

Foundation Principles.

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

VOLUME V.

TOPEKA, KANSAS,

JUNE 5, 1894.

NO. 1

Poetry.

ORIGINAL AND SELECTED.

THE MARTYRS.

"The curtain rises on the scene
Which brings the drama to its close;
With solemn scorn each victim goes
To meet his doom with fearless mein.
"If they be guilty, surely then,
They meet their death with wondrous
strength.
Hath death so lost his fears at length
That he is equal to all men?
"It has been deemed that save the few
To whom alike are good and ill,
Death brings a hideous train to fill
With horror those who murder do.
"Oh ye, of blind revenge the tools,
Who lied them to a savage doom.
In after years there shall be room
Wherein to weep that ye were fools.

* * *

"The crime is done and they are dead,
A silence broods where now they rest
Clasped to the mighty mother's breast,
Where all must come when all is said.

"Peace be with them thro' all the years,
Their aim was greater than their strength;
They shall be justly judged at length,
Whom men shall weth' graves with tears

* * *

"Oh shame that we should lead the way,
And be the first to deal the blow
That lays our liberties so low
That every tyrant now may say:

"Behold the fate of labor's friend!
For him who strives the poor to free
There is the rope and gallows tree;
Beware the end! Beware the end!"

From "ROAD TO FREEDOM" in the Chicago—*Labor Inquirer*.

The writer of the following lines is not accustomed to expressing thoughts in verse, and believes they came from Louis Lingg. His friends will know if the style is characteristic.—Ed.

THE JUDGMENT DAY.

What is this that bursts upon us
Like the voice of many waters,
Like the roll of judgment thunders,
Making strong hearts quake with fear?
'Tis the rising of the people—
Lo, the judgment day is here.

'Tis the rising of the people!
Hark, the words that they are saying—
"Yes, the judgment day is here:

It is here, and we, the judges—
We will damn all foreign Gods;
We will seat ourselves victorious,
On the throne of human rights.

"Back, ye priests, ye cannot hinder,
Back, ye kings, your day is o'er,
Back, ye Goulds, and back, ye Rothschilds,
Back, ye millions bought with gold—
'Tis the rising of the people!
Lo, the judgment day is here!
Rocks and mountains cannot hide you,
For the judgment day has come.

"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 of the most colossal lies uttered of late is the statement of Senator Wolcott to the effect that there is no man in this country to-day who sincerely desires work who cannot get it."

EMERGENCY MEASURES.

(Extracts from B. O. FLOWR, in May ARENA.)

Gold is more precious in the eyes of our legislators than independent, self-respecting citizenship. Money is dearer to the blunted moral susceptibilities of conventionalism than is human life. Millions for armories and the military instruction to the young, but not one cent to furnish employment to able-bodied industry in its struggle to escape the terrible alternative of stealing or starving,—such seems to be the theory of government in the United States to-day. And this being the case, the time for plan speaking has arrived. We hear a great deal about sacredness of property. Is it not time that a word be uttered in behalf of the rights of man? The divine rights of kings is a nightmare of the past. But the theory of the divine right of property has been carried to such a point that the rights of man are well-nigh forgotten in the presence of this nineteenth-century fetish, which has ignored justice, protected class interests and plundered industry of the wealth it had created.

The pitiful shortsightedness of those who should be wise has never found a more striking illustration than in the building of armories instead of the exercise of wise solicitude for the well-being of the people. Not armories but justice; not an appeal to brute force, but the exercise of wisdom made luminous by love—these are the crying needs of the present. The lowering of the essential manhood of hundreds of thousands of industrious American citizens, who have been this year driven to begging in the midst of one of the richest nations on the globe, would not have been possible if, a few years ago, societies or clubs had been formed throughout the nation for the conscientious study of economic conditions, with a view to arriving at a more perfect understanding or appreciation of justice as it relates to all citizens. If a work similar to that being so admirably carried on by the Fabian Society of London had been vigorously prosecuted in our cities and rural communities, our government could not have manifested the stolid indifference to the vital needs and real welfare of its industrious citizens which has characterized it during the terrible winter which has just past. The bitter cry for work, which went up from ocean to ocean, fell unheeded so far as the national government was concerned, while thousands upon thousands of high-spirited, work-loving men were forced to beg for bread, and through the operation of our brutally unjust social conditions were driven into the slums, to the incalculable injury of the republic; for anything which lowers the essential manhood or takes an iota from the self-respect of the humblest citizen is a real injury to the whole people. The unheeded cry for work, which was the cry of self-respecting manhood and was the antipodes of an appeal for charity, has embittered thousands of American citizens. It has forced other thousands into the environment or moral death. It has resulted in driving numbers of men, women and children to drink, crime, suicide and immorality. And these irreparable calamities might have been averted had our nation appreciated the importance of maintaining the manhood of her citizens and holding their loyalty by bands woven of love and wisdom.

An extreme crisis demands prompt and extraordinary measures, and it is the duty of the government to rise equal to the emergency in crises like that through which we are even yet passing. If war had broken out in our midst, or if our land had been invaded, would the nation have remained unmoved or maintained a "masterly inactivity" while the fabric of free government was being undermined? On the same principle, when our government had within her borders tens of thousands of men praying for work, would it have been undemocratic if the nation had extended public works for the winter to such a degree that every man desiring employment might have found it?

Without going to the root causes of the present evil social conditions, which we who believe in equality of opportunity recognize as absolutely essential before enduring prosperity, happiness and larger progress can be made possible, I wish to point out the important facts that national

contempt for the industrial millions makes revolution possible, and stolid indifference on the part of government in face of the bitter cry for work fosters savagery and hate in the bosoms of men who under other conditions would grow daily Godward.

[Ed.] I know that only radical economic changes, founded on justice and which comprehend the abolition of all class privileges and special legislation, will satisfy the awakened intelligence of the bone, sinew and brawn of civilization. That such changes are bound to come I doubt not, but I desire to see them brought about peaceably, and I also believe that the government which is indifferent to the great basic truth that the welfare of one should be the concern of all, will suffer for its brutal inhumanity. We are passing through a crisis of great significance in our history—a crisis which demands the wisdom of true statesmanship and the love of broad philanthropy. [Ed.]

