to give relief, when I happened to see the forgotten "Remedy." Six 5 drop doses brought me out and I have remained in good health since. A negro who works with me had a severe attack of diarrhea; gave him a two drachm vial of the "Remedy," in two days he came back to work feeling sound and well.

G. W. MARKLAND.

Foundation Principles.

ISSUED SEMI-MONTHLY

FROM TOPEKA, KANSAS.

LOIS WAISBROOKER, EDITOR.

TERMS, 50-Cents for 12 No's.

Hold It As A Foundation Principle

that all gain coming from the use of natural wealth belongs to the party through whose labor it is secured, and not to some other claimant—that no man nor set of men has the moral right to hold land not in actual use from those who need it, and that rent taken for the use of such land is robbery, and illegal when measured by the law of natural justice.

The status of my *persecution* remains unchanged. I am told that I am indicted but, as yet, have not been officially informed of the fact.

WAS SHOCKED.

Yes, I was. Three of us were riding over the Mohave desert in a private conveyance, when something was said about God. "Damn old God," said the man who drove the team. As little as I believe in the theological God, that expression shocked me. I was afterward told it was morally certain that this man was a participant in the Mountain Meadow massacre, where a band of emigrants, men, women, and children, were indiscriminately murdered by a company of Mormons disguised as Indians, the object, revenge, as those emigrants were from near Nauvoo, Ill. from whence the Mormons had previously been driven. They were the executors of God's vengeance, so Brigham told them.

When I learned this I was more than shocked; I was horrified. In time I learned more, learned that the group to which this man had been assigned were called "Avenging Angels," and they were sworn to do the bidding of that priesthood and disobedience was death. They were in the same condition as were the soldiers who shot Renyi's sister, mother, and sweetheart, as is told in the poem on the first page of this issue of F. P. They too had sworn to obey. They, as well as those Mormon Avengers had taken the oath of obedience in the name of God.

With their idea of God, neither those soldiers nor those Mormons dared to break their oath no matter what they were commanded to do, for it was not only death here but, as they believed, the vengeance of God hereafter.

This man of whom I have spoken escaped from Salt Lake soon after, and with his family, made his way to southern California. He was a kind husband and a tender father. One of his daughters was a medium, a clairvoyant, and circles were

POSTAL OBSCENITY.

Sex—that wonderful fountain to which we all owe our earthly existence has been so besmudged, so bedragged in the mire of impure thoughts, and impure acts resulting from impure thoughts, that but very few people seem to have any true idea of what is involved in this obscenity question as connected with the postal service.

The reader will find in this issue the comments of two leading Liberal magazines upon the case of J. B. Wise of Clay Center, Kan., and I must say that I am astonished at the narrowness of the views expressed.

Both Mr. Green and Mr. Shaw seem to think that the postal law which forbids the transmission of obscene literature through the United States' mails is all right, and that they who violate said law are justly punished, when the fact is that the law is a church product, a direct and deliberate step of the God-in-the-Constitution party to prepare the way for the suppression of all liberal literature. The statute reads:

"Every article or thing adapted for any indecent or immoral purpose." Here is a plain statement that the law covers more than the obscenity ground, and the acts of our courts confirm the fact. Mr. Vanderburg who lay in jail in this city 14 months waiting trial was arrested under the same law; he was not accused of sending obscene literature but of using the mails for fraudulent purposes, the sum involved being ten cents. The probability is that he would not have had a hearing even yet but for the Freethinkers taking hold of the matter at their recent Convention here; and that might not have availed had he been a citizen. Being refused permission to summon witnesses his attorney threatened to appeal to the queen of Holland and that brought matters to a crisis.

The reader will ask the why of such a plain violation of law, to say nothing of justice, as that of keeping a man jailed 14 months without trial. Mr. Vanderburg is a Freethinker and his confinement gratified the spite of a Christian enemy and gave a Christian firm a monopoly of his business. Our courts defer largely to Christian wishes, consequently, if any law can be made available to annoy a Liberal, of any kind, it is quite likely to be used soon or later.

This so-called obscenity law is, as before said, a Christian law—one secured by Christian effort; and, as the author of "A Victim of Comstockism" says, it is not law because there is no definition given as to what is obscene. That is left to the decision of judges and juries and that definition varies according to the purity or impurity of the minds of said judges and juries, and in my opinion, there are not two men in the nation who are more impure minded than Comstock and McAfee. And yet, according to Green and Shaw, the law which gives these men their power is all right, does not stand in the way of Liberals.

The attempt to regulate the morals of the people through the postoffice department is a piece of tyrannical folly which can never be fully carried out till the sacredness of private correspondence is at the mercy of postoffice officials, for it is simply nonsense for government to forbid the doing of that which its officers have not the right to investigate. That law forbids the transmission through the mails of certain matter, sealed or unsealed, and how are they going to find out if suspected letters really contain forbidden matter unless they have the legal right to open and examine, and that this has been done is morally certain.

I positively know of Liberals who dare not trust perfectly legitimate letters to the mails, if of personal or business matters that should be seen only by the parties concerned, "lest some postoffice inspector get hold of it," and only three days ago I heard a lady say "When I cannot trust the mail I send by express." Indeed, express Companies could well afford to pay Comstock and McAfee well for the work they are do-

ing because of the amount of business thus diverted from the postal department to themselves.

George E. Macdonald says in the *Truth Seeker*: "There are some things in the world too almighty funny to be laughed at" and the idea that the Comstock law is not "in the way of Liberal propaganda" is one of those "almighty funny" things unless Liberalism is a very much smaller matter than I have ever supposed it to be. To say nothing of its other features, the law of itself is ridiculous, it is one of the "funny things." This can be shown more clearly if we suppose the railroads to be run by government as the postal department now is, and Congress should enact a law against riding on the cars to commit adultery. A man and woman take a trip for the purpose of illegal association. They are arrested, not for adultery, but for riding on the cars to commit adultery.

