

Foundation Principles.

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

VOLUME V.

TOPEKA, KANSAS, NOVEMBER 1, 1894.

NO. 11.

Poetry.

ORIGINAL AND SELECTED.

THE SACRIFICE FOR LIBERTY.

This beautiful poem was handed to Capt. Black by some person to him unknown, on the train bearing the funeral cortege of the murdered Socialists to Waldheim Cemetery, and was there read to the assembled multitude by that devoted advocate.

Under the cruel tree,
Planted by tyranny,
Grown in barbarity,
Fostered by wrong.
With stately, soldier pace,
With simple, manly grace,
Each hero took his place,
Steady and strong.

Wearing their robes of white,
As saints or martyrs might,
Calmly in conscious right,
Faced they the world.
While on each face upturned
Sternly their sad eyes burned
Reproach, for blame unearned
Hatred had hurled.

Hatred, dull-eared and blind,
Hatred, of unsound mind,
Hatred, which gropes to find
That which is worst.
How could it judge a heart,
Where wrong and suffering start
The throbbing valves apart,
E'en till they burst?

How could it hear the call,
Through life's grim silence fall,
Sounding to waken all
Those souls who sleep?
How could it see the height,
That to those eyes, was bright
Where, as a sun in might,
Freedom shall sweep?

Not for the hearts that bled,
Not for the bride unwed,
Children and wives unfed.
Should our tears flow.
But for the palsied brains,
But for the stagnant veins,
For the greed that sucks its gains
From human woe.

One with a gentle word,
One with a sob unheard
Of warning love; a third
With triumph's cry.
Meeting the rope's embrace,
Of gallows' old disgrace,
Haking a holy place:
Thus did they die.

And when in later days,
Bards all sing lofty lays,
In freedom's maker's praise,
Their names shall live.
And hearts that cannot sing,
Shall the pure incense swing
Of love, that all may bring,
That each will give.

"Let every tyrant know that no man can be hired to be a human butcher, either as sheriff or soldier, and our freedom is won, for it is on hirelings that tyranny has always depended to carry on its stern, repressive measures."

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.

John Brown's Soul Marching On.

(The Health Monthly.)

In the last HEALTH MONTHLY we announced the arrest of Mrs. Lois Waisbrooker, of Topeka, Kan., on the charge of violating the Comstock (mail) law because of some correspondence printed in her paper called *Foundation Principles*, dated June 5th. As she is a venerable lady of nearly seventy years (we say venerable because her earnest, honest, respected life has rendered her worthy of veneration) there is naturally much curiosity to know what awful thing she has done to get thus drawn into the dangerous meshes of a United States court prosecution on so serious a charge as that of mailing obscene literature. Were we to reprint the matter our paper would very likely never reach its subscribers, but if we could print it we should have no fear that it would give them offense.

The matter consisted of a letter from a lawyer to Mrs. W. telling her of his home and love affairs, and asking her what was right, wise and best for him to do under the circumstances. His wife was no longer a wife to him, while another woman could and would be very satisfactory to him in this relation if it were not improper and immoral. What an old, old story, told every day in the newspapers, with variations in detail according to results and complications growing out of various notions of what's right in the solution of this problem! Hardly a play goes on the stage without some phase of this social dilemma, and more suggestiveness of impropriety in conduct than the lawyer's letter admitted. Certainly the newspapers would have to discontinue their sensational accounts of scandals in high life and divorce suits, if the law has been fairly applied against Mrs. W. and is to be consistently applied against all equally guilty under such construction of its intent. We can at least give Mrs. W.'s reply, as follows:

MRS. WAISBROOKER'S ADVICE TO A LAWYER.

"The letter for the publishing of which I have been arrested, I may not give, so say our censors of the press, but I give below my reply. He says he has not lived with his wife, as a wife, for years, that he cannot, and it seemed to me that as a lawyer and in a State where divorces are easily secured, he might obtain one. And farther, I wanted not only him but others to understand that I cannot encourage underhanded relations, imperilling the conscience and good name of a sister woman. My advice to all is: Do not violate your own highest sense of right.

And now, my reply to the lawyer's letter:

What a sad condition! Love, longing and fear. What is the matter, my good sir, that you cannot adjust conditions so that you can fearlessly and openly take your loved one by the hand in the face of the whole world? Is it wise or just to "go on as you have begun," thus violating her sense of right? Should exposure follow, you, a man, can stand it, but where would she be in the eyes of community? Do you love her and yet would subject her, through her love for you, to such a risk? If you cannot stand by her now, you could not then.

There is a principle involved in this matter. Others suffer in like manner. Their numbers are myriad, and it will take brave souls to strike off their chains. Do you want to secure the pleasure without the risk? You are not worthy of a love, or an association that you are not ready to defend. Come, now, by the difficulties and heartache of your case, I ask you, I adjure you to stand up for your rights, and in doing so, help to pave the way to that freedom which will permit of purity in love. Do this, or accept your lot as it is, and live true to it. You have no wife.

No law, no statute of man can make a woman your wife whose person you repel. Which will you do, be brave, stand by your rights, or will you be a hypocrite, sneak?"

LET WOMEN HAVE THEIR SAY, SAY WE.

The problem which puzzled the lawyer is one which so often comes up that it will not down, till some solution of it is conceded which shall be more satisfactory to those most directly interested than social law and custom as now

understood. Men are too generally content to bow to custom ostensibly, and yield to their own desires actually, a plan which works more ageably to them on the average than to the women who consent to form such liaisons. Therefore it is time that women had their say on the subject, and it is not for the polygamous or promiscuous pot-house politician who gets office in the United States courts to say them nay. They can and have in constitutional convention (in New York State) denied women the franchise, but our strong-minded women will nevertheless continue to fight for their rights till justice is done. Such women ought to stand by Mrs. W. and resent with all their influence and power the effort being made to suppress woman's right to be heard in her own behalf by *press and mail* on subjects of most concern to her. If they can't have their say at the polls, at least let them freely have their say in print, and whoever obstructs or denies them this right should at least get "a piece of mind" from all quarters of this Union, from every woman who has anything of the spirit of a citizen in her, or any sense of right which she may claim and must maintain. Mrs. W. is a worthy leader in this fight, and may be depended on to stand up to it unflinchingly. Here are her own words worth quoting:

OH, KEEP STILL! INDEED, I SHALL NOT!

