

Foundation Principles.

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

VOLUME V.

TOPEKA, KANSAS,

JULY 15, 1894.

NO. 4.

Poetry.

ORIGINAL AND SELECTED.

OUR TRINITY.

TRUTH, LOVE, AND LIBERTY.

Of workers we'r a fearless band,
One common cause unites us;
When hearts are joined in joining hands
For love and truth delights us;
For truth and love bring liberty—
Yes, freedom shall be given.
And freedom, truth, and love shall make
Our earth like unto heaven.

While other souls are drinking in
The past with all its folly,
We'll follow with the brave who go
Where truth and freedom rally;
Then on to freedom, on, my friends,
Stop at no wayside station,
For what are buds and blossomings
Compared with full fruition.

Conservatives may threaten hard,
'Tis little that we'll heed them:
Let them come, we'll pledge our word
That we will give them—freedom.
Aye, freedom that shall make their souls
Expand like opening flowers—
The liberty that fits to dwell
In truth's immortal bowers.

Harships cannot our spirits shock,
We know they lie before us;
But standing firm upon the rock
Of Truth—her banner o'er us,
We'll gladly meet the gathering hosts
Of superstition hoary;
Her shafts can reach us but to bring
A conqueror's crown of glory.

For souls like ours can never stand
And see their birthright riven,
While dwellers in this glorious land
To error's rule are given,
Will ne'er permit the hosts of night
To shut the gates of morning,
To intercept the rays of light
That on us would be dawning.

No, by the truths already born
And by their birththroes' anguish,
Though myriads of foes unite,
Our cause shall never languish;
Through walls of adamant we'll pierce
With truth to cut asunder,
Till those who are so fearful now
Shall shout with joy and wonder.

For Truth herself sustains the right
Against what e'er opposes.
And through it to the sons of men,
Her matchless love discloses;
A love whose efforts cannot cease
Till every cloud is riven.
That hideth from the needy soul
The light and life of freedom.

L. W.

I rescind my decision about not sending another copy to those who have not renewed. Some are so far away they could hardly get around in two weeks, and as I feel confident that the most, if not all, will renew, so I send to all once more.

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

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

SPANIEL---LIKE.

They of the sects sit on their haunches like dogs wagging their tails, and look up into heaven as dogs to their master's face while their mouths water for the good things at his table. They of the sects crave after the fashion of the dog's craving to be stroked and fed. Into the piety of the sects enters the spaniel's elements—slavishness—selfishness.—N. A. T. BROWN.

A TIDAL WAVE.

"Men feel a tidal wave of dynamical force flowing into humanity—bands of pietists feel it, but it produces mere revivalism. Plain, practical people feel it more vividly, more internally. The dull, torpid mass of the body politic feels it. The journals of the people are growing bolder day by day, speak of the popular wave, the rising in the bosom of society, the swelling of its gorge. Hour by hour the tide wave rolls more strong; the agitation within the human breast becomes more profound; the air liberates pent up electricity, and thoughts that were tongue-tied begin to grow articulate. It is the world, the spirit of the race that now turns upon its enemies."

"In the strife against evil conditions martyrdom serves next to victory, for every one who resists unto death—who will not compromise, nor lend countenance to any inversion—such an one, through the continuance of the struggle to the end, shakes, convulses the organic frame of the living world and liberates an electrical element into the bosom of mankind."

SHALL SPIRITUALISM PROVE A CURSE?

This is the question that is being asked by some who have looked to, and expected so much from Spiritualism; a question that is likely to be answered in the affirmative unless it can be made practical in other ways than rejoicing in the prospect it opens up for another life. No, not a croaker, but humanity has too long looked to the future at the expense of the present life. The Christian is going to meet Jesus, and the Spiritualist to meet his spirit friends, and neither of them can do us any good unless rightly related to us, and we to them, AND TO EXTERNAL SURROUNDINGS. "Be reconciled, be happy, for this life is short and it will all be made right there."

No, no; we must not be reconciled to the present state of things—must not be patient—resigned. These are virtues which tend to perpetuate things as they now are—the virtues of which priests and saints love to talk; but all such righteousness carries with it the odor of filthy rags—so filthy that they stink. Patient! reconciled! when the groans of the damned are filling our ears—damned to a life of unrequited toil because it is "God's will"—no such thing! Damned to ignorance, exhausting toil and degradation because our property laws are all wrong, and if we get our eyes full of 'Summerland' and go sailing away on ethereal clouds and "magnetic rivers" instead of coming down to practical earth work, Spiritualism will get crosswise on the track of progress and thus prove a curse. —Selected.

THE WAY ITS DONE.

JUNCTION CITY, Wash., June 22-'94.

DEAR LOIS:—I have not forgotten you nor been lost, and have intended to write every week for months, but have been sick and very busy so kept putting it off until tomorrow. I wanted so much to help you some about getting "The Wherefore Investigating Company" into book form, but cannot now as we, like yourself, are having a hard struggle to keep breath in our bodies.