There are many great enterprises which if carried on would add immensely to the nation's wealth, but which to be properly executed require the aid of the national government. As an illustration I will cite the Mississippi levees: the great levees of the lower Mississippi are yearly giving way at various points, resulting in vast destruction of property, while by reason of the liability to inundation thousands upon thousands of acres of the most fertile soil are rendered useless. "There are," says Ex-Gov. Lionel Sheldon, "over twenty-three million acres of land exposed to overflow from the mouth of the Ohio to the Gulf. The productive power of these lands," he further observes, "is not excelled in any part of the world, and by proper cultivation they would annually add many hundred million dollars to the national wealth and afford profitable employment to several hundred thousand people." * * *

The first expense, of course, would be great. Ex-Gov. Sheldon estimates that the repairs since 1865 have cost over thirty million dollars, while they have been insufficient to protect millions of dollars' worth of property which every few years is destroyed, or to render useful vast acres of land which would yield immensely to the national wealth if the government carried out a work which would render the river an unmixed blessing. The present policy is shortsighted and in the long run the most expensive. The carrying out of a comprehensive plan for permanent improvement by the erection of impregnable levees and governing the currents by dykes and spurs, would give us a territory now useless, which, according to an eminent authority, would yield annually hundreds of millions to our national wealth, and give productive employment to hundreds of thousands of people.

Now, if at the opening of winter the government had passed a bill in conformity to Act. I., Sec. VIII. of the Constitution (which authorizes the raising of revenues to pay the debts and provide for the common defense and general welfare of the United States,) giving work to all out of work who desired employment, the nation would have dispelled the general gloom which had settled over the land. Such a law would have operated so as to have maintained the self-respect and manhood of a vast army who have been forced to beg. It would have saved thousands of families from a condition of serfdom. It would have strengthened the patriotism of millions of citizens, who now feel bitter toward the government, and this alone would have been far more valuable to the republic than the tinsel patriotism which is so popular at present, and which bears much the same relation to true patriotism as the statue in plaster bears to chiselled marble.

The occasion demanded an extraordinary measure to maintain manhood and promote loyalty by increasing the prosperity and happiness of the citizens; and how much better such expenditure than the immense sums being used by the government in constructing a navy which fosters the war spirit and which necessarily must be a perpetual expense. Whatever may be the necessity for the European powers to maintain enormous and expensive navies, there is no excuse for our republic's aping them. The carrying out of the Mississippi levee plan would have been an enterprise which would have yielded immensely to the national wealth, while it would have given work to an immense army of unemployed, who have been compelled to eat the bread and

Continued on seventh page

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 or \$1.00.

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. L. W.

LETTERS

From Doctor, Editor, and Lawyer.

LOIS WAISBROOKER:

Dear Lady and Sister in the Truth: I have been reading your pamphlets bound up with "Generation to Regeneration." I cannot refute the arguments advanced, nor have I any desire to deny the assertions which bear so evidently the stamp of truth.

Perhaps you have heard something of me. I am in my 60th year, a physician of nearly 30 years' experience. I have long been searching for light. Admitting your statements to be true, I have missed something in my gropings. Can I receive it from you?

I am asking now earnestly and honestly. From what you say, I infer that there is known to you theoretically or practically, some method whose practice shall make the fountain of life available for use. I have hitherto, by more or less asceticism tried to put this factor out of my life, and by spiritual control, to subjugate the physical. But the results are not satisfactory.

I presume your mail is large and every letter is an additional tax. If so, then say it short, and sometime I hope I may see you here. But let me know if you have a recipe for making the Elixir of Life of this Century.

Fraternally, ———.

Mrs. LOIS WAISBROOKER,
Topeka, Kansas.

Dear Madam:—Not long since I read your book, "The Threefold Power of Sex," and found much in it that I thought was good. My home has been practically broken up by the teachings of one Hiram Butler, of Applegate, Placer county, California, who is at the head of a so-called colony and publishing a work called the "Esoteric." The main foundation principle of his teachings, as you are perhaps aware, is total sexual continence, or refraining altogether from sexual intercourse between man and woman.

His theory, although very absurd on its face, has been accepted by my wife, and on account of it my home is practically broken up. For twenty years we had one of the happiest homes in all this land, a real paradise of our own

until, in an evil day, about three years ago, she got one of his books and since then only discord and unhappiness has held sway. We are both of very affectionate disposition but she believing the excitement or use of the sexual organs detrimental, which you know naturally occurs in expressed affection between husband and wife, and her refraining from such expression brings discord and unhappiness, and jealousy on her part would naturally be expected.

What I wish to write you is to send me a list of such books as you have or others that you know of that successfully refute the "Esoteric" theory, so that I can place them in my wife's hands, hoping she may see her error.

Yours very truly, ———.

DEAR MRS. WAISBROOKER:

I enclose fifty cents for "FOUNDATION PRINCIPLES" and want to submit a question to you in confidence.

You have thought more than most of us and I want your advice. Please give it on the other side of these sheets so that I can show my letter and your advice to the other party interested and there be no mistake.

I am past middle age and am married to a woman who has proven congenial and with whom I cannot cohabit. I have not had connection with her for nearly ten years because it was not pleasant or agreeable. I have a lady friend about thirty years old who has never been married and who has been raised in the orthodox belief of marriage and sexual relation. She has starved for sex food.

We have known each other for a long time and love each other dearly, but cannot openly express or show that love because of the conditions of society. We have met a few times clandestinely and enjoyed each other's society very much. We have a few times not only experienced the benefit of our sexual mingling as advocated by Diana, which we both have read, but have had full and complete sexual enjoyment, and it was perfect bliss for both, though snatched and with fear of discovery. But the ghost of early education and prejudice haunts her, and she feels, at times at least, that it is not right, and to continue it she will have to pretend to be what she is not, and wants to cease having sexual connection or even naked caressing as advocated by Diana, because it "is not right."

I love her dearly and do not want to do that which will cause her pain or regret, and yet we were made for each other and for no other, and we need that exchange of sexual vitality that can only be had by free and unrestricted intercourse with her.

I feel that I must have it, and cannot have it with any but her, for such intercourse with one I do not love produces depletion. I do not want to urge her or be selfish. We could occasionally meet away from home a day or two and have free and unrestricted intercourse and be naturally benefited, and she would do so but for the fear it was "wrong" and I might afterward think she was "low," and she would be seeming what she was not.

I contend that our relations are and would be pure and right, and according to the true law of nature, but do not want to urge her to do a wrong. You are not interested as I am and have given such things more attention than I have, so I want to ask you what we shall do?

Shall we quit and be as passing friends, or shall we go on as we started? I shall never cohabit with my wife. I have good reason for not doing so. I have tried to break up with my friend and not desire her companionship and connections, and in so doing have led her to think perhaps that I care less for her than I do, but I cannot keep her from my mind and wishes whether absent or present.

Before I knew her I was more restless than I am, but my desire now is to be true to her and do that which she wishes, but I am very fond of caressing and exchange of sexual magnetism. It does me good and I believe will do her good as it will supply that which her nature demands and has not had. Will you kindly give me your advice plainly and fully. Shall we continue to supply each other the sexual food our nature's require, or shall we stop and go back to the old way before we knew what life and love was? I love her truly and desire only to do right toward her.