"Keep still, and get out on a technicality." I will not keep still. I will fight the question on its merits if I go to prison for the rest of my life. I have done no wrong and no concession of mine shall be construed into admitting that I have. "Oh, keep still." Indeed, I shall not.

There is a John Brownian flavor to that which ought to rouse the courage of even frail women, and bring recruits flocking to her aid. Though his body be dead, John Brown's soul goes marching on and has seemingly taken up its abode in Mrs. Waisbrooker. Possibly some may falter because they cannot agree with Mrs. W.'s answer to the inquiring letter. We have quoted it here so that her position may be understood, but it should be remembered that endorsement of Mrs. W.'s views is not what we are now inviting, but merely the support of her right to print and mail what she thinks—the right of expression which every lover of freedom must defend or see lost by degrees, and we can't spare its slightest curtailment.

We will also quote a couple of opinions of Mrs. W. as a woman, written by those who have long known her, beside adding our own that as publisher of some of her books we have found her to be a "business woman," trustworthy and reliable, one of the kind that it is a pleasure to deal with.

MOSES HARMAN'S ENDORSEMENT OF MRS. W.

Mrs. Waisbrooker is trying to teach and warn mankind in regard to the obscure, the occult, latent, and yet the most potent of all the causes of vice, crime and misery. This has been her chosen work for many years. Her honesty, integrity, ability and purity of life and purpose have never been questioned or doubted by those who know her well. And now that in the decline of life—she is nearly seventy years old and a chronic invalid—she should be arrested as a felon while engaged in her philanthropic and ill-paid work, can only be explained on the theory that there is money, or religious, or political influence at the back of the persecution. Is this a harsh and incredible theory? Perhaps so, and yet not so harsh or incredible as to suppose that any man of good common sense could read the books of Mrs. Waisbrooker—or even the one copy of her paper that contains the article complained of—and come to the conclusion that she is a woman of immoral mind or criminal intent.

IS IT MALICE?

I am not a spiritualist, as very many readers of free-thought literature very well know; but I have had opportunity to learn the character of Lois Waisbrooker and have read her writings, and it is my opinion that "If Christ came to Chicago," and heard of Lois Waisbrooker's work and the persecution she is suffering, he would come on to Topeka and scourge the hypocrites for their cruel treat-

MRS WAISBROOKER

Your two packages of papers reached me safely. The first lot, some health journals, I scattered among friends; the second, containing your interesting story, I have just finished reading. I shall have them put together, with a cover to protect, and then lend it out to all I can induce to read its deeply, thoughtful, well-written pages. It is better written than "Helen Harlow," therefore more likely to interest the uninterested. It gets better and better the farther you get into it.

I have read a great many books of fiction on these advanced topics, and think yours by far the best of them all. Your own intense personality is felt throughout the story, and the same inspired reasoning and logic are apparent as in your "Fountain of Life."

I sincerely hope you will get the story out in book form, paper cover, so that all may be enabled to read it. Every effort ought to be made by you and your friends to this end. I will add my mite.

Please do not misunderstand me in my remark about "Helen Harlow's Vow." I simply meant that in your deep earnestness in writing of such a terrible evil, you made all effort at rhetorical beauty of speech and phrasing, subservient to your subject, and for that reason, those who seek to be amused rather than instructed, (alas! how many such there are) would not take the trouble to read far enough to become interested.

Your last story is by far the more important and far-reaching in its mission, for until woman becomes economically free and independent, the sex question will never be settled.

I thank you most heartily for the papers, and will do all I can to spread the new gospel by getting others to read your most interesting story. If I may serve you at any time, you will feel free to call for that service, since we both believe in the practice of the brotherhood of man. With warmest wishes,
Yours in sincerity,

MATTIE FENNO.

Little Rock, Ark.

MUST COME.

Not long since I was conversing with a very successful lady speaker (another speaker, a lady, present) when she said:

"If I should tell an audience of ladies that their first duty was to themselves, that they owed more to themselves than to husband, children or God, that it was their natural right to bear children only when they chose, and by whom they chose, I should soon have an empty hall, but it has got come to that."

A momentous change—the outcome of true freedom for free children cannot be born from slave mothers. Then peace and purity will prevail and "the social evil" disappear forever.

"Have you heard of the northern senator who was told by a southerner that 'the north had more to fear from the discontent of its laboring classes than ever the south had to fear from its slaves?' And did you hear how this senator replied: 'Don't trouble yourself about us. If worst comes to worst, we can hire one-half of the workingmen to butcher the other half?'"

ment of 'this reformer and worthy spiritualist. That the work is one of malice and phariseism, it is only necessary to say that it has been instigated by the Comstock knaves. W. S. BELL, in *Progressive Thinker*.

When her case shall be called in court Mrs. W. proposes to tell her own story of her hopes, plans, purposes and efforts, and rest her defense mainly on that, but she will need the services of an attorney to attend to law points and protect her rights in many ways. There will be expense also of printing larger editions of her paper to "spread the light," and make the most of this unusual opportunity to advance her cause. Therefore we again appeal for defense funds, which may be forwarded either to her or to the Secretary of the National Defense Association, E. B. Foote, Jr.

Mrs. Matilda Joslyn Gages's book entitled "Woman, Church and State," has received the high commendation of anathema by Comstock. He has threatened prosecution if she pushes it among circulating libraries, and thus calls attention to the fact that it is a good, great progressive and truth-telling book. Some folks can't afford to hear the truth told, and hence the occasion for repressive moves.

SEXUAL AND SOCIAL SCIENCE.
The American Idea of Liberty, Equality, and Toleration.

The subjoined extracts are from an article of remarkable comprehensiveness and force by Mrs. Ellen Battelle Deitrick, who conducts a woman's department in the *Twentieth Century*. From issue of Sept. 22, 1894. The whole article is very able, but too long for reproduction here.

EMORY BOYD.

*** We have endeavors on the part of different cliques to plant in this fetich, [the Constitution of the United States,] oracular utterances concerning God, Sunday, Prohibition, etc. But what is accomplished by such silly endeavors? The man who made the draft of the constitution was a true Democrat, and announced that this was to be a government of the people. It is actually not so much a government of the people as is now the government we revolted from!