Three years ago we figured that our property was worth in the neighborhood of fifty thousand dollars. But two years since Mr. M. signed a bond for a banker who failed and the most of it was taken away from us. The poor victim of unjust social conditions is at present serving a term

in the penitentiary, but I am glad we had no hand in sending him there and did what little we could to make him comfortable while he remained in jail, although we probably lost more through his failure than any one else.

We had still several thousand dollars invested in stock of the Puget Sound Co-operative Colony, but owing to the dishonesty and mismanagement of the President of that institution it would not bring five cents a share. We had a lovely little home at Port Angeles, which belonged to me, having been bought with money left by my father. We could have taken \$5,000 for the lots before we built the house on them. Last spring we were in a very tight place, but the prospects of a railroad and consequent prosperity for the town seemed so good, that I borrowed fifteen hundred dollars for six months and gave a mortgage on the home, thinking we could sell in a few weeks and have enough to build a comfortable house here on the ranch.

Well, you know how last year bad times grew worse, our railway boom flattened out, property values declined, and no work of any kind was to be had. We could not sell the place nor pay even the interest, and now Shylock threatens that unless we raise his money or give him a deed to the place he will foreclose. I told him if he would allow us even a few hundred more than the note, I would willingly deed him the place, but of course he has the best of the bargain and refuses, so I suppose the home must go as well as everything else. The ranch we live on now belongs to Mr. M's father and we have put up a house not nearly so good as my father's barns used to be, but it is shelter and we are thankful to get it.

We are both working hard to raise enough to live on through the coming winter, and if we had only a little money to help along 'till our crops come in we should do very well, but even as it is we realize that we are better off than thousands of others, and that makes us content.

We love each other and our ideas and sympathies are the same about everything, and that goes a long way towards making life tolerable.

I have reread all your books since coming here and *Lucifer* every week, and have thought of you and your work so often and wished so much that I could do something to help it forward. We expect in August have another little one to love and care for, and if it should be a girl I intended to name it after you, and I hoped that it might sometime do even a little towards making the world a better place to live in. My greatest regret about our present circumstances is that I am compelled to work too hard and am afraid that the little one will be robbed of the vitality it ought to have before it comes into the world.

I don't know that all this will interest you, but somehow I had to write it. You seem nearer and dearer to me than many of my blood relations, because I think our ideas are more in accord. I never write what I feel to any of them. They are old and strong in their prejudices and have a holy horror of anything unorthodox or not in accord with Madam Grundy.

I send fifty cents for the paper. I do not know whether any of those you sent it to in Port Angeles will renew or not, but think it doubtful. The ones who are able take very little interest, and those who are interested are mostly having a hard time to live. Indeed I don't know how they manage to live at all. I have discontinued all our papers except yours and *Lucifer*. But our folks send us the *Cosmopolitan* and *Century* every month and I exchange them with a neighbor for the *Arena*. I wish we had more editors like Harman and B. O. Flower. The *Cosmopolitan* too is doing a good work and the thought is more in keeping with the times than most of them.

Don't get discouraged, dear friend, and don't give up the ship yet for we need you now more than ever before, and I think you can do more for the cause here than over yonder. I don't know whether I am a spiritualist or not. I used to think I was, but of late I have been content to say I don't know. Anyway "next to eternal life is eternal sleep," and many of us I think will be almost content to sleep. With much love, and begging your pardon for this "infliction, I remain affectionately yours, N. M. M.

A PLEA For Equal Suffrage.

Women are demanding the right to the ballot as a means to an end, that end being the purification of the social, commercial, and political systems.

I believe that all true men and women deplore the element in commercial life which grinds the very life out of the unskilled laborer, and that element in political life which is dragging into disrepute the noble function of legislation and administration. Commerce and government are necessary to the conduct of human affairs, and therefore should be regulated by humane laws. All human laws should be humane, but are they now as administered? Shakspeare says:

An earthly power doth then show likest
To God's, when mercy seasons justice.

Is not our whole system of public life seriously lacking in the virtues of mercy, impartiality, temperance, etc., and why? Because man has monopolized public life. He left woman plenty of work to do! Oh, yes! but none that counted as of any public value.

Woman was created to be his helpmeet physically, morally and intellectually. Men, as a rule, have steadily tried to spurn her moral and intellectual help, so as to insure their position as "lords of creation;" and they have overworked or pampered her physically until her moral and intellectual faculties were likely to become impaired, hence the most of our social, commercial and political troubles of today!

Woman has indeed, by long and strenuous effort, won back some of her monopolized rights, but the fight is by no means over, though the result is assured, for she has justice on her side.

Oh, the sorrow of it that there should be a civil war in the human unit! The one half swelling itself out, shoving and squeezing the other half into the smallest possible space, and all the while calling the poor, crowded portion the "better half." Ironical that, surely.

Now I suspect that very few men are conscious of acting thus, and yet this has really been true in the past, and is still in a great degree, and the results are what we now deplore, as we fight against the accumulated wrongs of centuries. This nation overthrew the tyranny of king George, and later, accorded justice to the negro. It still remains to remove the long dishonor put upon woman. When this is done, I dare to foretell that man and woman, hand in hand in state affairs, will work not only to mitigate the evils which afflict us now but will seek to eradicate their causes. Things done by halves are never done well. Work undertaken by half the human unit is only half done; and, (according to the adage, such work is not done at all) therefore, it is not well done, thus the governments of the civilized world are not well administered. Admit woman to share the duties of government and we shall be well governed.