She enjoys the new experience as much as any one can. Please consider this strictly confidential.

The Rising Tide

Abraham Lincoln

THROUGH THE LIPS OF A WOMAN.

..... If the human race has grown to it, then Coxey in front of the capital means more than you know, and, in answer to one question offered here to-night, the millennium may be nearer than you dream of. For if these pleading lips, these tattered men, these earnest hearts do not make impress to bear forward this mighty message, then, as thirty-three years ago and more, the answer came up from every town and hamlet and village in the country: "We are coming, three hundred thousand more," so will they come from the farms, from the shops, from the mills, from all parts of the country, besieging the capital with white flags of peace, and with one voice asking that the Congress of the United States shall consider the needs of the hour, and make it possible for these men to earn their daily bread.

No idlers will be there, for a vagabond only walks to the nearest corner grocery with the five cents given him as alms; no outcasts will be there, for outcasts do not seek the company of honest men subsisting upon the fare they can get by the wayside, with an honest purpose in their heart. No, as many as the leaves of the forest, as numerous as the great tides of spring that sweep toward you to-day, will be these people. Do you doubt it? Then behind the human power is a mightier power, and the voice that stirs the people from the depths that are within, and tongues of flame and eloquence will go forth over all the land, until no statesman can be so deaf and no politician so dull but what he will hear the sound of these voices coming.

Have you ever stood upon the seashore, and when all was still, heard, far out, a something like a rising wind, and on and on it came until you could see the whitecaps rolling, and at last the great waves breaking at your feet, with their banners and crests of peace? Have you ever heard the approach of the wind that, sweeping through the trees, seemed far away on the outermost branches of distant trees, then at

last came near and nearer, surging as it came, with a mighty human voice? Even so is the voice of the people. It is rising like the tide of the sea. It is rising like the sound of the winds. It is rising, like the spring tides that leap to glory through the trees. "Friends, citizens of the republic, members of the larger fraternity of humanity, you will do well to heed this rising tide.—*Progressive Thinker.*"

The Putrid Idol and Its Victims.

Officials of the Brooklyn Death Department enjoying "unlimited amusement" at the expense of the people's health and purse. 40,000 vaccinations at 30 cents each pay them \$12,000.

The reports from Brooklyn of the rabid and brutal outrages committed by official doctors backed up by the police baton seem almost incredible; but it is said the cure for a bad law is to enforce its regulation till it arouses the dormant opposition, and pile on abuse till reaction comes. It has started in Brooklyn where an Anti-Compulsory Vaccination League has been organized with Dr. H. Hitchcock as president and E. C. Townsend, secretary.

We will cite just a few more instances to show how the masses, hypnotized by the brass buttons of authority, have been forced to sacrifice themselves to this beastly fetish. Sixty vaccinators and two hundred policemen "swoop down" unexpectedly at midnight on people unprepared for the assault. They break into bedrooms of sleeping wives and daughters, and without giving them a chance to clothe themselves proceed to bare their arms and poke pus into them. A German woman, unfamiliar with the customs of our free country, had to be held down by two policemen. Dr. Louis Hess told a reporter, "I just had two tough cases. Two men objected and we had to sit on them."

Mr. Henry Hollman, of 188 Middleton St., complained to the Mayor that policemen broke a panel in their hurry to invade his apartments when his family were not resisting but merely requesting time for the women to dress, though everybody in the house had certificates and sores to show that they had already been raided shortly before. —(New York Herald of May 3d.)

Mr. Emil Schaefer, of 241 Suydam St., an invalid with a tumor on the brain, objected, but yielded when the doctor threatened to tie him down, and as a result of the excitement, was subsequently taken with convulsions and coma. His wife has sued the doctor for assault.

It is not likely that we shall ever know a small part of the disasters resulting from such rampant, rotten raids, as the officials are "dead set" on repressing all bad news and denying any deaths attributed to them.

The New York World of April 27, 1894, describing a second raid on "The Ridgewood district" with the usual bull-doing of all who objected, concludes: "as the result of the same raid made in the same precinct on Tuesday night, it is said that some of the vaccinated are showing decidedly bad symptoms, their arms swelling to such size as to portend very serious effects." The fatalities cannot be concealed—

MURDER WILL OUT

—but though following right in the wake of vaccination the Health (should be Death) Commissioners stand nobly by their Juggernaut and swear "thou can't not say he did it," even going so

far as to attempt to compel a physician to alter a death certificate. This happened in the case of Chas. W. Smith, an eleven year old boy, of 78 Woodbine St., whose death was reported by his physician, Dr. Costelles, as due to hemorrhages and acute rheumatism following vaccination. The following points are picked from current news items: "The child was remarkably healthy up to the time he was vaccinated, but almost immediately afterward was taken sick and died. . . Mrs. Smith described the visits of the vaccinator (Dr. Willis) and declared he said among other things, when vaccinating the boy, on whom vaccination had never taken, 'I'll fix you so it will take this time if it never did before. The lad's arm was swollen from finger tips to shoulder blade,' said Dr. Costelles. 'He had paroxysms of shooting pains, flashes of fever, followed by hemorrhages from the nostrils and mouth. . . . When I sent in the death certificate,' Dr. Costelles said, 'I gave the cause as vaccination followed by acute rheumatism, and secondary cause, hemorrhages. Shortly afterwards the Commissioner telephoned me. He said he could not allow this certificate to pass. I said I could not change it, for that was my opinion. Then he said he would have to have a coroner's inquest. I said 'All I ask is to be present at the inquest.' Though not notified I went to the autopsy, and I was fully convinced it was due to vaccination and nothing else. The commissioner states it to have been due to acute Bright's disease of the kidneys, but I beg to differ with him."

The Brooklyn Times of May 2d heads the report of autopsy with "Not Due to Vaccination." Of course that's what the Death Department wishes the public to believe when it announces that its examiner (Dr. E. H. Wilson) found that death was due to "nephritis," "Heart failure," or "short breath," would have been true, too, but when the whole truth is told vaccination was the prime cause. Nephritis (inflammation of the kidneys) is often the cause of a . . . In cases of scarlet fever, but a certificate would not be accepted if it made no mention of scarlet fever. Yet when vaccine fever leads to fatal nephritis and vaccination is rightly named as the cause of death the certificate is not acceptable to the Death Department because their putrid idol is thereby offended, and all its officers are pledged to protect it by fooling the people all they can, but they "can't fool all the people all the time."

The coroner's jury, called to decide the cause of death of Charlie Smith, was not hypnotized by the Death Board or influenced by the report of its whitewashing "expert" examiner and professional falsifier. They looked at the case from a level-headed, common-sense point of view, and gave a verdict that the boy "died from a complication of diseases due to vaccination." The news item says this places the blame on Vaccinator Willis, who, when he bared the boy's arm, said: "I'll give him something this time that will take." The operator may have dug too deep, but the fact must not be forgotten that vaccination will kill some proportion of the cases in which it is applied.