Such a case would be precisely analogous to what now is, in connection with the postal department. As well punish one for riding on the U. S. cars to commit adultery as to punish one for using the U. S. mail to commit an obscenity. Let the penalty be for the crime and not for the method taken to commit it.

Imagine a court trying to determine, not if a man had killed another, but if he had done so with a pistol which belonged to the government. All such laws are an insidious approach toward absoluteism, toward the idea of the sacredness of that which pertains to government over and above that which pertains to the citizen; and now to return to the quotation made:

"Every article or thing adapted to any indecent or immoral use." A book or paper may be called an article, a thing. Nine-tenths of the clergy and a large proportion of the church would decide that an "infidel" book or paper is intended for an "immoral" purpose or use. They claim in theory (and in practice when they dare) that every book, paper, or pamphlet that militates against the influence of the church is immoral in its tendency, and Anthony Comstock in denying Mrs. Gage's book, "Woman, Church, and State" to the public libraries, is acting upon this idea.

This book, the result of twenty years of research, if permitted a wide circulation in our public libraries, would probably do more to show the rising generation the real nature of churchianity than almost any other book that has been written for years, and thus widely read would do much for Liberalism. But Anthony, who is both law and interpreter, tells Mrs. Gage if she puts her book in the public libraries he will prosecute her. Oh no, that law does not stand in the way of Liberal propaganda, of course not Mr. Shaw, but how "almighty funny."

Oh dear! Somebody's getting frightened, and with eyes widely opened, he or she is asking: "Do you believe in sending obscene literature through the mails? Just as much as I believe in sending such literature through any other channel, and no more. I do not believe a crime is any more criminal if committed by the use of a public channel, than if committed by the use of a private channel of communication, and I do not believe in a law that makes private correspondence liable to be "inspected." But the first question that should be settled, and definitely, is: What is obscenity? Until this is done we cannot know at what moment we may violate some other person's idea of obscenity, and then complaint, arrest, the jail if bond cannot be given, and the waiting on the convenience of salaried government officers to act upon the case, that convenience being varied from a few hours to many long, weary months, and there is no redress.

Take my own case: but for the fact that I could obtain bail, I should now be lying in jail, and, as the case was not ready for trial at this term of court (that of Mr. Wise is also put over) I should have to be there till April at the least. Now I positively assert that I have not violated the law either in letter or

spirit. I, myself, know that the latter is true, know that I had no thought of obscenity in publishing the article named, and hundreds of good, pure women will sustain me as to the former.

Women of 70 years and more, women whose position and whose lives make them venerable and honored, and from that down to those who for years, might be my granddaughters, write me, "We are astounded," "Where does the obscenity come in?" "I have read every article in your paper and I cannot think what it is that they call obscene," "I am indignant beyond the power of words to express," and so on, the same thing said in various ways, and yet that paper was marked, so Mr. McAfee says, (I think he, himself, marked and sent it) and sent to Washington and then sent back to him as obscene.

To the pure minded reader there has been no obscenity in my paper, and if we are to be limited by the mock modesty and obscenity that fill the thoughts of the impure minded, I think we had better look up and place at the head of our judges the maiden lady who said she hated to say "father," it was so suggestive.

Mr. Green speaks of the bible as "a smutty book." His idea of "smut" is very different from mine. Unless a plain, straight-forward account of the sex customs of another age are "smut," there is no smut in the bible. I am acquainted with families that have made a practice of reading the bible through by course, each member, old and young, having a bible, and each in turn reading a verse till a chapter, or if short, two, was read each morning, and when the book was read through once, they commenced again, and the "innocent" children of those families were not "contaminated," though that particular text was read with the rest. Why? Because all connected with that book was *considered sacred*.

Let all that pertains to sex be *considered sacred* and so treated, and there will be no contamination because of its discussion.

People who look upon sex matters as necessarily smutty are quite likely to be smutty minded. If people want to find "smut" let them go to our saloons, to our bar-rooms where judges and lawyers congregate after having passed upon some "obscenity case"; let them go among a company of women who are awfully afraid that some other woman isn't "just right." I fell in with a couple such a few months since, and the way they questioned me as to my views, and bored me with their eyes (I can call it nothing else but boring) as they watched for my replies, was not pleasant, to say the least, and at the same time using over and over, in a smutty way, the term for the printing and sending through the mails of which, Mr. Harman was imprisoned—this till I became so disgusted that as soon as I could I left, and have not wanted to see their faces again.

Mr. Harman published the article containing the word with a good purpose: he used it purely. They used it obscenely, smuttilly.

Misters Shaw and Green seem mostly disturbed lest the good name of Liberals be injured. I would remind them that in the minds of Christians, they as a class, have no good name to be injured. I give it as my opinion that what Mr. Wise has done will not injure Liberals as much as will those two editorials. The idea is there carried to the public that Liberals as such, ignore the discussion of the sex question as obscene. The feeling is held by the best thinkers of the age, that only the ignorant or the obscene minded cry "obscenity" in connection with such discussion, consequently, the idea is carried that Liberals are too obscene minded or too ignorant to discuss sex purely.

I do not believe it. These gentlemen, swayed by false ideas, have misrepresented themselves and Liberals in general. They are too intelligent a class

of people, at least those here in Kansas are, to take such a position. Mr. Shaw says:

Several persons calling themselves Liberals have, from time to time, been arrested for passing obscene matter through the mails, and in not a single instance, so far as our information extends, were they justified, on decent, moral grounds, in doing so, and we think it is the duty of Liberals to rebuke such conduct when and wherever practiced.

That indictment includes Ezra H. Heywood, D. M. Bennett, Professor Bell, Moses Harman, Elmina D. Slenker and myself. "A Daniel come to judgment." This "Daniel" says further:

We cannot conceive of any circumstance requiring a Liberal to write an obscene book, publish an obscene paper, or carry on an obscene correspondence.