There is need to dwell especially upon this severance of the sexes and its evil results. In all walks of life men and women should be companions in counsel, though division of labor may be both desirable and necessary, but how is it in fact?

In most homes its only family affairs that are shared. The men remain their own counselors in all other departments of life, and women are obliged to be thinking and doing something else all this time. A woman of large capacity is fully capable of more than the management of her own household. Hence women have entered the spheres of religion, philanthropy, etc., largely vacated by men, but they are excluded from political life therefore, all over the civilized world man is suffering for the support and counsel that he need in his gigantic efforts, such support and counsel as woman alone can give, and she

suffer too, and from lack of such recognition of her powers, her specific powers, as will enable her to do her best.

"The woman's cause is man's
They rise or sink, together.
Dwarfed or god-like, bond or free.
If she be small, slight-matured miserable,
How shall man grow?"

What harms one sex is sure to harm the other. Woman is waking up to the fact that her subjection to man is not God's will but an injury to herself, and so, harmful to him, though he may not as yet be conscious of the fact. Interchange of thought ensures mental sympathy and the lack of this interflow is stultifying man's nature. Thus man has been unjust to himself as well as to woman in withholding from her the right to exercise her powers to the utmost. Through this separation of the sexes there has been all along a great waste of mental and spiritual force which it is our duty to prevent in the future.

In conclusion I will refer to a character sketch in the book of Proverbs, 31st chapter, to show what an ordinary woman could be in the old Jewish times. Surely, in this nineteenth century, with the advantages of education and with the history of the world as warning and teacher, a virtuous woman now a days can rival and surpass the virtuous woman of long ago.

KATE BILLINGS.

Booming The Church.

(From the Arena.)

Not having room for the whole story, will simply say four men undertake to bring prosperity by using business methods. They succeed, get a popular minister and fill the church to overflowing. But these *business men* intend to reinforce themselves for some of their outlay by auctioning off the pews to the highest bidder. The deacons, who have been trapped into signing an agreement which gives the four men the power to do this, but had not thought of said power being used in this way, rebel when they see the outcome of the "boom." With this explanation, what follows will be understood—it will be seen that even the deacons cannot stand the application of their own reasoning when it comes to *business life*. "We are not met here, at all events, to resolve ourselves into a community of cranks." That sentence tells the story of the "boom" in all their own eyes.

... "I'm one of th' men that made the bargain" (there was a high nasal rasp in his tones), "and I never intended t' sell th' house of God for immoral purposes."

A ringing round of applause spoke the delight of the gathering at this reply, and the old man stood nodding his head emphatically over it for a full minute before he went on:—

"Why, ez things stands now, these men ken say who shall and who shall not worship God in this here church. I, myself, who has come here sence a boy, ken be barred out of the door ef I'm too poor t' pay ez much for a pew ez some top-lofty folks from Greystone Aveynoo." ("That's true," in a high treble from Mrs. Wilson.) "A poor man turned out of God's house because he's too poor! No, never, while I've a vote here. I'll tell ye what we'll do. We'll take the church back agen, an' we'll hev a mission stoddent t' preach—and do without fire" ("Hear, hear") "before we'll hev it turned into a 'den of thieves.'"

"Be careful, my friend. We're not thieves." Then taking advantage of the break, Osborne rose to his feet and continued: "There's no use talking nonsense about this thing. Speculation is not stealing. What would have built up this city and opened the new streets and paved them, and lined them with happy homes for poor and rich alike, if it hadn't been for an enterprising spirit among our people? That's what speculation does. And now I put it to

you right here—you church members—how many of you will say that speculation is a bad thing?"

"I will," promptly retorted Henry Price.

"Oh! you're a crank," returned Osborne, "and anyway you've made your pile—and, p'raps you never speculated in coffees and teas! But, come now! What do the rest of you say?"

"Well, Mr. Osborne, I'll tell you what I think," said a thoughtful looking man with business wrinkles about his eyes. "Speculation is all right in worldly matters. 'Render unto Caesar the things which are Caesar's,' but to speculate in the privilege of finding a place in God's house is blasphemous."

A young faced, bright-eyed man with a broadened forehead, full, light hair and an argumentative voice, arose in the rear of the room and said, "I would like to ask the last gentleman who spoke a question."

"Very well, go on," said that person kneeling half up in his pew.

"You think it wrong to speculate in the privilege of finding room in God's house?" The words came with impressive directness.

"Yes," assented the questioned party.

"Well, then," continued the questioner, "I would like to ask you: Is this not God's earth?"

As a gust of wind breaking upon a calm lake compels the surface to tell of its coming, so this new idea rippled across those speaking faces, one here and one there, that happily covered a mind high enough in the hills of thought to catch the passing air.

"I don't think we all quite understand you," came in mellifluous tones from the reverend chairman.