A newspaper editorial comment on this sad case expresses no sympathy for the parents, but deplores it because "it will give the anti-vaccination cranks something to howl about for a year or

two." Of course they will, and keep right on howling till their facts shall be heard, and the record falsifiers exposed in their lying. They have another celebrated case to howl about also, and it is enough to make anyone howl who is not benighted in ignorant devotion to the hydra-headed monster worshipped by the Board of Death. Here is the report of the case of

DEATH BY LOCKJAW
as reported in the New York World, May 3d, though on May 2d an editor's note said "the columns of the World are not open to a discussion of vaccination." "The Burggraft family, consisting of husband, wife and four children, occupy rooms over the seltzer water factory, at No. 30 Thames St. The children, Julia, ten years; Joseph, eleven years; Sophia, seven years, and Peter, five years of age, were all in the best of health three weeks ago. The three oldest had been vaccinated a year ago. When Julia was vaccinated at school she fainted. Two days afterwards her left arm was swollen to three times its original size. This was soon followed by a swelling on the left side of the body. The little sufferer recovered sufficiently to return to school last Monday morning, but before the noon recess came she was so ill that she was sent home.

"The child had strength enough left to reach the top of the stairs, above the store, where she, staggering to her mother's arms, said, 'Mamma!' and her jaws closed in a death-like voice. The mother tried to pour some liquid between her teeth, but without avail. Drs. Myers and Schwaab were called in, but said they could do nothing for the little sufferer. The arm and side had ceased swelling, but there was a hole where the vaccine had been applied reaching to the bone, an inch in diameter. The child suffered untold tortures from the time she reached home until death finally ended her sufferings early yesterday.

"To a World reporter yesterday the mother said: 'My children were in good health before being vaccinated. Julia's arm swelled to a fearful size, as did one side of her body. When I was dressing my daughter's arm I could see to the bone where the vaccine scab had been. I protested against my little ones being vaccinated at the school, and told them to say to any doctor who came there that their mamma would have her own doctor attend to it. Julia, Joseph and Sophia did object, but it was of no use, they had to submit.'

Dr. Schwaab, of 717 Flushing Ave., one of the attending physicians, said last evening that the primary cause of the death was due to lockjaw. The stiffening of the muscles extended down the body to the knees. He knew nothing about the vaccinating and was not prepared to say if the lockjaw was caused by impure virus.

"The mother of the dead girl after considerable questioning last evening, said the doctors in attendance had told her that the child's death was undoubtedly due to the vaccination. The doctors, however, will not express such an opinion for publication."—The Health Monthly.

Co-operation.

FRIEND LOIS WAISBROOKER:—A few days since I received a volume of FOUNDATION PRINCIPLES and since then I have neglected my own business for reading them, and I have a bill against you for detaining me from my work. I think such a bill is about as sensible and just as many others that are collected by law, and just as good as the charge on which four men were hung in Chicago.

Well, I like your principles first best; they are just what I am contending for, but I must disagree with you in the method of working for them. I do not wish to act the "Rev." Jesse Jones and

call you wicked; it is all right in its way, but is defective, I think, and so I must tell you. You justly condemn the Christians, and yet you fall into their way of working, and converting the people of the world to righteousness while conditions are making "miserable sinners of us all" much faster than you can convert them. While you are making one "John Wherefore" the world is making a hundred "Dick Lawrences and Col. Boyle's."

You say, "sow the seed," but I am too much of a farmer to believe in sowing seed in the grass, or among weeds and briars. But you are an iconoclast, I admit, and are cutting down the briars, but their roots are in the ground and they spring up faster than you, and all others like you, can cut them down. Then what can be done? I believe in "intensive farming," that is, having a small patch and cultivating that well, not trying to do more at once than you can handle. But you say that a small association in the midst of our civilization is like an "ice house in hell." Well isn't it worse for an isolated teacher of truth? I do not want to go into the midst of our "civilization" (?) but as far from it as I can get, though near enough to send missionaries and papers. But when our missionaries do convert a person it is no more than just that we should have a place to send him or her, and not leave her, nor him, to the tender mercies of the enemy.

I read, some years ago, of some Christian missionaries who went and preached the "tender mercies of the saviour" to a lot of prostitutes. The women came to them, got down upon their knees and prayed: "yes, do save us from this life!" But our missionaries were thunder struck. What could they do for them? "Decent society" (?) would not receive them, and where could they go? Well, I am afraid you would be in the same fix as those missionaries.

But you say that an organization will take away the individuality of the person. It need not any more than your national co-operation would. I have had some experience in community building and I know that they all begun with the idea that each one should give up something of his or her individuality to the association, and then commenced a quarrel to see who should do the "giving up." Well, I propose the opposite: that the object of the society should be to protect the individual in his or her right to freedom.

Then you say that the objects of the small societies are too small. I agree with you that they all have been so; but the "national" co-operation is open to the same objection. I want an association that is inter-national and world-wide in its aims and objects, but that must not be confounded with its method of beginning. If we should go to make a passage way through the Sierra Nevadas you would put your shoulder to the foundation rocks and try to overturn all the mountain at once; but I would take off a shovel full of dirt first. But you would say that there is no use of taking off a shovel full of dirt, that it will do no good.

But I thank you for "sowing the seed," as I hope to gather a few heads of grain in the harvest; but as for making this "great republic" a co-operative society, is like overturning the mountain. Yours,

J. G. TRUMAN.

Lemon City, Florida.

[There is much meaning in the words attributed to Jesus of faith like a mustard seed. Overturning the mountain would be of little use. It must be got out of the way; be "cast into the sea" of the dead past to give place to the new. Brother, the mountain is trembling from its base; the walls of Jerico are being encompassed about. "We want no cowards in our band," none who need protection when "converted." The faith of the mustard seed is in its heart. Its evolutionary power comes from the within outward. What we want is men and women who are not seeking nests for themselves; men and women who are impregnable in determination to do, not to get; men and women whose lives, like John Brown's, make rulers tremble, and whose bodies, if they fall, "shake the earth." With enough such men and women, each standing in his and her place, the mountain will be cast into the sea.]

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Address, A. M. FULLER, City Agt.,
Topeka, Kan.