Neither can I see anything requiring anyone to do so, but we can understand why a Liberal or anyone else might write a book on sex, publish a paper to discuss sex, or hold a correspondence upon the subject, and while saying nothing that the pure minded would object to, they might find it necessary to say much that ignorant or obscene minded people would be shocked over, and I would like to ask Mr. Shaw if those who write such books or publish such papers have not as good a right to the use of the mails in furtherance of their object, as have Christians to send the bible? He pleads for their right in the following language:

"Should Mr. Wise be convicted, we would not wish to see the American Bible Society indicted, nor would we wish to see the bible ruled out of the mails. That, we think, would be very unjust to thousands of people who revere and love the bible."

Are the rights of the many greater than are the rights of the few? If it be unjust to those who love and revere the bible to deny it transmission through the mails, is it not equally unjust to deny to those who love and revere Humanity the right to discuss and transmit through the mails the idea which rightly lived, will be a lasting blessing to said Humanity?

A generation of men and women rightly begotten and gestated would forever destroy the church dogma of the need of regeneration; or at least, of the long need of it, whatever may be true of such specimens as we have to-day. But it is true, and space demands that this article be brought to a close. One thing is certain. Those who attempt to suppress the investigation of this, or any other question of human interest, when once it has come up for investigation, had better try to stop the stars in their courses and turn the wheels of evolution backward.

In conclusion I will say that one of the best things that can be done for this and coming generations is to obliterate from the mind all thought of obscenity as connected with sex, regarding it henceforth as the most sacred of our endowments, and striving to so understand as to conserve its creative power to the highest and purest use.

SEX FORCE IS LIFE FORCE.—When a child is wanted it is right to use this force for the life sought to be created. When not, it may be and should be a ministry of life to the pair in loving communion mingling. Habits has established one way, following the instinct of the *animal* man. The human in him demands more than the brutes association for sex-mingling without regard to periods of heat. But until taught and turned from this habit, the one result of this close communion of the sexes is had—orgasmic procreation. When this offspring is not desired, is waste, or worse. If conception takes place, a crime against the woman and against society is committed, and if it does or does not take place the sex-force, which is the life-force, is wasted and more: a shock is given the participants, the nervous fluids exhausted that turned in the ministrative channel would build up their lives; stimulate reason. And a constant repetition of this process of exhaustion, as often as human needs assert their claims, can have but one result—the death of love and the slavery of one or the other of the pair. Govern this emotion; turn the sex or life-force by radiation all over the being, body and soul of each, instead of by concentration into the procreative function, and you have a baptism; a ministry of life unto life, and also a joy, pleasure, happiness in the act thousand fold greater than when ungoverned. —*Lewifer*.

held at their house. One night at a circle this daughter cried out:

"O! I see my father with a woman's head in his hands!" There were no more circles.

When all this was told me, and I realized that through his belief in a personal God, coupled with the development of those natural psychic powers among that people which are now so common, but taken by them as evidence that they were God's chosen—when I remembered that he was led to take that oath, to make that pledge, and then forced into aiding in that horror by those he believed had a right to speak in God's name, I did not wonder that when the spell was broken the very name, God, became hateful to him, and I transferred my horror from the victim to the dogma which had made him such.

The man was entirely logical; he went behind the priest to the idea which gave the priest such power, that priest, deceived as well as himself. Without the personal God idea there would be no priesthood.

I repeat—Without the personal God idea there would be no priesthood, no blood shed in the name of religion.

Think, will you, of the terrible picture that must henceforth be a fixture in that man's mind; think of the night winds re-echoing those shrieks; think how the red tints of the morning will remind him of that bloody scene; think of all this and much more, and then with me give your pity to the man, transferring your horror to the idea lying behind the system which made him a forced partaker of that infernal deed. And yet I was shocked by the words that his tortured soul forced from his lips.

But sometimes, instead of being shocked I do the shocking, which I understand was the case with some who listened to my lecture at the city park last month. In dwelling upon the influence that theological ideas have upon motherhood I had occasion to speak of what is known as the salvation army, I called them the damnation army, and there is where the shock came in.

Well, are they not that? Do they not teach the damnation of all who do not accept Jesus as their saviour? True, it looks to those who only scan the surface, as if they were doing some good, but whatever their psychological aid to such as have been so badly born as to have been wrecked, it is many times overbalanced by the impression being made upon gestating mothers now. Just so far as prospective mothers are influenced by the idea that there is no help but in Jesus, will their children be lacking in the self-sustaining power needed to prevent their becoming wrecks.

MAYWEED BLOSSOMS.

[A friend, after reading the article published below used to call me Mayweed, so I named the collection of fugitive pieces I afterward published, "Mayweed Blossoms." I propose giving my readers an occasional article from that collection.—L. W.]

MY FATHER.

Gone from the earth-life to the spirit-land—gone to join her who has been waiting for thee for almost a quarter of a century—the companion of thy youth, the mother of thy children. O, what a change! What a change from the toilsome unrest of the suffering life from which father, mother, sister, brother, and wife dropped away, one by one, leaving thee to "put tired to tired, and at it again," in thy struggle with disappointment, poverty and disease. My father, I am sad when I remember that I shall see thy bowed form no more in the life that now is, and glad that the sunlight of eternity has risen upon thine enfranchised soul—has risen, not to call thee from thy couch to wearisome toil, but from toil and suffering to soul-invigorating rest.

Father, mother, and the little sister who has now grown to womanhood, in the spirit-land, beautiful womanhood, under the immediate eye of our mother! Father, Mother, Sister,—a triune band, to watch over the six that remain!