The Freethinkers and Liberty lovers who were mainly instrumental in establishing the constitution, made it promise that "Congress shall make no law respecting an establishment of religion; or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press," etc. Yet under this law the Mormons of Utah found no more right for the free exercise of their religion than the protestants of the 16th century found under the papists, or the papists under the protestants. Congress calmly enacted a law prohibiting the free exercise of the most vital tenet of the Mormon religion, and justified its mockery of the constitution by the plea that the rest of us did not approve of the Mormon religion! And congress has now refused freedom of speech to anarchy, justifying this fresh mockery of the constitution, which they have sworn to support, by the plea that the rest of us do not like to have anarchists talk anarchy!

Evidently the American idea of toleration is, to be tolerant—whenever there is anything to be tolerated!

Growing by what it feeds upon, the American spirit of despotism now shows its cloven foot in the attempt to make one uniform law of marriage and divorce, for the 70 million individuals residing in nearly fifty states and territories, which are assumed to be self-governing.

Now if there is any one thing under the sun in regard to which women might justly be entitled to speak, it is the terms upon which they may ally themselves with, or separate themselves from men.

One would think that common decency would suggest to men that they ought not to make laws prescribing the conditions on which women may live with, or escape from men, without any recognition whatever of woman's right to express an opinion in the matter.

Yes the "commissioners for the promotion of uniformity in legislation," composed conclusively of men, announce through the N. Y. "World," that congress—also composed conclusively of men—is to be asked not only to make laws defining the conditions on which women may live with or escape from men, but to make that law uniform.

Mrs. Celia B. Whitehead, of New Jersey, learning of this contemplated action, wrote an excellent open letter to these male commissioners, asking them if it had not occurred to them that, in taking such a step while no women were members either of the commission or of congress, they were guilty both of impertinence and injustice!

The N. Y. "World," which had published the commissioners intentions, refused to publish Mrs. Whitehead's

brief and fitting letter of remonstrance. This is what might be expected in a country whose government defies its own constitution, in ignoring the rights of the female half of the people, and disregards its promises respecting freedom of religious opinion, and of speech! *** But the conduct of papers such as the *World* is what might be expected in a country which is false to all its professed cardinal principles. In such a land there is no code of honor, no rule of justice, no law of fairness. The subjected sex need expect no consideration, save what those entrenched in usurped power choose to concede. There is no real love of freedom, of fair play, of truth, on the part of those who monopolize power.

It is to be hoped, however, that some men will see the absurdity of any further tampering with the laws of marriage and divorce, under our present conditions. The people do not know enough to decide such questions; and assuredly, neither the commission nor congress give any sign of fitness for the proposed undertaking. Indeed the very fact that any set of men propose to have such questions decided without the vote of women, proves palpably their own unfitness to decide!

As every intelligent adult is fully aware, christendom has two equally active and equally flourishing systems of marriage; one of which the law pronounces respectable, and one of which the law condemns; but the latter is nevertheless practiced everywhere, even by the very makers and representatives of law, as was lately demonstrated by that pious Presbyterian, Mr. Breckinridge, of Kentucky.

A few years ago, the congress of the United States disfranchised the women of Utah, solely because they frankly asserted their belief in their right to practice openly the polygamy which Mr. Breckinridge, law-maker of Kentucky, practiced sneakingly and deceitfully.

A striking evidence of men's utter unfitness to be entrusted with sole direction of the marriage question, is found in the fact that the congress which thus punished women for holding to the matrimonial faith of the patriarchs, still receives as a cherished member, the man who has proved that he holds that faith also, but in its worst possible form, —a form which involves the legal degradation of one wife, and the illegitimacy of one set of children.

The Mormons claimed to be guided by the views of John Milton: that "honest liberty is the greatest foe to dishonest license." I do not propose to enter into the question: whether mormon polygma, with its entire absence of "abandoned" women, legitimate children, and infanticide, is better than, or worse than christian polygamy of the Breckinridge sort, with its horrible attendant train. But the unquestionable existence of the Breckinridge style of polygamy, in spite of law, ought to lead men to grave consideration as to whether it is not a serious blunder to heap fresh laws of masculine construction where past laws have so completely failed!

The first consideration in marriage is by no means the wishes or opinions or convenience of men! But: "what conditions will be most favorable for the production of healthy, happy and helpful children?" And as the prime essential for the production of such children is the health, and happiness, and independence of their mothers, it all comes round to the question of: "what marital conditions will best develop health, happiness and independence in woman?" ***

Indirect as the process may seem, it is not at all unlikely that women may become less foolish by being treated by their government and society as if they were really expected to have some sense; and that thus, through their increased wisdom, men's foolishness might likewise decrease. —*Lucifer*.

Military Fortresses.

In the *October Arena*, its editor gives an account of several such that exist and are being constructed in our large cities. I take from the *Chicago Searchlight* the following speech from the captain of the regiment of soldiers (slaves) who are to occupy one that has just been rebuilt and dedicated to *murder* in Chicago. I withhold further comment now, as it will be retained and put in proper settings in the next issue. Read and think.

Mr. President and Gentlemen Trustees: Destiny has been kind to me in that she has decreed it shall be mine to voice the overflowing gratitude of a great regiment to a generous people. Out of full hearts the First regiment thanks the friends who have given their money—thank you, Mr. President, and the Trustees for your continued friendship and support—thanks its dearly loved quartermaster,

Capt. Bell here, for his lavish enthusiasm and labor which have rendered this achievement possible.

But destiny has been kinder still, in that she has touched my tongue with prophecy and bidden me say to all these men, to the great army of our ex-members who served loyally in former years; to you, men of rank and file, whose promptitude and courage, whose superb discipline have made this regiment worthy such a home, destiny has bidden me say, that when days of trouble and terror come this regiment shall be a strong shield, this army a city of refuge, that in a founding and saving the one and rebuilding the other you have wrought more grandly than you know toward the re-establishment of the shaken foundations of liberty.