Or E. L. Lomax,

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

A word more on Brother Truman's criticism. He does not sow "seed in the grass and weeds." Does he not know that the seed which has the most vitality will root out the other? "Can't do nothing with government—must combine and protect ourselves under government," such is the language of co-operative societies in the past. Now I propose to sow the seed of self-assertion, of the divinity of the inner selfhood—the idea that human rights are superior to all governments, all statutes that interfere with such rights; and as error shrinks and dies before the expression, in deeds, of a central truth, even so will the vitality of such thought, such seed sowing, root out the enactments of arbitrary power called government. Then the illustration of the missionary and the women does not hold good when enforced with the seed which will bring the kingdom of Humanity. I would say to all such women, do not beg for place of escape, but demand it, persistently, determinedly demand relief from such conditions—be Coxeyites in another field. The missionary told those women they were sinners and directed them to Jesus. I say they are not sinners above others—that ignorance and injustice has forced them where they are, even as Coxey, Brown and Jones were forced upon the grass. If each one of the hundreds of thousands of women who are made outcasts by a false, a hypocritical society, should face the world and demand justice, there would be some quaking among the dry bones of pharisaical self-righteousness. The seed that we now sow is that of demand; not that of pleading.

Foundation Principles.

ISSUED MONTHLY

FROM TOPEKA, KANSAS.

LOIS WAISBROOKER, EDITOR.

TERMS, 50-CENTS PER YEAR.

We 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.

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

All those who received the paper last year will receive this number—but—unless they renew, or give satisfactory reasons for delaying there will be no more sent. There are some who have had the paper the past year, promising to pay but have not done so nor given a reason for not doing. What is due would be acceptable.

THREE NAMES: One old subscriber and two new ones, or all new and \$1 secures the paper to the three. By old subscribers I mean those who have had the paper the past year, whether paid for by themselves or others. Remember—one old subscriber only, included in the offer, and if each and all of the present subscribers should secure two new names and the \$1, thus getting their own free for their labor in getting the new ones, I shall be glad.

Christ went to Washington, and Grover went a fishing. Christ came to Topeka, having not where to lay his head, and was followed by *Endeavorers* (scribes and pharisees) who sneered at Christ—his representatives—"Inasmuch as ye have done it unto the least of these my disciples ye have done it unto me"—these Christian Endeavorers (?) sneered thusly: There may be a few among them who would work—in other words: There is no need of all this fuss about needing work and going hungry. Take care! the judgment day is coming. Coxey's army is sounding Gabriel's trumpet.

THAT PUB. CO.

My readers will be surprised when I tell them that the "Independent Pub. Co." is myself—a lone woman in her 69th year.

A year ago I had some correspondence with a Chicago firm in reference to some publishing. They were willing to do the work, and agreed with the sentiments of the book, but, if they took the job, did not want to put their name upon a book on sex lest it injure their trade.

I felt annoyed, of course, and when I issued "The Fountain of Life, or Threelfold Power of Sex," as I try to be an independent thinker, I put Independent Pub. Co. on the title page, and when it was reviewed in the ARENA it was so credited, and now hardly a day passes that I do not get one or

more letters addressed: "Independent Pub. Co."

Well, how much I may yet publish remains to be seen, or who may join with me in the work. There is certainly room enough for growth.

Must Be Published.

DEAR LOIS:—I sometimes wonder when reading after your pen if you know what you are doing.

You remember that some years ago a woman wrote a story and called it "Uncle Tom's Cabin." Very simple title for a book, but see the result, for that book had a powerful influence in shaping subsequent events—chattel slavery has passed into history.

Who else feels as this brother does? I should like to put the story in book form, paper cover fifty cents; and will do so if I can get encouragement enough. It will make a book of something toward 400 pages. Let me hear from you, friends. Just now, when so many are homeless and hungry, the vacant land question becomes of great importance, and its evils are forcibly portrayed in "The Wherefore Investigating Company." Would that a million men would settle on such vacant lands, backed by the masses of the people.

MY TRIP.

I left Topeka Monday, April 9th with the idea of having a good, restful time with old friends. My first stop was at Abilene with Mrs. Ruth A. Earle. I first met Mrs. E. in Oregon. I staid ten days at her home, enjoying not only her company and that of her daughters Josie, and bright little six year old Laura, but that of the Jeffcoats, Carlton, Fritz, Poors and others. It is a wonder that people who think for themselves can breathe in Abilene, fifteen churches in that little place I was told. One thing is certain; those who do speak out are likely to be genuine.

Friends came over from Eterprise also, and when the time came to leave I did so with regret.

My next stop was at Junction City, about an hour's ride back this way. Was met by that thinker, Reinhold Starke who took me to his pleasant home, where, in company with Mrs. Ada Starke the time passed pleasantly when they both could not be there, for "business is business," you know. Met Drs. Vogle and Allen, had a lively little discussion provocative of thought, but train time approaches and I must away again.

Another hour's ride brings me to Manhattan where my old time friend, Wm. Allen meets me and takes me to the hospitable home of Mrs. Ingraham, Mrs. Allen's mother, with whom the family at present reside, and a sweet, interesting family it is. When there nearly eight years ago, Mr. Ingraham was still this side the bright river that we cross to realms of light, but they called and he could not refuse, so his companion waits patiently

for her summons. She knows he has not left her for she senses his presence and twice his face has appeared beside hers on a photograph.

The next day I start for Council Bluffs to see my friend Mrs. L. B. Childs. Twenty-four years since I had the pleasure of making the acquaintance that has ripened into a friendship which grows stronger as time goes by. She too is waiting for the boatman who took her companion over. On my way thither I had to remain at Beatrice, Neb. over night and from some cause I took a very severe cold from the effects of which I have barely recovered at this writing, May 28th.

I found Mrs. Child lame from the effects of a sprain caused by a fall, that, with the fearful cough I always have with so hard a cold, interfered very much with our visit. I would not give up, though sick enough to be in bed, but I was very poor company.

After a few days I decided to go to Tabor, Ia. some thirty or forty miles away, and visit at the Vincent home. When I left there ten years before, Mrs. Mary Shelden Vincent was the angel of the home, but she went to the land beyond the river some seven years since, and now Mrs. Jennie Noble Vincent waited upon the sick guest, doing what she could for the racking cough not allowing of sleep, or at intervals only. Mr. Vincent, the venerable Nonconformist, looks like a shock of corn well ripened that only waits the husker. Mrs. Mary S. Vincent's body lies in the front yard in a brick vault covered with a flower bed, with a shrub to mark the place of head and feet. Nothing that looks like a grave.

A beautiful idea it seemed to me. Friend Vincent is to be congratulated that he has so good a companion to cheer the hours till he is called to join the wife of his youth.

But I must get back to Council Bluffs, and the cars carried me there. Staid from Saturday till Monday, then started for Topeka, where I arrived Tuesday May 1st, feeling much worse than when I left. The cough would not let go, neither would I, so between the two I needed considerable patching, which the Drs. Greene successfully accomplished, and here I am in my new rooms on Kansas Avenue, 1115, and at work, as you will know when you get this.