"I will try to make it plainer, then," the young man readily assented. "I may be wrong, but I believe that it is more important that a man shall live than that he shall attend church. You are complaining here that a few men have obtained possession of all the pews, and propose to make personal profit out of your necessity to worship here. You must come here to church, is the theory. You cannot come without their consent; therefore you must pay them what they ask—or stay outside. That is a great wrong, you think. It may result in preventing a poor member from coming to this church at all. A poor man shut out from the house of God because of his poverty! It is blasphemy to you—and rightly so."

"But" (and the speaker became more intensely earnest) "suppose this were the only church for you in the world, and you had to get in here or die spiritually, how immeasurably the wickedness of this speculation in the very means of spiritual life would be augmented! Outside and under us lies the earth. It is the only earth open to man. He must live on it or die. It is God's earth, given alike to all His sons and daughters. But yet—there as here—a few men have obtained control of it; make profit out of our necessity to dwell on it; and have the power to deny us the privilege of life."

"Nonsense," sneered Perkins.

It is not nonsense," hotly rejoined the young man, now thoroughly aroused. "Men do die because they are denied access to land. The slums of our cities are murder traps where men, women and children, pitchforked together by other men who are holding land for speculative purposes, die every day for lack of pure air and sunlight. Speculation creates nothing. Speculation of every kind is gambling for values created by other means; but speculation in the basis of human life—betting that one's fellow-men will so sorely need a certain portion of the earth's surface that they must pay the gambler double what he risks on it—getting in the path of natural growth, and piling humanity on itself until, overcrowded, asphyxiated, festering in filth and disease, it may pay your price—is the cruelest form of gambling yet born of hell. A game of cards for high stakes—ph! is a virtue beside it!"

Several brethren vied with each other for possession of the floor now, and the one who got it said:—

"I am sure no one imagines that we endorse the wild language to which we

have just listened. We are not met here, at all events, to resolve ourselves into a community of cranks. I am as much opposed as any one to this putting of our church pews up, to be knocked down to the highest bidder. In spite of the whirlwind that has passed, I denounce this soiling of the church with the methods of the stock broker as immoral and blasphemous. But to call the element of chance that runs through most of our business life, gambling, is absurd and impracticable. I admire Brother Osborne for the way he has built up some portions of this city, but my—eh!—religious feelings are now to be kicked about the floor of of an auction room; no matter how legitimate that institution may be in its proper place."

[And they compromised, a little]

"Behind The Cloud the Sun is Still Shining?"

This monster strike now upon us is a necessary step in the evolution of liberty. Liberty is not yet even in definition broad enough, and still more limited is its application. In time it will mean—the opportunity for each individual to be physically, intellectually, socially and morally that which nature makes it possible in his or her own organism to be.

And a most necessary step—the next step I believe—is industrial liberty. Man must be relieved as far as possible, from the bondage of physical labor and have leisure for other faculties to be developed. Thus far in the development of liberty the few have all the leisure, all the results of labor, and the many toil too long and have too little to stimulate them to higher development. Under present conditions they cannot have the larger Hope that uplifts out of drudgery. But as sure as under spring sun the bulb sprouts and the chrysalis feels new life, so sure must under the present degree of freedom, the new life start in the souls of the masses and they move on. And they are moving. The bright ray of sunshine breaking through the present cloud is the great fact that this strike is born of Sympathy.

"The injury of one is the concern of all!" has been the motto of organized labor, but it has been limited to the trade organized. Now it is so extended as to include all kinds of labor. "Peace and good will to men!" instead of being organized in the churches that bear the name of Christ, has been organized among those who, careless of his name, have found his spirit. Sympathy with the oppressed at Pullman. Sympathy with each branch of labor, sympathy of man with man. One heart-beat to-day pulses through the A. R. U., the K. of L., the Federation of Labor and all the organizations that unite under the name of Trades' Union and the Farmers' Alliance. What though there are imperfections? It is enough to make those who have waited for some signs of millennial dawn to shout with joy to realize that labor is now one through sympathy.

Step by step our feet must go up the heights of right and justice, and here is a stride that means much for future generations. What though the Union fails in this strike? Until this question is justly settled there will be no settlement, and uneasy will be the head of capital and corporation officers, until this unrest of labor is quited through justice. What though occasion is taken of the lawless to destroy and life is sacrificed? All this must be that Humanity move onward to universal peace and Brotherhood. There are worse things than death. Slavery is worse; submission to the demands of men like Pullman is worse; surrender of self-respect is worse; disloyalty to the spirit of our American republic is worse. Let us then look beyond the clouds of the present to the Brotherhood born of this suffering, and rejoice that Truth and Justice go marching on and that millionaires, corporations, president and armies cannot stop the evolution of man.

H. H. BROWN.

Foundation Principles.

ISSUED SEMI-MONTHLY

FROM TOPEKA, KANSAS.

LOIS WAISBROOKER, EDITOR.

TERMS, 50-Cents for 12 No's.

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.

PLEASE RENEW?

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.

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.

THAT CRITICISM.

"Your book is good, very good as far as it goes, but it is applicable only to those who are on the physical plane, and who recognize no spiritual forces to be cultivated."