A great armory, a splendid regiment. Is there room for them in the civilization of to-day? Room for the American military? Alas, yes! For humanity unchained in 1894 has proved itself, the same old savage of centuries ago. Room for this armory and regiment? We might well if need be, crowd out of our civilization much of its art, science, music, and progress to make room for them as guarantees of peace. American civilization needs this and other armories as pledges of its perpetuity.

It needs them as hothouses for the cultivation of the American idea—that old-fashioned idea which flourished so luxuriantly in the beginning of the century—which your fathers and my fathers cherished—that America, as it is, is good enough for all Americans; that the constitution, as it is, insures every right which human citizenship requires; that revolution here is mutiny against everything which is higher, noblest, best in the governmental economy of life.

Civilization needs this and other regiments, that through them may be taught the lesson of obedience, for only on the law-abiding does the great American magna charta bestow any rights whatever. They are needed to inculcate the stern precept that we, the people, through enunciators of the law, are yet not greater than the law—that mighty as they are in their massive aggregate, people may not override law and order on which the immutable, everlasting principles of regularity and order on which the universe is founded. America needs its present regiments and others still, that through them modern Americanism may learn that fealty to any organization or union when arrayed against the sovereignty of law is treason to the nation.

American civilization needs its armories as schools of chivalry. On a day not long gone by, I beheld a scene which set my soul on fire. The skies were lurid with flames of anarchy and chaos. Torn and trampled, overborne in the riotous discontent of many thousands of her people, Columbia lay bleeding. I cried aloud: "Oh, for a new order of knighthood to lance in rest for rescue! Oh, for the spirit of King Arthur and his table round! Oh, for a modern Sir Galahad to find the holy Grail, that quaffing from its golden lips, the American people might know content once more and with convalescent vision see how really beautiful is their native land." But whilst I looked the heavens paled their fury, silence and peace stole in where riot and confusion had held sway, and dear Columbia ruled queen again. No king or emperor had dubbed them knight, and yet the American military has been in 1894, is now and ever shall be, the table round of constitutional liberty. We are not relics of barbarism. Our step is in perfect rhythm with the trend of the times. We are marching in cadence with the evolution of progress. The American soldier of 1894 has blossomed out of the brawling machine-like chrysalis of years ago into an intelligent individualism of unquestioned respect for every civil right.

So true is this that a troubled people have come to look upon the tread of the American regiment as the mighty tramp of law and order—upon the flashing of the American sword as the signaling of succor. The gleam of the soldier's bayonet has become the people's glimpse of hope. The soldier's whistling bullet has come to be God's own messenger of peace.

Room, O dying century! Room for American military, the one element in your civilization which, through shifting times and theories has remained steadfast in its devotion to the pure ideals of your earlier years. Room for this regiment and its armory, which we now dedicate to the perpetuation of true Americanism, to the renaissance of American obedience, to an undivided national loyalty, to the development of a patriotism which believes that a free government can and shall be permanent, which holds Old Glory yonder the fairest flag that flies, the land it floats over the fairest land afield, and the law-measured liberty it guarantees the most peerless possession ever given the human race.

"If worse comes to worst, we can hire one-half the workingmen to butcher the other half."

A Fragment.

"You do not intend to say, sir, that the Protestant church has ever been guilty of the atrocities that the church of Rome has?"

"Yes and no. The Protestant church as such, has never held the power that the Catholic has, but through her own agencies she has been just as cruel."

"That is so," said the one who had not hitherto spoken. "I have been an English soldier and I know what I am talking of."

"What has being a soldier to do with the church, Mr. Johnson?"

"Is not the queen the real head of the church in England?"

"I do not see it so."

"Church and State are united there, as you must know."

"Yes, but does that make the queen the head of the church?"

"Which holds the ruling power, the crown or the gown?"

"I should say in this case it is both crown and gown, as the head of the government is a woman."

"Never mind your puns, Prince," said Johnson, "I want to set Mr. Howard right in his estimate of that august body called the church, to one branch of which he has so recently united himself. Church and State are united in England, but the State, or Kingdom is first in that it declares war and makes peace while the priests are supported by funds collected by government authority, or by livings, as they are called, bestowed under government sanction, consequently, the queen is the head of the church."

"In other words, church and queenhood are one and that one is the queen," said Prince, laughing. The other two laughed with him but Howard paid no attention to his remark.

"Well," continued Johnson, "I have been an English soldier—a soldier of a christian queen, under the control of her christian officers. I was in the Sepoy war in India. That country is subject to England, not by the consent of the people but by conquest of arms, by murder and rapine named christian warfare. What would you do, Mr. Howard, if an invader should take possession of your home and make laws for you to obey?"

"I would kill him if I could, that is, if there was no other way."

"Rightly answered, and so would any other man. But suppose that you should fail in your attempt and this intruder should have a company of men under his command and should order them to murder you, your wife and little ones in cold blood; but fearing that they should have some mercy in their hearts he first gives them a drink that so deadens every humane feeling as to make them reckless, what would you think of that?"

"I should think it was hellish," responded Howard with a shudder.

"Yes, and you would think rightly; but in saying that you have condemned christian England in her slaughter of the Sepoys. I was one of the soldiers in that slaughter; I was one of those who drank rum and gunpowder till every sense was deadened except that of rage and submission. I was as a bulldog that obeys his master but rends the victim."

Here he paused as if, even after this lapse of time, the scene before his mental vision was too terrible.

Presently he resumed: "I wish memory had been destroyed also, but that is denied me. They had failed; they were in our power; we cut them down as we would have done wolves—swept them down by cannon, run them through with bayonets, ripped them up with swords—a beautiful young girl fell on her knees at the feet of an officer who was just in front of me. The hellish liquid had not quite done its work and for an instance I hesitated.

"Do your duty, Johnson," said the officer, and the next moment she was impaled upon my bayonet."

Again he paused, while his listeners stood horrified. "Do your duty," he repeated at length, "do your duty—yes, I was a slave, a tool of a christian queen, prepared by her officers—a tool as irresponsible as the bayonet with which I thrust that poor girl through, a tool used to extend the triumphs of the cross. The sword prepares the way for the cross; word is sent back to England—there is rejoicing, public thanksgiving to the christian's God—oh, I hate—hate the whole thing! don't talk to me of the holy mother church, or of any church, or of any God—these things are a curse to the world."