I intend to issue the 12 No's in six months but the price is the same as if I was a year about it. I cannot see beyond that, and that will give me six weeks to go over in and have it come within this year, but I intend to hang on

"Please subscribe," is what sample copy says to you.

SO IGNORANT!

It seems almost unpardonable in these times to hear one say that any one can get work if they really want work, and yet one of Topeka's teachers, one paid from the public funds to teach the children, said this not long since. Is such a person, one who knows so little of what is the real condition of the workers, qualified to teach the rising generation? True, those who are paid from the money forced by taxes from the people do not feel the hard times. They get higher wages than formerly, from the President down, but where do the funds come from? That's the question. Those who live off the public condemning those who produce the wealth but do not get it. Shame!

But ignorant teachers in our public schools are not all the ignorant ones we have. We have another class of teachers who are equally so—the "Rev's," a large proportion of them. Yes, I will call it ignorance, for I do not like to say that they willfully deceive, though such things have been done for Christ's—no, the church's sake.

One of the noted ones of The Christian—no, church Endeavorers said here last week that some of the men who are called after Coxey, would perhaps work if it was offered them, but the most of them were simply tramps, desiring to be fed and clothed. I have not used the exact language, but have softened it if anything. Now I am willing to believe that the man knows no better, for they claim not to wish to know anything but Christ and him crucified, and they come pretty near making it true so far as all practical knowledge is concerned, the most of them. How can a man who worships "a dead Jew," and seeks to win the whole world to the same folly, have time or sense to learn practical matters? This same man who insulted Jesus in the persons of those chosen by himself as his representatives, claims a million and a half Christian Endeavorers in full graduation, besides the junior members, claims 300,000 wage earners among them at an annual wage of \$500, and he wants a hundredth part of that—what for? Why, for the Lord, to advance the Lord's cause. A poor Lord, who needs the hard-earned wage of the toiler to help him out in his cause. From each man on an average five dollars, a million and a half of dollars asked for to aid the poor struggling Lord lest the devil get his kingdom from him. Again I say, Shame!

And what are these Christian Endeavor men and women doing anyhow? The wickedness of the wick-

ed seems to increase in spite of them. I am glad I am not God for such teasing, such delectable bel-
lowing called prayer, comes to my ears from the opposite end of this same building, said to be addressed to God, the Lord, that before I had listened long to such prayers coming up from all sides, I would vacate my throne to get out of the way. Every time I hear it I think of that portion of scripture which speaks of the bulls of Bashan.

But what is to be done with that \$1,500,000 if they get it? Will they start some public work that will furnish employment to the unwilling idler; will they provide some way for the poor girl, who has been forced into prostitution from poverty, to obtain an honest living; will they study the economic law that makes the poor poorer and the rich richer, with the purpose of teaching the people how to supercede it with one that will secure justice to all?

No, nothing of the kind. They want it for the Lord, want it to pay Endeavorers to preach, pray and sing God into the souls of men and women. No matter about the bodies—only tend to the souls; and they understand as little what the soul is as a cat does of music.

Oh, dear! when will this folly be he superceded by the intelligence that acts from common sense!

"Look astonished if you will, but while I hate and deplore the conditions, I am glad that *under such conditions* there is enough of the power of protest left to be 'fierce rebels' against such 'law, order, and religion,' as exist to-day, the law, order and religion which *produce* such conditions. The poor fellow who did not want to go to heaven was sensible, and in such rebellion I find the spark of hope for the future. Such rebellion intelligently applied, as it yet will be as it makes its way upward, will abolish privilege and make all things new."

[The following has come to me, quite unexpectedly, from Blue Bird the control of Dr. Marion Bassett, of Henderson Harbor, N. Y. Her advertisement appears in another column. The message is prophetic of success as well as struggle.]

Blue Bird sees for you, Pale Rose,
A train come round the curve;
You'll need to put on steam of brain,
Of heart, of soul and nerve.
But no wreck is in the foreground,
No stranded bark canoe,
But a face among the lillies
Winning life and light for you,

Would call attention to J. O. Barrett's article as found in the *Progressive Thinker*. Brother B. is right in his idea of the marital relation and teaching children the truth about sex. "Polarized to the spiritual." There is a volume of meaning in those words—to think, feel, act as though the sex relation

was of the spirit the life of which descended, or came forth to generate and embody spirit in the flesh. The motive to sex union would thus be changed from what it now is—would be pure. But, to eliminate criminality the entire motive power of society must also be changed—must be brought to bear upon the moral, instead of as now, upon the selfish faculties. Bellamy pictures such moral motive power successfully. According to intent, *not* according to results of effort.

Don't forget to secure the two new subscribers and thus make 50 cts.—that is, get your own paper by so doing.

THOSE LETTERS.

When letters of a personal character come to me, I make it a point to answer so that the privacy of the individual may be safe, and at the same time give a lesson that may do others good. This, from the fact that I never use language or details in private letters that I would not use in the paper. And again: I cannot afford the time or strength to answer each personally when the great, hungry, yet fearful public needs so much.

Such letters only intensify my desire to utilize my strength to the utmost, for thousands, yea, millions are suffering from false relations, no relations, or the ignorance that renders what would be a true relation false for the want of knowing how to use this wonderful God-power—the *creative*. Measure all the suffering of the race and then take out the portion that has its root, directly or indirectly, in the sex fountain, and how much would be left? An insignificant amount compared with the great whole. Now to the letters:

First, the M. D.

"Tried to put this factor out of my life, and by spiritual control, to subjugate the physical, but the results are not satisfactory."

Suppose a tree tries to put the roots out of its life? Our very being is rooted in sex. Let us have spiritual use. Let us recognize the spiritual that it may appear as the glory of the physical. "The fountain of life" can be made available in no other way, nor can it be made available without conditions. There is no specific receipt only in the law of growth, in the ideal continually permeating the actual with its refining power. We can *think* ourselves up, or we can think ourselves down. In the first we are positive, self-centered, and mould materials to our use. In the other we become negative, are carried by the general idea, are moulded to it, become food to sustain that which is, are clay instead of potter's moulding clay.

"Tried to put this factor out of my life." That idea has lowered the

tone of the whole being; this by feeling that the fountain of being was something to be ignored, crowded back, instead of being honored in the use as something too holy to be abused. No, I have no "recipe for making the Elixir of Life" of this or any other century. As before said, it is a matter of growth, the ideal preceding the actual long enough to secure the conditions. The ideal must warm up the soul atmosphere with pure, exalted thoughts of the beautiful, creative use of sex—creative physically, mentally and spiritually, before the fruition can come—this, even as the sun must warm up the material atmosphere before the first sign of the harvest can put forth its tiny green blade.