My mother, my father, I know that the Infinite Principle governing all things is wise and good. I cannot, I dare not believe otherwise; if I did, I should go mad with despair! And yet, yet there comes a pang of agony when I remember the poverty of your earthly lives—poverty in all that which develops the soul, as well as makes the body comfortably. My mother, O, my mother! my soul quivers with anguish when I think of the accursed gripe of the "Beldame Sprite," holding thy fine, spiritual nature in abeyance, violating thy tastes, sending thy proud soul back into itself, unappreciated and misunderstood; counted of as little worth by those whose valuation of woman consisted in the amount of physical labor she could perform, and the readiness with which she could enter into the gossip and scandal of the neighborhood; suffering thus, while the wealth that was daily wasted upon the proud fools of society would have developed into sparkling lustre the bright jewels of thine inner life. And, father, when I remember in those years that she was with us, and after she had flitted to brighter climes, when I remember the continuous toil, the coarse fare, and poor attire that was thine, in order that thy children might have bread, and that, while others grew richer for thy toil,—when I think of all this, my soul cries out, "Where is Justice, and where the habitation of her throne?"

Hush! hush! Turn thine eyes away from beholding the past, lest the sympathetic chain, which binds in one, should lead them back to the valley of shadows. They have travelled it once; and is not that enough, without having its image constantly reflected to their view from the heart of their child? Away, away, corroding thoughts! If I can look upon the darkest shades in the past of my own life, and thankful be for each trial, believing that

"A more than human wisdom
Guides us all our journey through,"
shall I think of them as looking from the eternal shores with regretful longing that they suffered here? Nay, nay, it cannot be!

A TEMPEST IN A TEAPOT.

I do not mean by this to belittle the Liberal cause, but to say there has been an unnecessary fuss made over a comparatively small matter. Near the close of the Freethinkers' Convention here, Mrs. Semple, the former secretary, offered a resolution which touched the hearts of those present, and it was enthusiastically carried. The Press Association caught it up and sent it broadcast—this while refusing to publish the regularly prepared resolutions, and lo, the eastern Liberals sent back a howl that was terrific.

The objection is of about the same character as that expressed in the articles of Mistert Green and Shaw upon the case of Mr. Wise, as found upon another page, to wit: "It will injure the Liberal cause." "It wont do to touch politics; many Liberals are democrats." So much the worse for the cause if they are, either democrats or republicans, under existing conditions. Liberals, as a body, should stand up for Humanity. When they fail to do this they belie their name, and I do not understand that Mrs. Semple condemned Grover Cleveland as a democrat, but as a man whose course deserves execration.

I was not present when the resolution was passed, and my first thought upon reading a copy of it, was that it was a foolish move, but upon more mature consideration, I believe it to have been one of the best things done during the Convention, and I hope the Kansas Liberals will always be known as standing by the wronged millions in spite of political, religious, or moneyed combinations. The following is Mrs. Semple's reply to one of her censors as sent to the *Truth Seeker*, then published in *Lucifer*:

EDITOR TRUTH SEEKER:—Will you kindly permit me to answer S. P. Putnam's article, "A Protest," in last week's *Truth Seeker*.

First, I have no right to apologize for, or in any way change or correct any resolution or set of resolutions after they have been accepted by a convention; but as a member of said convention, and being the one who read said petition or resolution to the convention, I will explain my position, leaving other members to do likewise if they choose:

By direct advice of our executive committee, everything pertaining to the welfare of humanity was to be discussed at our Topeka convention, from a Freethought standpoint. This little band of Kansas Freethinkers has worked alone unaided, unnoticed, and therefore independent of other associations, and when the privilege was granted the workers to come out for humanity, what naturally followed? The promulgation of ideas *nearest the heart*. The members of our association live just outside of the great Colorado silver district. We have seen train load after train load of men, strong men, honest and true, shipped from their homes like Russian exiles, to become, what? Not citizens but *disfranchised tramps*, and their wives left alone in the mining camps with hungry children to eke out existence as best they could, and if no other way offers sell their bodies for bread.

This is no play on rhetoric. Come out west, Mr. Putnam, and see the sights I have lately seen. The day before I left home for the Topeka convention I fed five "tramps" (?) and clothed a boy with shoes and stockings. The morning I left, as I hastened to make ready for the train, a woman with a child six months' old, asked for a mouthful to eat, not for herself, Mr. Putnam, but for her baby—nature's supplies being cut off. Was not this enough to arouse every latent spark of the love of humanity within a sister's breast? Last month an aged widow cried here in my house over the fact that she could not pay the interest on the mortgage on her home, never being able to touch the principal.

I will admit those resolutions were written in a vein of sarcasm, especially were they read, "Inasmuch as there has been granted to every citizen of the U. S. the constitutional right to life, liberty and the pursuit of happiness." How could it be other than sarcasm when we consider the fact that our Secretary and Vice-President are both prisoners of said U. S. for daring to exercise that right? I will admit they are sarcastic, and probably crude. I will also admit that the rhetoric is bad, but there is a wave of wild, weird, unwritten, unutterable rhetoric sweeps over me when I hear the plaintive cry "Please, lady, give me a little bit to eat."

Have I not, as the author of those resolutions, the

same right to be sarcastic as Mr. Putnam? or like him, to express my ideas in plain words? His article is a direct and plainly worded condemnation of the actions of many intelligent citizens of Kansas—a contemptuous treatment of intelligent citizens, as well as criticism upon the "rhetoric" used. May I ask Mr. Putnam, what he thinks a man cares for rhetoric when he is *hungry and cold*, and when he stands helpless in the presence of the palid face of his wife and hears the sobs of his own wretched offspring?

Yes, I will admit I used the words "pray," "entreat," etc. Webster says pray means to "ask with reverence;" therefore, Mr. Putnam, I will say that I used the word in the fullest meaning, *not*, however, with reverence for Cleveland, but for *suffering* humanity outraged by him. I used the words "throne," "crown," etc., in an ironical sense, knowing that Cleveland uses his "one man power" more tyrannically than does Queen Victoria who really sits upon a throne, and whose head is truly bedecked with a crown.