Every crowned usurper in Europe favors a gold standard for money. All the privileged classes they support. Does it not seem a little curious to you that Americans support a system so pleasing to kings?

The kingly method of raising revenue to squander is, and for centuries has been, by tariff and internal or excise duties. Is it not strange that a "self-governing" people use the same means? If it were just kings would not use it. For kings are usurpers and their methods are usurpation.

—The Coming Nation.

THREE BOOKS.

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

Dr.'s 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.

Nov. 1st. I am just notified of indictment, and repair to Commissioner's to give bonds.

L. W.

TO MY READERS.

DEAR FRIENDS: As you are aware, I commenced this paper one year ago in July as a *Monthly*, at 50 cts. per year, or for 12 No.'s. I issued the first volume of 12 No.'s in ten months, and having made no pledges beyond that I intended to stop then, but somehow I could not very well do so. I then decided to issue another 12 No.'s. One more issue will complete that, making a volume in six months. When that is mailed I must, at the least, take two months' rest. There are a few who have not had all the numbers, consequently I shall be a little indebted to them at the close of this volume. If such will please tell me they wish it, I will send them a file of last year's paper, Volume IV, as, *if I go on*, I want to commence even. There are others who owe me for the paper. I do not mean those who have never subscribed; to such there will be no bills sent, but those who were subscribers, and who never signified their wish to have the paper stopped. Such justly owe me, but I shall leave it to their own sense of right as to whether they pay me or not.

I HAVE BEEN TOLD:

If I would stop the paper, I would probably be troubled no further in reference to the prosecution. If that would influence me either way, it would be to continue its publication. I make no CONCESSIONS. I have violated no law, if honestly interpreted, but I have much other work to do which I cannot well do and have the care of the paper, *unless* I can find or make such conditions as will relieve

ENGLISH OBSCENITY.

I have before me a copy of the letter of Ed. W. Chamberlain, atty., to Benjamin Harrison, President of the United States, in reference to pardoning (?) Mr. Heywood for alleged violation of the obscenity law in May, —90. I would like to publish the entire letter, but space forbids. I will, however, give the opinions of two Judges as to the clearness of the law. Mr. Chamberlain says to the President:

"The idea of a judge charging a jury in a case of this nature, that 'The statute is plain, clear and distinct,' when in the United States *vs.* Comerford, 25 Federal Reporter 902, Judge Turner, a judge at least equally entitled to respect as Judge Carpenter, had, with very great reason, characterized this infamous statute in the following language:"

We have been taught to believe that it was the greatest injustice toward the common people of old Rome, when the laws they were commanded to obey, under Caligula, were written in small characters and hung upon high pillar, thus more effectively to ensnare the people. How much advantage may we justly claim over the old Romans if our criminal laws are so obscurely written that one cannot tell when he is violating them? If the rule contended for here is to be applied to the defendant, he will be put on trial for an act which he could not by perusing the law have ascertained was an offense. My own sense of justice revolts at the idea. It is not in keeping with the genius of our institutions, and I cannot give it my sanction.

Judge Carpenter tells the jury:

It is said that the statute that we have under consideration has set a trap into which he has fallen, that the prisoner innocently and conscientiously believed he was doing nothing that would seem to him to be wrong. He has fallen into the trap and finds himself caught. There are such laws as that. Sometimes by differences in construing a statute it happens that the law is a false light, a trap. In such case it would be becoming to you to see to it that no man suffers. We are here to administer the law and we are here as citizens and not as automatons. If we consider that the law is a trap I should see to it that you were in no danger of falling into mistake. If it were so. It is not so. The statute is clear, plain and distinct.

That petition to President Harrison, signed by some of the noblest, most widely known men and women in the country, and also in England and Scotland, that from Scotland being headed by the Rev. John Glass, of the Old Grayfriars, Edinburg, one of the oldest churches in Scotland, and yet it was denied; but mark: I have quite recently learned that Mr. Heywood would have been pardoned had he made such concessions as were asked, to-wit, pledge himself to stop publishing his paper, etc.

The brave old man rejected the proposition with scorn. He staid his two years in prison, the hardships of which so weakened his physical constitution that, coupled with the magnetism of the hatred directed toward him by those who would be glad to have him die because he would not bend, destroyed his physical body,

But his soul goes marching on,

and will till the world learns how pure and brave he was.

They have not been able to crush Mr. Harman, because western thought is not quite so bigoted as that which prevails in the home of the decendants of the pilgrims who landed on Plymouth Rock to escape from that which they were so ready to practice upon others. They believed in the golden rule, you know. (?)

Inspector McAfee (make a fee) told me in the postoffice it was not for him but for the courts of justice to decide my case: "Courts of injustice, you mean," I replied, "there is Mr. Harman, there is not a better man in Kansas, and see what trouble they have made him." I did not even then know that the man I was talking to was the infamous stool pigeon McAfee, who had secured the conviction of young Wilson; I only knew he was postoffice inspector. This man McAfee began to defend government (himself) against Mr. Harman, named an article speaking of the copulation of animals, I think it was one written by Mr. Anthony of Coleta, Ill., and said he would not want his boy to read such an article.

Does Mr. McAfee expect his boy to grow to manhood and never witness the creative association of animals? Better shut him up in a cage lest he be contaminated. I do not see any other way for him to protect his boy, for he cannot imprison Mother Nature, nor teach her to have her children of the animal kingdom to go out of human sight when the impulse, the creative fire, which perpetuates the species is upon them.

Again: he would not want his boy to read such an article. Well, would he want his boy to read Paine, Voltaire, or Ingersoll's works? Certainly not, and there are thousands upon thousands like him. If it is right to imprison Mr. Harman because that gentleman has published something he don't want his boy to read, it will be equally right to imprison all who handle and send through the mails "Infidel" works, and that was the head and front of young Wilson's offending. It was not that he was selling any book outside of so-called Infidel works that other book-sellers were not freely handling, but that Mr. Wilson's book store supplied the west and northwest with books such as Mr. McAfee would not want his boy to read, to-wit, the works of Paine, Ingersoll, and others of like character. And yet that so-called Liberal, Mr. Shaw, of *The Independent Pulpit*, Waco, Tex., does not consider that the law under discussion hinders Liberal propagandism, and young Wilson falls into the category of those "Who cannot be justified on decent, moral grounds." Christians could well afford to hire and pay such Liberals to keep them in the field.