I do not know when I have been more surprised than on reading the above sentence. It is very evident Brother Morris does not understand my idea, but thinks it necessary to let go the physical in order to take hold of the spiritual; and here lies the difference between myself and most writers on this question. I demand the incarnation of the spiritual in the material sex act for the purpose of *generating* that which will renew the physical. I believe it to be because of the lack of this recognition of the spiritual *in and through the material*, that there is such a leanness of satisfaction as a result of these relations. Brother Morris says:

"If we are striving for the elevation of the spiritual, and the spiritual can be satisfied according to the way prescribed by Diana, it does not seem to be acting with very good judgment to resort to the waste necessary in sexual intercourse. I do not think the latter course very elevating."

Neither would it be to one with that idea. That which we gather to take the place of the refuse takes its character from our idea of the act itself. If low, we call to us a low element, if high, if we have an exalted idea, open our thought to the spiritual, welcome it in the interchange, we not only so satisfy

SOCIAL PURITY.

Through the kindness of a friend I have before me a couple addresses on the above subject that were freely distributed at the meeting of The Christian Endeavor held in this city recently. The first is by Rev. G. Douglas, D. D., and the other by Anthony Comstock. I suppose the D. D. after Mr. Douglas' name means Doctor of Divinity, using the term doctor, in the sense of teacher. How it happens that Mr. Douglas knows so much about divine things (if he does) I am unable to explain, but it seems to me that he knows very little about things human, does not understand the investigating nature of mind, otherwise he would not have sent out an address of warning to be freely distributed amongst the young without adding such teaching as would allay curiosity by giving them an intelligent understanding of what they are to avoid.

Mr. Douglas does not overrate the evils of perverted sexuality, and yet it is my honest opinion that his published warning is calculated to do more harm than good, and this from the fact of its tendency to arouse curiosity. It warns but it does not teach. To illustrate what I mean I will quote a passage. After relating some of the scenes he had passed through during the cholera, Mr. Douglas says:

But I solemnly declare that I never knew fear until I witnessed the terrible consequences that follow the violation of God's own law of purity. I have seen a young man who, listening to the voice of the siren, once and only once, passed the boundary of eternal right. I have seen him struck with fangs more terrible than those of the cobra di capello; I saw him when every bone was necrosised and the very cranial covering destroyed; I saw him mourning at last when his flesh and body were consumed, exclaiming "How have I hated instruction and my heart despised reproof."

Poor fellow! the trouble was he did not get the instruction. No well instructed young man would have fallen into such a trap. "Once, only once."

Judging from a common sense standpoint, the young man in question had been virtuous above the average. His creative life had become intense in its call. No one gave him any instruction as to how to equalize those feelings without the sex act and his condition becomes torture. He does not seek woman, but a diseased woman who is abnormally attracted to young men through the same law that attracts old men to young women—such a woman seeks him, and *not having been instructed*, he has no power to resist her. Oh, yes, he has been *warned*, but warning is not instruction. There is more instruction in the following postscript to a letter from an eastern friend than in the entire pamphlet from which I have quoted.

Unnatural passion comes from isolation from the opposite sex, and intercourse is not necessary always to allay it. For one who has conquered self, can overcome passion in others by taking it from them in an occult way, and as there is no vacuum in nature an exchange is made which benefits both. I would advise any one in this condition to take a massage treatment weekly if they can afford it, from one of the opposite sex, and with it a vapor bath. We cannot destroy passion without destroying the individual but it can be taken from one and strengthen him or her at the same time. One who has attained occult power, whether male or female, is proof against the wiles of any one of the opposite sex. What is done must be done in truth and honor. This is a deep subject; divine healing is not an instantaneous process. The law must be complied with.

Yes, it is a deep subject, and thus the more need that it should be studied and taught. A Doctor of Divinity! What diviner knowledge can there be than that of the possibilities of the human creative fountain and how to evolve those possibilities through control and right direction? But this "divine" (?) teacher seems to regard sex as something to be ignored instead of studied—as something essentially vile and only sanctified in use through legal formality. But there is too much to be said upon this point to give it place here. I must go back to the case of that young man who suffered so terribly because "once, only once, he violated God's law of purity." That "Divinity" statement needs analyzing further. What is "God's law of purity?" There is nothing in the address to tell us. Perhaps the Christian Endeavor young people

are not as big fools as I was when I belonged to the church, but my idea of purity was to be entirely free from sex feeling and when finding that I could not always hold my nature to my ideal I felt humbled, felt lowered in my own estimation, and one of the worst things that can be done to one is to destroy self-respect. How could I know that sex feeling was natural to a healthy, well-balanced man or woman, coming to some younger than others, but not a fault, not of itself impure? How should I know, when I was taught nothing about myself and sex was always spoken of, if at all, in a way to make it seem vile?

It seems then, talking about the law of purity and explaining it are quite two things, while the Rev. D. D. portrays as the judgment of God that which is simply the result of mingling with disease. Had that "once, only once," been with a healthy instead of a diseased woman the Rev. D. D. very well knows that no such results as he paints would have followed. And he ought to know that any observing young man or woman would readily discover this fact.