Words are used to express *ideas*, and the rich and well fed can afford to study rhetoric, but I tell you, friend Putnam, there was not a fine flow of rhetoric in my thoughts recently when I asked the jailer of the Shawnee county jail to let me in to visit thirty-three commonwealers, and when he answered me thus: "You can go in, lady, if you like, but they are not dressed for company. They are almost nude." Nor was I gifted with a fine outburst of oratorical words rhetorically arranged, when I heard young Vanderberg's testimony read before our convention, wherein he states he has lain in jail 14 months without a preliminary trial, and no evidence against him of a criminal nature, and not a stroke of a pen to show why he is there.

Now, Mr. Putnam, in all earnestness, may I ask you, were Cleveland to say to congress or the senate, "I *pray* you repeal the law demonetizing silver, I *pray* you repeal the Comstock law, I *entreat* you to do all in your power to relieve the common distress," would you not almost, if not quite, fall down and worship him without stopping to criticise the "pray," "entreat," etc., etc.

Yes, I will admit more still; when I look ahead of me through the long, cold winter and draw the contrast of Cleveland and family comfortably housed and surrounded by all the luxuries of wealth—wealth wrung from the hard earnings of *labor*, and when I see them turning a deaf ear to the heartrending cry of despairing men and starving women—when I draw these and other like pictures, I will admit that I sometimes go into "hysterics," and if those resolutions have a shadow cast over them by having been written while in this mood, I, for one, have nothing to regret.

ETTA SEMPLE.

Protect the Mothers.

Ada has a rocking chair,
And Burleigh has another,
And in the evening rock and sing
To Father and to Mother.

Good children are a precious boon,
To those whose love begets them,
But lust-brats are a different class,
The mother never pets them.

A very few children now born are the offspring of love; where they are love rules the family—the parents love the children and the children love the parents—and are willing and glad to obey them, and do all that is right and good. Harmony reigns. Probably three-fourths of the children now born are nothing but lust-brats, unwelcome to the mother—forced upon them by the passion of their husbands—most such have no love for their children. They do not feel that they are theirs. They did not want them and care no more about them than they do about the children of other women; and every year thousands of women are sent to untimely graves by the sexual abuse of their husbands. It is the right and duty of a woman to decide when she will have a child, and to deprive her of this right is one of the greatest outrages that can be committed. Families of lust-born children are always in discord, contentions and quarrels.

I am surprised that papers and lecturers that pretend to be working for the public good do not have something to say on this subject. They seem to think that everything relating to sex is obscene and should not be mentioned when there is nothing on earth of more importance. Correct action in sex matters will decide whether children shall become rogues or honest people.

When women run the laws of sex,
As nature's plan intended,
A love-race then will surely come,
And this old world be mended.

J. HACKER.

Vineland, N. J., October 4, '94.

THE CHURCH OF THE NEW ERA.

We give our readers the Formula and Constitution of the Church of the New Era, Los Angeles, California. It is a good step in that it leaves God to take care of himself, making its object the highest good of Humanity. Parties desiring to correspond with this Society can address W. C. Bowman, 411 Fremont Ave., Los Angeles, Cal. This Society is not yet two years old and has nearly 600 members.

FORMULA FOR RECEPTION OF MEMBERS.

Applicants presenting themselves before the platform, the minister after welcome song says:

In becoming members of this Church, we accept the following principles and pledge ourselves to the life and duties therein set forth, viz:

That it is the bounden duty of all to seek truths of all kinds, from all sources, with free and unprejudiced minds, and in accordance with reason.

That the truest and highest wisdom is to shun vice and practice virtue according to the dictates of a sound morality, an enlightened conscience and universal experience; to the end that both body and mind may be kept pure, and brought to the best and highest perfection.

That religion, in its highest and best sense, includes the entire sphere of human interests, both material and spiritual, temporal and eternal; that it is the duty of a church to seek in all possible ways the promotion of all these interests alike.

That human welfare in the social state depends upon the wisdom, justice and righteousness of the law, and administration based on the principles of love, brotherhood and co-operation; that the happiness of individuals and the home depends upon those virtues and graces of mind and disposition, which produce harmony, peace, gentleness and tender affection, unselfishly seeking the happiness of others as the great and constant motive of life.

We will ever seek to be built up in these principles by all helps, human and divine.

CONSTITUTION

—OF—

THE CHURCH OF THE NEW ERA.

ART. I.—NAME.

The name of this organization shall be The Church of the New Era.

ART. II.—DESIGN.

Its design is to meet the social, industrial, intellectual, moral and spiritual demands of such liberal and progressive minds as do not find these demands sufficiently met in any of the existing organizations to satisfy the requirements of the present and approaching era.

ART. III.—PRINCIPLES.

Principles underlying the above design are such as here follow:

SECTION 1. That the Church of the New Era is not to be characterized by the propagation of any particular creed or "ism;" but to be devoted to the advancement of universal truth for its own sake and the promotion of every human interest, social, intellectual, moral, civil and religious, for humanity's sake.

SECTION 2. That in its range of investigation, inquiry and instruction, it will be unlimited, drawing freely from all sources; scientific, literary, historic; ancient and modern, sacred and profane; Christian, Jewish and Pagan; drawing most largely from those sources, which seem most instructive and helpful; freely handling every question in the problem of human life and human aspiration, whether relating to this life or a life to come, whether concerning the body or the soul of man.

SECTION 3. That in its attitude towards all other organizations and institutions, social, civil and religious, it will maintain a spirit of the broadest toleration and charity; regarding them all as fulfilling a special purpose and mission in the great plan of evolutionary progress.