But another point in connection with inspector McAfee and his son. I presume that son will go through college, will study the Latin and Greek languages. What will this anxious father do about that Ode to Priapus which this carefully cared for son must translate from Horace? If the huge stone image of that creative organ of the masculine body to which that Ode is dedicated was named in English, in the Latin term which has been incorporated into our own language, it would be pronounced obscene, what will he do about that?

Is our language an obscene language? Do terms which are pure in other languages become obscene when translated into our language? A lawyer told me not long since that the term used in the Markland letter for the publishing of which Mr. Harman was imprisoned, was "technically" obscene. "Technically," does that mean that there are points in the letter of the law through which every principle of justice can be violated with impunity and yet the violators keep within bounds? It looks like it.

But I am not yet done with Mr. McAfee and his fatherly care. How dare he let that precious son study ancient history when he knows the poor boy will have his morals endangered by learning that the stone pillars on either hand of the entrance to Solomon's temple were upright representations of that same organ of the body, the English name of which is "Technically" obscene, and when a man publishes, and sends the same through the mails, in condemnation of its use to outrage, nearly kill a woman, he must be imprisoned.

Mr. McAfee knows, if he is not a very ignorant man, that the two pillars that now stand at the entrance of temples of worship and others used for other purposes, are disguised copies of those of the temples of antiquity, "notably of the alleged temple of Solomon whose colossal pillars, Boaz (strength) and Jachin (I establish) were bold and unmistakable Phallic representations."

Phallic, pertaining to phallus, another name which means the same as priapus, Latin and Greek terms which when translated into English become obscene. Surely, those languages must be very pure! Would it not be well to exchange our language for one or both of them, or would there be danger of Greek and Latin Comstocks and McAfees?

THAT PEERLESS MAGAZINE.

The *Arena* for October contains the usual amount of interesting and instructive matter. I regard it as the front rank magazine of the age; still, its writers are not all above criticism. But, as we live in a thinking age, earnest, kindly criticism only tends to deeper research.

The first article that I wish to notice is that of "Occult Science in Thibet," by Prof. Hensoldt, and I am surprised that the Professor himself did not see the sophistry of the "Dalai Lama's" argument, but the first paragraph of the quotation made shows that he did not. He says:

I well remember how he dispelled the "illusion of time" to which I had still been clinging, and how he showed in the most conclusive fashion that even the most stable of our sciences, mathematics, is based on the "airy fabric of a vision."

"There is no such thing as time," he said, "it is an illusion, like the conception of space. You say that time is a succession of events. How, if it can be shown that there are no events and that everything is *Maya* (illusion)? What is a century, what is a year, what is a day? You say that a day is the time this planet requires for rotating once around its axis. Take the equator of this earth, divide it into twenty-four equal parts, build a house at each of these points; what would be the result? Why, according to your logic you would have an hour's difference in time in each of these twenty-four houses. Now imagine these houses ten degrees further north; you would then have them much closer together, yet there still would be an hour's difference in each; and finally imagine these houses so close around the pole that they form a complete circle and are in actual contact—still there would be an hour's difference of time in each. If it is twelve o'clock in one house it is one o'clock in the house to the right and eleven o'clock in that to the left. If the houses were all connected by doors, you could run in five minutes through a hundred years of time; in fact you could recall the past and step into the vanished centuries by merely running in the opposite direction. On the other hand you could banish time completely and enforce an everlasting present by stepping into the next house the moment the hour was on the point of expiring; thus you could always have it twelve o'clock. Indeed, by stepping to the pole itself, even this small exertion becomes superfluous, because there is absolutely no time there."

The science of mathematics is a knowledge of the law of relations in the sphere of the *relative*, and the sophistry of the above argument lies in the fact of taking certain facts out of their relations, and calling the science of which they are an expression an illusion. Time is also a relative and not an absolute factor. Taking it as an accepted fact that our earth is a sphere and that it turns from west to east, making a complete revolution in a given time, the difference in time at different points relates, not to *us* and *our* movements, but to the earth's movement. If it takes the earth twenty-four hours of clock time to make one revolution it will make one twenty-fourth of said revolution in sixty minutes, and if the axis is two feet—(twenty-four inches) in circumference, the part of the sphere or globe into which that axis enters will be as long revolving around it as will the girth of twenty-five thousand miles at the equator. In other words, it will take as long for the earth's surface to turn an inch at the poles as it does to turn more than a thousand miles at the equator.

The fact that our movements may be many times faster than the movement of the earth's surface at the poles, and, many times slower than that of the earth's surface at the equator, changes the mathematical relations in reference to ourselves, but not the mathematical relations that exist between the earth's surface and its movement around its axis.

We could walk around a two foot circle a great many times in an hour, still if that circle moved around its center only once in twenty four hours, then, counting from the end of any one inch, the end

of the next inch would be an hour earlier or an hour later reaching the same point, as you counted with or against the motion.

Thus the science of mathematics is in no way impeached by the illustration given by the child-adept. But this "Grand Lama" child, or the reincarnated spirit of past Lamas, while talking that all is "illusion" does not act it. Professor Hensoldt says:

The melancholy expression in the child-adept's face seemed to have deepened, and the sadness it denoted was so pronounced and real that I was greatly impressed and, in a measure, touched with compassion for this juvenile sufferer.

"Let not my sadness disturb your peace of mind," said the Dalai Lama, "how can I be joyful when all the world is suffering?"

Why be sad if all is illusion? If mathematics is an illusion then suffering is also an illusion, and why grieve over it?

THE NEXT ARTICLE

that I wish to notice is that of Sidney Barrington Elliot, M. D., on Prenatal Influence. The subject is one of deep interest. The power that we possess as parents, to either bless or damn coming generations is immeasurable. The general principles laid down by Mr. Elliot seem to me correct; but, when he goes into details, when he would put women under a set regime of rules my woman nature rebels. Let man secure to woman, to all women, the best conditions for motherhood—let him surround her with that which tends to call out the highest and best in her nature and then leave her in the hands of Mother Nature as they manifest through her own soul powers. If the psychic, or soul life does not enter into the prescribed regime, if she does not *love it*, but persists in carrying it out as a duty, seem as such from the intellectual side of her nature, *then* the effect, instead of being what is desired, will be directly the opposite. The child will hate that which the mother, from a sense of duty, tried to make it before birth. Love is the redeemer. Only through the spontaneity of the mother's soul love can the child be blest, and when man attempts to enter and direct her he is like a bull in a china shop.