If the "only once" was a punishment for the sex act committed outside legality, why was not Henry Smith punished in the same way for seducing Hetty Jones? would be a very natural question. As before said, the evils of perverted sexuality are not overstated; but that they are wrongly stated is very evident, and a wrongly stated problem must be restated before it can be solved.

The problem of sex life does not depend upon any personal command, no matter from whom, but upon its own innate requirements, among the first of which are cleanliness and mutuality. When a man claims obedience from a wife in this respect he violates the law of purity, and men who have claimed the woman who through love has accepted one man illegally as common property, and have practically forced her to become, thereby laid the foundation of that terrible disease of which that "only once" young man became the ignorant victim. If, instead of hurling warnings at the heads of the young, our D. D's. would study the action of the finer forces, they would understand *why* the continued mingling of masculine life in the same receptacle produces disease.

Those germs, too fine to be distinguished by the naked eye, are *living creatures* permeating the entire mass of sex fluid, and when those from different men are thrown together they fight and kill each other, leaving the dead material to become putrid.

Do our D. D's. teach the young this? Do they teach that the same law prevails in a lesser degree where the woman instinctively shrinks from the man conditions force her to accept, either in or out of marriage—that there is contention between the living creative powers of the man and the woman, and one or the other, if not both, must suffer in health, while children born of such unions are unhappy, at war with themselves? Do they teach that there is need of the social exchange of magnetism between the sexes which, if not had, there comes a starved condition which tends to drive man to desperation and to make woman sharp, angular, unlovely?

Oh, no; they cannot teach what they do not understand; in the meanwhile they see danger and cry aloud in warning. But warnings not coupled with instruction and the application of facts perverted, as in the case of the "only once," increases instead of diminishing the danger. We have too many young people like the boy who called after a bald headed preacher, "go up thou baldhead" and then, looking defiantly around, added, "now come on with your bears," such as cannot be deterred from testing a matter for themselves unless so instructed as to see clearly why they should not. And now a practical illustration of such magnetic exchange as tends to so equalize conditions as to remove the temptation to dangerous experiments.

Several years since I was visiting a family where the parents did their own thinking. One evening a neighbor's daughter, a girl of 13, came in. Fred., who was about two years older, was sitting on the lounge and Lucy sat down beside him. They talked and laughed about various matters till at length Lucy

attempted to take a letter from Fred. and in the struggle they both fell over upon the lounge and continued lying there fifteen or twenty minutes, talking and laughing as before, neither seeming to have any more thought of harm than though they had been a couple of kittens, and the gentleman and his wife seemingly paid no more attention to them than if they had really been such instead of nearly grown man and woman.

Now the point I wish to make is this: Young people will seek each other; they need, will have more or less exchange, and if it can be had in the presence of parents and friends they are safe. Neighborhood dances are another good method, dances where parents look on and smile, where there is no wine to stimulate, and late hours are prohibited.

Our Christian Endeavorer people would, doubtless, condemn this, as they would the innocent familiarity spoken of above, but all such need to heed the bible injunction: "Get wisdom, and with all thy gettings, get understanding."

MY POSITION.

That my readers may understand my position toward government, I publish below a copy of a letter sent to the Anarchists meeting held in Chicago during the Columbian Exposition:

To the Anarchistic, Socialistic Congress in Convention Assembled:—Greeting.

Friends: Your secretary has invited me to attend your convention or write you something. As I cannot go, I write, but I hardly know what to say on a subject of which I know so little.

I am told that yours is a system of peace and good will, that your flag means "Of one blood all nations of the earth," that you teach a system of philosophy which cannot be put into practice under our present disjointed, unphilosophic, arbitrary system of society, but not having studied your proposed method I do not know if your views and mine would harmonize, so I cannot call myself an Anarchist for I do not wish to assume a name I may not be good or wise enough to deserve.

A few years since the very term Anarchy signified to me wreckless disorder, irresponsible brigandage, and wholesale murder, but I have since learned better. I have learned that Anarchy of that kind runs rampant now under the name of law and order.

What I shall give you are my ideas, mine because I have grown into them from my own observation and not from any outside teaching. It has become my settled conviction that in this, as in all other lands, the people are the property of government, said government consisting of a combination of what is called such with the aristocracy, the moneyed classes.

I find that outside such combination, the people are slaves, are regarded by those who compose said government as of no use only so far as they can be made to minister to their own pleasure or power.

Perhaps to enforce some points I would like to make, it will be well to make an extract from a private letter received from a lady in North Carolina not long since, promising that they have made themselves obnoxious to the illicit distillers of that region, who sometime since burned their home. She says:

We are trying to get evidence to convict the house burners. We know that neither our property or our lives are safe while they are at large. We think we know who they are, but really, we have nothing, that is, no means to work with. We are too poor to get detective work done, and this whole country is a network of crime. Every one is afraid of every one else, and it is almost impossible to convict a criminal. Law is powerless, so many criminals get into office. We are fairly well, but are tired nearly all the time, the strain is wearing on us. It is not safe for us to leave us alone, and I never feel certain of seeing him alive again when he leaves home.