SECTION 4. That in matters of belief and opinion there will be absolute liberty of mind, to accept whatever is proved or seems provable, to reject whatever is disproved or seems improvable, unprejudiced in all matters not yet investigated; truth alone being the object sought and the only authority relied upon.

SECTION 5. That in the matter of practical duty and beneficence towards the unfortunate and disabled, help is to be rendered, not as charity to a pauper, but as justice to a child of the human family.

ART. IV.—METHODS.

The methods for carrying out the foregoing principles will be:

SECTION 1. A general organization consisting of such officers as are usual in church organization, and providing such methods of financial support as may be agreed upon. Officers to be chosen in manner and form hereafter to be provided.

SECTION 2. Such general and special committees as may be necessary for the several branches of practical work to be done by the organization. These committees also to be provided for, and their duties defined in future by-laws.

SECTION 3. The employment of a regular minister or lecturer, whose duty it will be to deliver at least one regular discourse each Sunday for the instruction and entertainment of the people; each Sunday service to be aided with music, and such other accompaniments as may add dignity, beauty and impressiveness to the service, and thus contribute to the enjoyment and culture of the higher nature. The said speaker or lecturer to be left absolutely free and untrammelled as to his selection of topics, and his manner of handling them.

BUSTEED'S Tested Remedy.

THE SPIRIT OF A PHYSICIAN

Who used it successfully for many years desires it put prominently before the public.

THIS REMEDY FOR

ALL FORMS OF DIARRHOEA

Except the last stages of cholera, was first compounded by a druggist by the name of Busted at a time of general sickness. The recipe was given to the public but returning health caused it to be forgotten except by a few persons

A MICHIGAN PHYSICIAN,

However, continued to use it so successfully that, no matter how sick one might be in cases of that kind, people got the idea that if "Uncle John Watkins took the case the patient was sure to recover." He passed to the other side of life more than twenty years ago but the medicine has always been used by the relatives, and children whose lives have been saved are now strong men and women. About three years since, while talking with a relative of the Doctor's about the Remedy, he came thro' a medium present and said he wanted it put before the public in a way to benefit those for whom it was intended. I promised him I would try and do so, but conditions have not been favorable till now.

Have yet to Learn OF THE FIRST FAILURE.

I have tested this remedy myself, and have seen it tested by others, and have yet to learn of the first failure. Indeed, my first use of it was at a time when suffering so much I could not have lived long without relief in some shape. One small dose was sufficient.

LOIS WAISBROOKER.

Sent by express to any
for \$1. Sold from the
Office for 75 cents.
Address this Office.

PERENNIAL HAIR RE NEWER.

It is not a dye. It contains no harmful ingredients. It cleanses the scalp effectually and promotes a vigorous growth of the hair. It was given to a widow by her deceased husband and has been well tested. It is now her only means of support for herself and children, but for reasons that cannot be given here she does not wish to have her name appear.

Enough of the preparation sent by mail for 50 cents to make eight ounces when put with pure, soft water, as much as in an ordinary bottle of hair renewer, and a better article at half the price.

My head has not been entirely free, till now, from dandruff for twenty years. One week's use of the "Renewer" did it.

LOIS WAISBROOKER.

I have seen a most marvelous growth of hair produced by its continued use.

MATTIE E. HURSEN.

Please send Mrs. Lynn another package of Hair Renewer. she likes it very much.

GEORGE LYNN,

Hastings, Neb., Apr. 26-92.

Address this Office.

THE FOUNTAIN OF LIFE.

Price 50 cents.

THE OCCULT FORCES OF SEX.

Price 50 cents.

A SEX REVOLUTION.

Price 25 cents.

The Three to one Address, \$1.

ATTENTION, READER!!

HELEN HARLOW'S VOW.

OR

SELF JUSTICE.

MRS. MARION TODD,

THE POPULAR ALLIANCE SPEAKER, SAYS: •

"It is a book that intensely interests, educates and elevates. It inspires the weak with courage and the strong with admiration. It is based upon principles which will redeem men and women from the thrall of social despotism, and wage slavery.

"It should be found in every household, and its teachings promulgated by every parent. When its sentiments predominate, then, and not till then, will justice prevail.

"Oh, if men and women only would walk out of the wilderness by the light which the author of this production has given to the world!"

JAMES VINCENT, SEN.,

THE VENERABLE FOUNDER OF THE AMERICAN

NONCONFORMIST, SAYS:

"It will do more to kindle hope, revive the heart, and stimulate ambition to stem the tide of opposition which woman has to overcome than the bible has ever done."

A PROMINENT WORKER WRITES:

MRS. WAISBROOKER:—Your book, Helen Harlow's Vow, is one of the grandest books I have ever read. It should be read, not only by every woman in the land, but by every man as well. I thank you for your pure, brave words. DAVITT D. CHIDISTER.
New Waterford, Ohio.

ANOTHER POPULAR SPEAKER WRITES:

"I have just been reading Helen Harlow's Vow, and I wish to say that it far exceeds what I expected. The story is finely written, and teems with such sentiments of beauty, truth, and courage, it cannot fail to benefit all who read it. I hail its splendid portrayal of love and fidelity. It is calculated to produce an elevating effect upon the social body."

Mrs. H. S. LARK in *American Nonconformist*.

SAT UP ALL NIGHT.

—Book received. Commenced reading it on Saturday 9:30 P. M. and finished it on Sunday, 4 A. M. something I have never done before, sit up all night and read. Well,—I may as well stop right here, for if I wrote till dooms-day I could not tell you what a grand work you have done in writing HELEN HARLOW'S VOW.—ROBERT E. MC KINLEY, Latrobe, Pa.

The above named book contains a good likeness of the authoress and four fine, plate illustrations of striking scenes in the story—these, with superior finish in other ways, make a \$1.50 book; we offer it for the balance of this year

For one dollar.

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PERFECT MOTHERHOOD.