Next, the Editor's letter:

Sir, I cannot send you such a list of books as you ask because I know of none bearing upon the subject except what I have written myself. "The Occult Forces of Sex" bear upon the point desired, quite strongly, but it seems to me that, *if you love your wife*, you would not contend with her for what can do you no good unless it comes freely. Sure! "discord and unhappiness" should not "hold sway" because your wife has conscientiously adopted views that conflict with your pleasure. Is it not possible that when all was peace and love, you taxed her somewhat heavily? It seems to me that "twenty years" of interchange should entitle her to a rest *if she wants it*.

You say, the excitement and use of the sexual organs naturally occurs when loving caresses are given. Let me whisper to you something that was told me not long since. A gentleman of a warm, loving nature said: "My first wife never caressed me, but my present companion does. I find the first effect is to excite, but continued, with the full determination that there shall be no culmination unless she desires it, I find I am often satisfied with the caressing exchange, do not, in the end, really desire the full expression; that is unless she desires it too." Many women would be glad to caress their husband's, glad to give them of the love that will take away the torture of mere animal desire, but they are immediately met with demands which prevent the good that would otherwise result.

My good friend, control yourself for a time and wait the result, but above all things do not contend with a woman for that which she does not freely give.

And now, the Lawyer's letter:

What a sad condition! Love, longing and fear. What is the matter, my good sir, that you can-

not 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 heart-ache of your case, I ask, 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, a sneak?

Soul Culture.

When prudishness dies and reason takes its place, soul culture will do its mighty work in regenerating the human race; but before this can take place the old order of social depravity, deception and hypocrisy must begin to pass away. To-day there is perhaps not one woman who has been brought up in "society," ignorant of the true life, who can possibly believe or understand that a *pure*, natural man or woman free from sensual vices, exists. In fact they do not know in what purity consists. Never having seen purity in the human family, except that of intellectual, "moral," self-constraint as taught by the church (?) they do not know what purity is like, or how it operates; hence it does not exist to them. Thus their children, begotten in sin by accident or mistake, are often allowed to grow up puny, deformed and ill shaped, with vices inbred, the weaker ones to be lost sight of in the grave, drugged to death by "old school" doctors.

And yet their vital strength could have been increased almost at will without medicine, and at the same time, the soul cultured in divine Truth, instead of cramming the intellect, as at present, with what the world calls an "education," much of which must be forgotten in practical life, and which is a soul destroying process,

for the reason that there is far more evil than good in it, because so much is overdone. I have known mothers to shrink with horror from having their daughters treated by a naturally pure man, with magnetic power which would have removed from them unnatural sex desire, the destroying qualities of which even the mother seems ignorant. At the same time the daughters, out of sight, were "running wild," but the prudish mammas did not know this, because they did not have the daughter's confidence, and it would not be polite to listen to the Truth from a child.

A friend of mine had a nude picture, "a work of art," in his art store, and a "society" lady who called and saw it was somewhat shocked. The owner of the picture told her it was not for sale, and that he should take it to his own home. "What," said she, "you would not let your children see that picture, would you?" "Certainly I would; my house is full of just such pictures, and my large family of children do not notice them any more than they notice my cows; you see, madam, they have always had truths before them, and I have carefully kept the false from them. Nature never destroyed a human being and never can. By my method my children are sexually pure. By your method your children are volcanoes of sensualism, ready to break out the moment they are touched by one of the opposite sex. My children have no curiosity to see the opposite sex; yours are full of it to their destruction. I admit that the education which you give your children enables them to deceive even you successfully; but imagine the condition of a child carrying, and adding to, a load of *deception* through life which drags like a weight on the soul."

But still the lady had more faith in depravity than in my friend's reason.

Another pure minded friend of mine who has some three or four sensible children, and among them a daughter perhaps fifteen years of age, placed several beautiful nude pictures over his desk where the oldest daughter saw them. She went to her mamma and said, "Oh mamma, papa has put some pictures on his desk, and I hope the children will not see them." The mother replied, "I guess your papa knows what he is about." A short time passed by, when the daughter again went to her mamma and said, "I think I understand it now, mamma; the more I see of those pictures the less I notice them."

I will mention two other cases but on a different plan

A very young daughter was asked a question by a schoolboy, which by the way, is very common in all schools, and among *educated* people especially, everywhere. The girl went to her mamma, who was more wise than worldly, and repeated the request of the boy and asked her what the boy meant, when the whole matter was fully and carefully explained by the mother, who by this means, kept the child's confidence, thus guaranteeing future protection. This was printed in full in "The Word," and for telling this simple truth, but in plain old English words, Mr. Heywood served two years in a prison owned by the people and controlled by the most intellectual element in the State, for spiritual people never build prisons; they do not need them.

The other case was precisely similar, and the girl had just reached her teens. But instead of the mother explaining what the boy meant in the case she gave her a fearful whipping. This increased the girl's curiosity, and on the question being repeated she answered in the affirmative and she found out what the boys meant at the first opportunity, and in her early teens she was on the street, a 'prostitute' deceiving that mother who should in truth have been her friend and protector. This case came under my own observation.

The question arises whether it is best to continue deceiving children thus teaching them how to deceive us, bringing them up in sexual ignorance according to present code of society morals (?) which is teaching them to deceive both themselves and parents, or bring them up on the plane of truth, thus holding their confidence, for which we return to them our sympathy and absolute protection when they will make their desires known as life grows on apace, when the parents, older and wiser, are then given the opportunity to train and explain instead of, by foolishly opposing nature, compelling the child to be deceptive, who, needing sympathy, seeks it from the enemy, being thus driven to a life untruthful, treacherous and hypocritical. Better train the tree right than cut it into shape after it has become unshapely, for "as the twig is bent, the tree is inclined." There is a hidden element in the sexes not visible to mortal eyes but too tangible to the senses, which must in some way be exchanged with the opposite sex or vicious habits and disease will surely follow.

We can exchange this element but we can *never* destroy it. When children of both sexes are brought up together, even of the same family, and play together this ex-

change of the subtle sex element is imperceptibly made, and less vice and disease are generated.

I can see that a large percentage of our young people, especially those who have, in a measure, been isolated, would be immeasurably benefitted if put under the care of a natural magnetist of the opposite sex, to have the true life taught and treated, especially if a lack of bodily development called for it. Unfortunately those who have entered the interior life are few, and those who have not entered the interior life cannot be trusted; for what they do not know they cannot teach, and ignorance and vice go hand in hand.

The time is not far distant, however, when private nurseries, for the development of the body as a fit temple for the abode of spirit, will be instituted.—*Occultism*.

Atavistic and Evolutional Criminality.

HOW TO IMPROVE THE RACE.