There is government protection for you. This man is a law-abiding citizen. He has lost his house by taking sides with said government against illicit distillers and what will government do for him? Nothing. Yes, it will do this; it will tax his land and what stock the distillers have not killed, and if it is not forthcoming the collection will be enforced at extra cost to himself.

"Too poor to get detective work done." If government was a protection it would furnish the detective work. A crime has been committed against a law-abiding citizen. "Neither lives nor property safe." Where is the protection? Government can keep paid officers to ferret out the illicit distillers:

they are offending against itself direct, are spoiling the business of licensed distillers—those who pay for the right to distill, but it can furnish no officer to protect the life and property of a private, law-abiding citizen.

If distilling is a legitimate business, government has as good a right to demand a license for raising corn and potatoes as for that, and if it is not legitimate, is not a useful business, then government commits a crime when he licenses such a business.

"So many criminals get into office." That is not the only place where criminals get into office. I venture the assertion that of those who hold office in these United States, there are more criminals in proportion to their numbers, more breakers of the law among them, than among any other class of people.

In my opinion, the man who, like senator Mac Lelland, would send another man to prison under a technicality of law, as McNain has been sent, for replying to an unprovoked attack upon his class, in my opinion, such a man, senator, president, or whatever position he may occupy, would commit any and every crime named if he thought his interest could be thus advanced or his revenge satisfied.

I will give one more illustration of government protection, and that is the case of the evicted O'Brien Co., Ia., settlers from lands for which they held government papers. The following letter from the president to Gen. James B. Weaver will serve as a text:

Executive Mansion,
Washington, D. C., Oct. 29, 1887.

HON. J. B. WEAVER:—

MY DEAR SIR:—Your letter of the 25th inst., regarding the eviction by proceedings in the state courts, of certain parties in O'Brien county, has excited my interest and sympathy. Such results are sure to bring distress oftentimes on those entirely innocent, and who have settled upon land in good faith. I very much fear there will be much of this consequent upon the loose and wasteful manner in which our public domain has heretofore been managed.

I find, upon consultation with the secretary of the interior and the attorney general, that the cases to which you refer were sometime since considered by them, and they concluded that the United States could not interfere in those controversies, because, in any event, its title to the land is gone, and I am obliged to concur with them in their opinion that under the circumstances, the United States would have no standing in the contest and could demand no redress for itself. I think, with reflection, you will see the difficulty.

I am afraid the claimants in these cases must fight out their respective rights in the state courts; but I suppose the determination there may be submitted to the supreme court of the United States for final adjudication. If any legal way can be suggested by which the general government can aid in the settlement of the question involving so much hardship and vexation, it will be considered.

Yours truly,
GROVER CLEVELAND.

"The cases had been considered by the attorney general and secretary of the interior." Ah, one involuntarily wonders if such consideration was had in the interest of the dishonest railroad corporation and its English purchaser to see if it would be safe for them to proceed with their evictions. This may be uncharitable, but with so much governmental and corporate corruption the idea is not so far fetched after all.

"Must fight out their respective rights in the state courts." Was ever betrayed confidence so insulted? What had the state courts to do with claims that should have been backed by the United States! There is government protection for you! Every one of those men had paid what is demanded to file homestead or pre-emption papers, and at \$10 each the government had received from the 221 families over \$2,000 and had pledged them government patents for their land when the necessary time had expired and the conditions were fulfilled. The protection of a mighty government behind them, surely, they were safe!

There comes in another claimant and the representative head of this government which protects, tells these evicted people he's "afraid they will have to fight it out in the courts."

"His 'interest and sympathy' was excited. I wonder if he shed any tears over the matter.

"If any legal way could be suggested." Way for what, that the United States can sustain its own pledge? Of miserable chicanery! It makes me sick! I must not leave this subject, however, without inquiring into the cause of such a state of things or, rather, to ask you to do so, for I have neither the time nor the space. But this should be the work of all reformers, to find the motive powers of human action and to remove whatever tends to wrong action.

To this end let us all work.

Fraternally, LOIS WAISBROOKER.
Topeka, Kan., September 26—93.

as to prevent excess, but we regenerate, make over the material body step by step, into a spiritual one.

I do not believe in the elevation of the *spiritual*. I would elevate the moral and expand the intellectual, but the spiritual needs nothing of the kind. It only needs the conditions under which it can so refine matter as to form a perfect union with it. Sex is a refiner if we so regard it that finer, more spiritual elements can take the place of those cast off. In such case it is a "refining fire," otherwise it becomes a "consuming fire" even when used only for propagation, for it takes from the body and returns to it no renewing life.

To do this a relation must be honored, not looked down upon, and must have time to do its full work before another relation is entered into—I am now speaking of the gestation of spiritual life, of that which renews one's own body.

Nine months are needed for the gestation of the material body, as to the gestation of spiritual life, the parties must decide for themselves, but that frequency will not be an attribute of such sex relations can readily be inferred. I hold it is because the spiritual is not recognized in the physical that the call is now so frequent and excess so common. I further hold that such a relation should never be entered into simply for pleasure without regard to the ends of use. Some day this will be understood, and instead of turning away from the material for the sake of attaining to the spiritual, we shall call for the spiritual as the permeating power of the material. When this is done, the at-one-ment will be complete, life triumphant.