A Book of which one of our popular speakers and writers says:

It is not only one of the most interesting, but one of the most instructive books I ever read.

This is another of Mrs. Waisbrooker's books, and written, not to teach the specialties of physical motherhood, as that is the work of the physician but to call the attention of every thinking man and woman to the fact that society must be reorganized before we can have conditions under which superior children can be gestated and born.

This is another \$1.50 Book reduced to one dollar. Address as above.

We have also "A Sex Revolution" noticed on another page, price 25 cents, And "The Occult Forces of Sex," price 50 cents. Will send the four books to one address for \$2.50. Send for them.

SEND FOR THE FOLLOWING BOOKS AND EDUCATE The Rising Generation.

IF THE FOUNDATIONS BE DESTROYED WHAT CAN THE THE BUILDERS DO?

Sex is the foundation of life, and we can never build a grand people upon it till we have learned to use it rightly. Ignorance here has filled the world with sorrow.

THE ARENA REVIEW

OF
Mrs. Waisbrooker's Books.

THE OCCULT FORCES OF SEX.

In the form of lecture, essay and story the writer of the several works mentioned in the foot-note has sought to elucidate the law of sex and its relation to human development. Since the lecture, "The Sex Question and the Money Power" was delivered, nearly twenty years ago, there has obtained a much more intelligent estimate of the importance of understanding the uses of sex, and a greater hospitality to discussing the "vexed and delicate" subject. Each of the three essays compiled in "The Occult Forces of Sex," written at intervals of several years, deals with the psychical nature and powers and brain organization on a scientific plane. "The Sex Question and The Money Power" was quite a bombshell in the ranks of petrified conservatism and the settled apathy of ignorance. The two basic ideas on which the author builds are that *Life is power*, consequently the fountain of sex, if the source of all life, must be the source of all power, and that:

"The predominant feeling, the ruling love, takes control of, directs and shapes the life power which flows from sex union and sex blending. By sex blending is meant that blending of atmospheres which takes place without contact. The dominion of the money power is drawn from the sex fountain.

The ruling love of society as it exists to-day is the love of money. This love, to hold its place, must have its proper element of sustenance; that said element, to give life activities, must be both masculine and feminine. Consequently so long as the money power is in the ascendancy, woman must of necessity be mercenary in her love, and if not naturally so must be made and held so by circumstances; and in no way could this have been done so effectually as it has been by making her subject to man in the matter of sex—dependent on him for support, for protection.

The facts in the system of *illegal* prostitution are patent, that money tempts or forces the necessities of poverty to yield the life power of sex. That in marriage there is legalized prostitution needs no argument. Since this lecture was first delivered the avenues of self support for women have multiplied, and marriage for a home and maintenance is less frequent, and with an increasing number of women is held less honorable than two decades ago. But the ruling love of woman, the maternal, in the ascendancy is indispensable to the working of the life for the benefit of the whole of humanity—that we cannot have the brotherhood of man

2.

until the sex life and activity is from the plane of woman's highest love—this is not commonly understood, or to any extent, even considered.

In this lecture is forcibly and logically presented the key to human deliverance from all tyranny, all perverted appetite, all bondage to the power that holds wealth and controls the opportunities of subsistence. The power and normal sphere of man to acquire and his legitimate delight in it, are to be subordinated to the ruling love which uses wisely for the good of all, the maternal. Woman should be free to bestow her sex life only as an act of love. Then the sex magnetism that vitalized life's activities would not be from the acquisitive but from the love plane.

The pure, sweet, exalted relation between the sexes that tends toward regeneration can never prevail so long as woman is, in any measure, subject to man—so long as outside pressure is brought to bear to cause her to yield to the sex embrace.

Were the claims and implications of this lecture understood, accepted and applied, the vexed question would be settled so far as mortal life is concerned. But in the essay, "From Generation to Regeneration," the author deals with sex as a regenerative agency. "Sex, then, in its uses is first, propagative; second, refining; and lastly, regenerative" is the contention. "The last enemy to be destroyed is death," is quoted as a text of this argument, that the right use of sex will ultimately produce through the soul, or habitation of the spirit, such a refined and spiritualized body as will hold no elements of dissolution. The author refers to nature's efforts to renew the cycle of man's life as nature's prophecies—the restoration of sight after a period of dimness, the coming of new teeth after the loss of the original, the resuming of the natural color of the hair in advanced years and after whitening.

The time must come when spirit—the "Holy Spirit"—will have so perfected its work that we shall have just such spirit bodies perfectly wedded to spirit, perfect channels of communication between the indwelling life and the external universe; and as these bodies unite and embrace in harmony with the laws of so exalted a state, the spirit in each quickens, renews the material in the counterpart, and continued life must be the result.

"The Tree of Life Between Two Thieves" claims that religious interference has destroyed the finer generative forces, or rather, has prevented their being generated through mutual sex love; the result is the race is robbed of the soul force which comes from that which would otherwise have given those in the earth sphere in abundance—would have lifted the masses out of the slough of degradation, and at the same time have so enriched the spirit world that it would not have been necessary to rob us in order to live.

3.
Give us only mutual sex relations, and those in which body, soul, and intellect blend and the race will leap forward a thousand years in a century.

But can the spiritual and the intellectual blend in an act which is looked upon as merely physical, merely animal? Can they blend in an act that is forced upon woman as a duty, wifely duty; or can they blend in celibacy?

The sex life by which all forms of life and thought are generated, the author considers robbed of its rightful place and use by celibacy, and marriage that puts woman under the control of man, sexually.