The Dr. says:

One of the evils of the day, and one attracting much attention at the present time, is the so-called social one. From time immemorial vain endeavor has been made to stamp out this vice. The endeavor has been made at the wrong end. Man must be dealt with as he is and not as he should be. To overcome this evil the root must be reached; man must be born free from abnormal sexual instincts. Then only will we see this great stain permanently wiped out. The mother must avoid transmitting to her child abnormal *sexual instinct*. This she can do by keeping her thoughts pure and her imaginings controlled. The sexual propensity should not be indulged during pregnancy, or if at all, as little as possible.

A volume might be written upon this single paragraph. We must first learn what are normal sexual instincts, and how much of that which is called abnormal simply results from the arbitrary ignorance which forbids the expression of that which is perfectly normal—denies the knowledge that would prevent harm coming from such expression. I will notice but one point, that of intercourse during pregnancy. Let the woman decide that question, as she desires. Any excess of feeling, in any direction, if not thrown off, is likely to be organized in the child. Again, I say, let nature speak through the soul-loves, soul desires of the mother. Oh, the soul does not call for the sex relation, says the critic, such loves are of the body.

There is where the mistake comes in. The *body* as *such* has no desires of any kind, and our idea of an act gives that act its character. If we believe sex to be only animal, we make it only animal so far as we

me of *all* care except editing. There will be two months' rest anyhow, and circumstances will then decide if I resume later, or at all.

L. W.

THE NAME.

I no longer hesitate to give the name of the man who has been masquerading as a Liberal, the man who sent me words of sympathy when arrested, the man who imposed himself upon two of my lady friends, asking correspondence, recommending himself as being known to most of the Liberals, the man who wrote to me so severely—savagely when I published his letter to Mrs. Earle, with her reply, (shielding his personality by not giving name) the man who wrote to her so brutal a letter because she sent me his first letter to publish, that she put it into the hands of a lawyer with instructions to prosecute if he thought best, the man (?) who upon receiving a few lines from said lawyer, modified his tone and plead anger as an excuse for writing such a letter that he dared her to publish, forgetting that what would not be safe for her to publish, was not safe for him to send through the mails—the name of that man is James McKenna, of Pittsfield, Mass., a justice of the peace, and, I am told by one who claims to know, a Catholic.

I do not say that a Catholic is any worse than a Protestant. I repudiate the religion of both, and I repudiate all double-dealing, Catholic, Protestant, or Liberal.

WILL BE GLAD.

Mrs. Fenno, whose letter of appreciation appears on second page, will be glad to learn, as will other friends, that I expect within the next two weeks or less, to have copies of "The Wherefore Investigating Company" ready for delivery. There was something singular about the way I was induced to venture upon its publication. Almost two weeks before my arrest I began to feel that I *must* publish that story in book form. I hesitated because of lack of funds.

I spent the evening with a friend who is clairvoyant and clairaudient, not a public medium, and she saw and talked with one of my spirit friends who urged that I commence the book. I objected because of the lack of funds. "You will get the money in a way you are not thinking of," and so I have; but I still hesitated, but finally commenced having it set up in my own office.

Now mark—had I not commenced it before my arrest I should not have commenced this year, at least; but, having done so, I pushed it through, and they are going to sell too. It is to be on good book-paper, 313 pages, paper lined cover, price 50 cts; send in your orders

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.]

THEN.

Yes, then, just as I found the home of my sixth summer. Mother used to say that "partnership was a poor ship to sail in," and father found it true in his case, when forced to leave our pine woods' home and start anew in the poor man's struggle for the possession of Nature's free gift to man—the soil. The time he pitched his tent on East Hill, and went to work, with hands made hard by honest toil, for which, if ever he has received his reward, it is now, for it was not here.

Does the future give compensation to those who are too honest to succeed here? If not, then justice is but a name. Little did I then know, however, of a parent's care. The air was chill, but the sun had sent the snow rippling down the streams in the form of water, and it was not too cold for a curious child to wander forth in search of the unknown. The first discovery that I made, of sufficient importance to be remembered, was some wintergreens, at the big end of a very large log, out in the old choppings, the next was a small pine, growing so slanting that I could walk right up it, and swing from the top to the ground on the opposite side of the stream, on the bank of which it stood.

This was enough for one day; but it was not long before we, sister and I, found the "hoary old rock," out in "the old pasture field," on which we used to hammer for hours, trying to secure some of the shining particles which sparkled upon its surface. But somehow, when separated from the rock, we always found that the shine was all gone, and to console ourselves for our disappointment, we would gather up the sand and take it to the house for mother to scour the floor with. The warmth of spring soon brought the flowers, the first of which I gathered from beneath branches of

"The oak in the corner,
Whose acorn cups fell

From boughs that seemed up in the sky."

Presently the big meadow was covered with yellow blossoms—daisies, I called them—then strawberries blossomed and ripened, and blueberries did the same. Lady-slippers, with their pink and white flowers, shaped so like a shoe, were discovered in the woods by the school-house, and sister ran away to go to school, the first day, only three years old at that, went nearly a mile alone, and got punished for it in the bargain. Thus on till the summer passed away, and the winter too, making one more of the six years that we tarried ere we were away to the West, complete; six years more of my life, ere we went to live on the shores of Lake Erie.

Away, but the heart was left behind. O, the heart-sickness of a homesick child! The busy scenes of the day may hold the tired spirit, but when slumber comes, it returns to the dear, familiar haunts, to wander there till the dawn of the morning brings it back to life as it now is.

are concerned. If we recognize soul and intellect in the act, then the higher, finer powers of our being descend and permeate the sex exchange with new life for both. But space forbids further elaboration here. I make one more quotation:

Nor will avoidance of religious duties fail to have its baneful effect upon the child; mothers have only to give way to a dislike for *religion*, at this time, to have children to whom religion will be distasteful, even repellent.