TO THE EDITOR:—Our courts of law evidently do not penetrate beneath the surface to incentives, reading their causes with a view to avert human miseries and sorrows. Not but that the judge, lawyer or juror is able to discern criminality delineated in the physique, in the face, voice and flash of the eye, but do they consider that criminality is but the materialization in form and corresponding act of inherited and acquired tendencies perfectly natural to the make up.

In his "Descent of species" Darwin calls attention to the law of heredity, that where some strongly impressed incident has occurred to an animal or bird, becoming fixed in its constitution, it recurs in the offspring in like manifestation and in regular periodicity down the chain of generations.

The same law obtains with human beings which accounts for revolutionary upheavals, such as anarchy and war. Criminality comes under the same head. It is not the result of environment alone, what mere circumstances may engender. External influences are the hatching process, so to speak, of what is latent in the unfortunate man or woman. Criminality is a species of its own is a type; is true to itself. The Review of Reviews classifies it as atavistic and evolutional.

By atavistic criminality is meant the return of certain individuals, whose physiological and psychological constitution is morbid, to such means of struggle for existence as civilization has suppressed, such as murder, robbery, etc.

By evolutional criminality is meant its normal development under the influences of our social system, quickening its inherent germs; manifest not so much in violence as intrigue, fraud, astuteness, passing for respectability when gilded by wealth of talent.

All of us are at best but the fruiting or re-embodiment of ages of civilization admixed with savagism. How to eradicate the savage quality is the question. That the popular methods employed are abortive of the ends sought is obvious to every thoughtful observer. Criminality multiplies under the lash, in the

shadow or the prison, at the foot of the guillotine, at the mechanism of the gallows. Our appliances are not corrective; they are generative of the evils we would suppress. By retributive punishment we are unfolding the germs of criminality to be more hideous than before. The artifices of criminality keep pace with our artifices of progress. As our civilization widens under invention, so criminality girds itself with new and more destructible missiles.

Who is responsible for the bomb, the train wrecks, the bank robberies, the unprovoked murder of a Mayor or a President? Ask ancestry; ask society, that tolerates a robbing monopoly, that inspires another murderer to stab by murdering the murderer who is caught and then allowing the presses of the land to charm a new installment of murderers to like deeds by graphic pictures of the murderous scenes. Who is responsible? Ask the struggle for existence under a republican form of government. Ask the impoverished home, the saloon, the luxurious mansion. Ask the fashionable pulpit with its vaunted self-righteousness.

And yet none of these institutions, transmissions, and conditions, single or in unity, can fully answer the serious questions.

The responsibility should not weigh so much in our minds as ways and means to evolve society out of its evil-breeding conditions. Certain it is that these ways and means must be different from the customary. Let no good instrumentality be ignored. Employ wise legislation, a purer press, a freer pulpit, poetry, fine arts, all these instrumentalities, but chief among them are the home and the school, and yet all these instrumentalities combined are not sufficient to the task. Use them all, and yet we shall not eliminate the taint of criminality from the very blood of men and women unless a purer, positive blood, polarized to the spiritual, is intromitted in marital life. Reform must begin at the fountains of life. If we would improve the human type, all mock modesty about what God has made (?) must be laid aside, and the laws of the human being be taught in their simple, beautiful, righteous fullness; and marriage in love be defined on the principle of the 'fittest' to evolve nature's nobility of manhood and womanhood.

J. O. BARRETT.

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 copings from soul mate, naming Indian guides with notes of the wild bird singing in every soul of progress. Send \$1. with name, age, and comelction 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.]

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

"Please subscribe," is what sample copy says to you.

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 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 to 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 for
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.
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Hastings, Neb., Apr. 26-92.
Address this Office.

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THE OCCULT FORCES OF SEX. Price 50 cents.

A SEX REVOLUTION. Price 25 cents.

The Three to one Address, \$1.

Continued from first page.

soup of charity, and who today have bitterness ranking in their hearts. I have only mentioned the Mississippi levees for the purpose of illustration in order to show what legitimate, wealth-productive measures the government might have employed in a great emergency such as the past winter presented, to preserve the manhood, integrity and happiness of a large proportion of those who are the real backbone of the republic. This emergency was of the same character as that presented by an invasion or a rebellion, though less apparent in its immediate fruits. * * *

The Mississippi levees are only one of many improvements of a perfectly legitimate character which the government might have begun. The arid regions of the West, which have not passed yet into the hands of trusts, might, through irrigation, have been made forever fruitful. * * *

The indifference which has characterized our government at Washington in the presence of the widespread misery of the past months is inexplicable. The crisis called for emergency measures, but the government, feeling not the pinch of want, paid no heed to the cry of the people, apparently ignorant of the fact that independent, self-respecting manhood is the bulwark of democracy.

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 psychological 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 welded to spirit, perfect channels of communica-

tion 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.

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 authoress 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 authoress 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 Selteredo 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 Selteredo 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. 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 Occult Forces of Sex.

This little work, three pamphlets in one, the second and third added to the first at intervals of years, has hitherto been read, principally by thinkers in advance of their time, but now that the great public is beginning to wake up to the importance of "The Sex Question," is beginning to realize "The Dignity of Sex" it is thought best to place it prominently before people that the rising generation may be blessed by its pure teachings. The following are among the notices given of the first pamphlet of the three:

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O. H. Wellington, M. D.,
Boston, Mass.

It is the only work I know of on the subject, that I think just the thing for my children to read.

Dora S. Hall, M. D.,
Riverside, Cal.

After the second pamphlet was added.

The added mater in your new edition is worth twenty dollars to me.

Mrs. M. M. Egli,
Caton, Dakota.

I would not like to be without the lecture you have added to your pamphlet. I know that what you say is true.

Mrs. M. Baker,
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They, (the two pamphlets in one) contain such reading as can be found in no other books in the world and will provoke more thought than any book we have seen for a long time.

New Thought,
Maquoketa, Iowa.

Sex love is the bottom question of civilization. There is no subject so important and none so little understood. There can be no true progress toward general happiness till this question is settled by a pro and con discussion of all its allied topics. Some day some person will read your pamphlet and armed with its truths, will go into the discussion and help to settle it.

Rev. A. B. Bradford,
Enon Valley, Pa.

I have carefully read a copy of your new edition. It is most excellent. It will do good long after you and I are gone.

Joseph Kinsey,
Cincinnati, Ohio.

Since the last essay was added.

I have been reading your book again and I cannot forbear another word of commendation. In writing that book you have reared a monument whose base crashes down upon animality and whose top reaches beyond the stars and enters the celestial heavens.

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621 O'Farrell Street,
San Francisco, Cal.

I would not take ten dollars for my copy. Indeed I would not consent to do without it at any price.

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621 O'Farrell Street,
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CARRIE FRANCIS

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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:

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J. F. F.

Cincinnati, O., Nov. 30-93.

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DAVID D. CHIDISTER.

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