Oh, for the light of nature's laws upon the fountains of life! Oh, that life's vital forces may never more be abused or wasted, but conserved to the highest use of body, soul, and intellect!

is the closing exclamation of the writer; and surely all thinking persons who have the least appreciation of the implications in these essays, will join in this fervent wish. Deservedly these essays have received highest commendation. Dora S. Hall M. D., Riverside, Cal., says, "It is the only work I know of on the subject, that I think just the thing for my children to read." In

HELEN HARLOW'S VOW

the author has woven into an interesting story which pictures experiences often repeated in actual life, the high ideals and faithful obedience thereto of a woman possessed of sound self respect and stability of purpose. Betrayed by a lover to whom she had yielded, she bravely takes up the battle of life against the unjust and adverse social barriers and wins subsistence for herself and child, giving him an education, and ultimately commanding the confidence and respect of community. Helen Harlow is an ideal that glorifies womanhood, and the entire story is a condemnation of the infamous injustice that degrades unwedded motherhood and brands with illegitimacy the child of any woman. Mrs. Marion Todd says: "It is a book that intensely interests, educates and elevates. It inspires the weak with courage and the strong with admiration. It is based upon those principles which will redeem men and women from the thrall of social despotism and wage slavery. It should be found in every household, and its teachings should be promulgated by every parent. When its sentiments shall predominate, then, and not till then, will justice prevail."

PERFECT MOTHERHOOD

does not deal with the physiological aspects of the function in any direction. Its great aim is to indicate the powerful effect of environment during antenatal existence upon the

tendencies and character of the child. It paints vividly the evil and degrading results of the unjust economic conditions that prevail in our civilization. The bias of mind and disposition of the heroine, who devotes her life to efforts toward deliverance for the worker, are premised to be the result of favorable antenatal influences upon a mother whose heredity and training had been morally of a high order.

A SEX REVOLUTION

is written in unique and fascinating style. It does not deal with sex as such, but with the relative position of the sexes. In the opening Lovella, the embodied spirit of motherhood, summons woman to the field where Seleredo is calling men to proclaim that they must fight to prevent the separation of a portion of the states from the union. After he has secured a sufficient number of volunteers, the women take a place beside of brothers, husbands and fathers. Spite of the remonstrances of the men the women firmly declare they shall go and fight with them. The outcome of this contest is that Seleredo consents to a proposition of Lovella that for fifty years women shall be allowed to hold the reins, and that men shall live for women as women have lived for men, and shall earnestly endeavor to find a way to remove the present evils of society. The different, phases of our distressing, destructive social system are briefly and strongly placed on an imaginary canvas; and it is enjoined by Lovella that "this subject must be thoroughly understood before we can adopt measures that will ensure success." The closing comment is:

"If there cannot be formulated and put into practice a system of society which will not grind up one portion of its members for the benefit of other portions, then we might as well cease trying to do for others. The only thing left us will be to make the most of ourselves individually, and let those who cannot stand the pressure go down to be ground over in the evolution of the eternities."

THE FOUNTAIN OF LIFE, or THREEFOLD POWER OF SEX

was reviewed in the January Arena. It is an emphasizing and elaborating of the occult forces of sex, and the idea that the soul or spirit body is generated and perfected by sex power. It contains testimonies which have been confided to the author as a student of this profound question. Her closing chapter contains this paragraph:

"When the era of justice to labor comes, men and women will hold the product of their own toil, will hold it to evolve their own powers of body and mind, will cease to be the subjects of others—will be masters of themselves. So when this sex or psychic law is fully understood each will command his or her own creative powers to the use of his or her own body, soul and intellect, and that will be the era of the power, the era of universal love and justice."

LUCINDA B. CHANDLER.

The five books for \$3. Send to this office,

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Earnest, Candid and Fearless Discussion

OF METHODS LOOKING TOWARDS THE
**Elimination or Total Abolition of All Invasive,
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EUCHALYNE.

A Tonic for the Nerves, An Antidote for Malaria, and a Good Preventative of Cholera.

Read the following testimony from the
Principal of the Western Medical and
Surgical Institute. 127 LaSalle St. Chicago, Ill.

I have examined the new medication, EUCHALYNE, as prepared by Mrs. WAISBROOKER with the help of her Spirit Guides, and regard it as among the most certain of all medical preparations to accomplish what is claimed for it.

ROBERT GREER, M. D.

Price fifty cents per package.

Address this Office.

"Astounded."

A friend of ours, a man well known in business circles here, and to whom I had given quite a while ago some copies of *Lucifer*, became so much interested that he sent for several books, and among them "The Occult Forces of Sex," and he said the other day:

"It is a wonderful book and it goes right to the bottom of the question, too. I was simply astounded that a woman could write such a book, showing such a complete mastery of the subject and viewing it from so many different sides. Its the best thing I have ever read in that line."

Please send us two copies; one to keep and one to donate to missionary work.

J. F. F.

Cincinnati, O., Nov. 30-93.

THE KITCHEN CABINET,

OR COOK'S DELIGHT.

This convenient and useful article, recently patented, we would like to get agents to dispose of territory by counties, or by states, the states of Oklahoma, Arkansas and Texas. I have seen it in use and consider it the most convenient and useful combinations of the kind, the flour and meal chests being in the top, with table to fold up or let down at pleasure, and selves at the bottom of the meal and flour chests so that when sifted the contents of each fall into a dish if so desired, or directly upon the table. Then the shelves and place for all that is needed in or about such cooking makes it very desirable to have.

BLUE BIRD.

Engineer of Night Express Running Between
Darkness and Dawn.

Will show illuminated faces in headlight of freedom; ring the bell by each blighted pine when storms are due; place signal lights along the tangled paths of business or pleasure; give pencil photograph of herself to all on her train, with magnetic poems from soul mate, naming Indian guides with notes of the wild bird singing in every soul of progress. Send \$1. with name age, and connection to Dr. MARION H. BASSETTE, Henderson Harbor, N. Y.

[Parties sending to Dr. Bassette will please name this paper; Jos. M. Wade, editor of *Fibre and Fabric*, and also of *Occultism*, Boston, Mass., says she is the best medium he has ever found.—ed.]