In this and previous remarks I find a recognition of the idea, of that curse to the race, a *personal* God. I recognize no such God, and of course, no religious duties pertaining to such belief. Woman's submission to such a God, and to man as his representative, has already cursed the race beyond the power of computation, and I here enter my emphatic protest in the name of the unborn against the idea of religious duties to the unseen and unknown.

BIBLE OBSCENITY.

Judge Carpenter in his charge to the jury when Mr. Heywood was on trial, said:

"Lewdness or obscenity I suppose may consist in a written paper in either one of two points; or specifically, it may exist in the words or in the thoughts that are conveyed. It may be possible that observations of a perfectly proper nature may be made in evil and indecent words, so that the obscenity and indecency of them consists in the words and not in the thought which may be expressed. Then there may be an obscenity far more subtle and reprehensible than through words that are in themselves indecent and obscene."

That the last of the Judge's "supposes" and "may be's" is true cannot be questioned. When the child who is now fifty years old, yes, fifty-one in Sept. last, was a babe in my arms a—well—a degraded specimen of a man used the words "back out" with a tone and look so intensely obscene that I felt as if a burning nastiness had been thrown at me. I shall never forget how I was hurt. It happens, however, that such obscenity cannot be sent through the mails. But when the learned Judge says that "observations of a perfectly proper nature may be made in evil and indecent words," he says what cannot be sustained on any just, or moral ground. Words are arbitrary. They can have no character in and of *themselves*, but *only* through the meaning attached to them.

If one uses a word in a good sense that word, when so used, is neither evil nor indecent. If one uses a word in a good, pure sense and another attaches an evil or obscene sense to said words, then the evil, the obscenity is in the mind of the hearer or the reader, and not of the speaker or writer.

It is upon this ground, and this alone, that the bible can be defended from the charge of obscenity. Every Christian who accepts Judge Carpenter's definition as above given, condemns the bible; and every Liberal who claims that the bible is obscene justifies the imprisonment of Heywood, Bennett, Harman, etc.

Bible writers are crude, unconventional when compared with the claims of this age, but crudeness and unconventionality are not obscenity. In saying this, in defending the bible from the charge of obscenity, let it not be understood that I accept the bible or the methods of its writers as something to be admired and copied after. No indeed. I regard the God of the Israelites as portrayed in what are called the five books of Moses, as a veritable demon of selfishness and tyranny, still, the history of that people, including the directions given for the regulation of sex, is not obscene, because sex was not considered as something low and vile, as a nasty possession.

What they said and what they did was considered perfectly legitimate. Their book is the result of their experiences, and must be judged as to its morality by

their grade of development. Every age and every people has an educated standard of right and wrong, of purity and impurity, and that of the Israelites was somewhat higher than that of the nations around them, as is instanced by Tamar's reply to the brother who desired her person. "It should not be so done in Israel," but that it was very low is but too true.

Still, those who lived up to the standard were counted good, while as now, those who fell below the accepted standard and those who rose above it were alike condemned. Bible historians wrote from that standard, and they had no idea that sex was or could be obscene, and having no obscene ideas they could not put such in their writings. Still, I cannot understand how those who look upon that book as "God's holy word" can count the honest discussion of sex-law (nature's, not-man-made) for the purpose of such truer use as will aid in blessing the race—I cannot understand how Christians can count such discussion obscene, whether between individuals or through the public prints, so long as only such terms are used as are needed to make their meaning clear.

MY WORK.

That Which I Am Trying To Do.

The following from "A Plea for the Welfare of the Unborn," by E. B. Foote, M. D., author of "Medical Common Sense" and many other works, is so exactly in line with what I am trying to do, I reproduce and adopt it as my own

To physicians Dr. Foote says:

Be not satisfied to teach suffering humanity how to live; be not content to simply prescribe for the cure of disease; but begin at the very surface of human existence and ascertain, if possible, how the act of pro-creation may be made the instrument of physical and moral renovation.

I repeat:

Be not satisfied to teach suffering humanity how to live; be not content to simply prescribe for the cure of disease; but begin at the very surface of human existence and ascertain, if possible, how the act of pro-creation may be made the instrument of physical and moral renovation.

To the general reader he talks thus:

There are at present a few philosophers, more numerous outside than inside the medical profession, who claim that we shall not need what the theologians call *regeneration* if we give proper attention to *GENERATION*. Whatever may be necessary to do in conformity to the religious idea of regeneration, I am firmly convinced that physical regeneration at the hands of the doctors may become unnecessary, if mankind will allow themselves to become, for a few centuries, thoroughly informed upon the laws governing *physical generation*. The human family is sick; our planet is a huge revolving hospital, requiring millions of nurses and untold thousands of doctors. What is the reason? The only answer is, startling as it may appear when given, the children of this world are but the *creatures of accident*. Comparatively few of them are wanted at the time of their birth. They are the unwelcome product of an amative spasm. Through nine weary months they are borne about in the womb of wretched-minded mothers, no small number of whom, surrounded by unfortunate circumstances, loathe the act which rendered them pregnant. Too often they enter upon the important duties of procreation sick in body as well as in mind. And shall I say, for I blush to do so, it frequently happens that a consumptive wife is advised by her family physician to protract her own miserable existence by allowing herself to become repeatedly pregnant. In this way I once knew of a consumptive wife who managed to cling to mundane existence for years. She had children as fast as they could be born to her. The puny little things! I know not what became of them; but it was not possible for them to enter manhood and womanhood with the greatest of all blessings, health, if, indeed, they survived the tender years of childhood. They were weaklings as children, and, at the best, could not reasonably be expected to escape the inevitable infirmities of feeble constitutions, if they succeeded in reaching adult age.

In the repeated sentence lies the gist of the work needed; an understanding of the needed conditions under which the creative act will become a blessing to those engaged therein, and to the new being, should there be such a result. To do this we must discuss the sex act, but when we attempt this in print we are arrested for sending obscene literature through the U. S. mails. Which is of the most importance, the welfare of future generations, or the U. S. mail sacks?

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 Busteed 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.

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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.

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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:

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"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. LAKE 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

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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

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, 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 natural sex love: the result is the race is robbed of the soul force which comes from that which would otherwise have given these 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.

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. Do-
ra 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

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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
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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
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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.]