The reason I have, so far, issued once in two weeks since commencing Vol. V. is to keep my girl employed. I have a good girl, and I do not want to risk losing her because of not giving her work but half the time. I am thinking however, of putting "The Wherefore Investigating Company" into book form, and if so, the paper will not be issued so often. How many others will write me as Mrs. Tinkham of Woolley, Wash. does? Let me hear from you, friends. It depends a good deal upon you whether it is made into a book or not. Surely! the wherefore of things needs investigating, and among the evils of that 'wherefore' is unoccupied land, land left vacant, unused, while the people must tramp homeless and hungry, and that is one of the main points brought out in the story. It will make an impression upon young minds as well as older ones. It will become an educational agent for good if you will whoop it up. Come, what will you do?

PLEASE RENEW.

Letters and Extracts from Correspondence.

The greatest value of the following comes from the fact that the writer means all he says, and says what he does understandingly—is amply fitted to judge.—L. W.

... Of most books it can be said with truth, they do their work in a short time and the necessity for them ceases. This cannot be said of yours. They are needed now and the age is far in the future when they will not be needed, that the work will be done. This can be said of few authors, either man or woman.

JAMES VINCENT, SEN.

Tabor, Ia.

DEAR FRIEND:—Enclosed you will find fifty cents for which please send me FOUNDATION PRINCIPLES for one year.

I have three of your books—think they are the most instructive books I ever read—they should be read by all. Just received and read "The Fountain of Life." Think it is grand. I am very much interested in the sex question and of course your writings just suit me. A friend of mine has been reading "The Fountain of Life" with me and we do not understand some parts of the book the same. On page 94, where you say "there was no desire for the physical orgasm," do you mean that they had no desire for the sex-act, or do you mean that there was so much mingling of the spiritual love forces that there was no waste in the sex-act? My friend thinks that there must be passion if the sex organs are used. She says: "I believe that I will somewhere find love that will give strength, health and happiness and the sex organs will not have to be used."

On the last page you speak of something that you intended to publish separately. Is it in print and for sale now? † Will be very thankful if you will answer questions.

Sincerely yours,
Mrs. E. W.

Vicksburg, Mich. Box 79.

* I mean the latter; there can be passion without culmination.

† No, it is not yet published.

DEAR FRIEND:—Please pardon our delay in renewing our subscription as we have been waiting on a friend to come home for we were sure she would like your grand paper, so we send you one dollar and two new subscribers. Please send them the two back numbers.

Your works have done us so much good we can never thank you enough. Mr. Jeffcoat cannot get through speaking of you, he likes your paper so much. Says he cannot do without the FOUNDATION PRINCIPLES in his home. He sends his best wishes for many years in which to continue your good work. Sister sends her love and best wishes for your success.

Your ever loving friend,

Mrs. L. E. JEFFCOAT.
Abilene, Kan.

DEAR SISTER LOIS:—I received your letter of June 19th with pleasure but mingled with anxiety. In your *unselfish* desire to benefit humanity, are you doing justice to yourself? Lois has rights as well as others, and her friends would like to keep her here as long as it is pleasant to her.

About the papers—enclosed you will find one dollar, and you may send the story papers to

Mrs. Ella Woodard,

Burnside, Iowa.

Mrs. Catharine S. Florida.

Rockford, Minn.

Mrs. E. Wilkinson,

Gilead, Ill.

Mr. Eugene S. Low,

Hamilton, Mo.

Hoping and believing the loving spirits will assist you in your work, spirits (both in and out of the body) I am as ever, Faithfully your friend,

S. L. WOODARD.

Golden Eagle, Ill.

That \$1 was sent to help scatter

thought—to have the story read—to do missionary work. I have 12 or 15 dollars worth more that I will send out at the same rate, 4 sets for \$1.—Ed.

From the Scene.

DEAR LOIS:—I got home last night (July 4th) 20 minutes after 10. Was taken by clear to the fair ground, as the great fire has drawn thousands there to see the last remains. The cars were so crowded that no one could get on or off for miles. The blaze is so large that it can be seen all over the city. I did not get out of the car but rode right back. I am no hand to go to a fire or a crowd.

No, I have not gone back on you or any of my friends. I was trying to get hold of a dollar or two to send. We are having fearful times here, no money to get hold of. My son C. said this morning that he was willing to live on bread and water if the strikers could only win. Of course none of us want bloodshed.

I start out to-day with an agency and the first dollar I make I will send you. I do not expect to do much till after the strike, and we don't know what is coming. If any one owes you it is impossible to get it, so we seem powerless to do anything and can only wait for the end.

Of course I desire to help on all reforms, but what good does it do when you have no money in your pocket. Yes, we all have our life work, and that life goes on and on, so we may say it is never done. I have noticed, however, if one falls by the way there are good and true souls to take up the shuttle and weave out the web that has been started; so we need not be over-anxious for fear this idea or that will be lost to the world. We are, whether visible or invisible. The immortal spirit of influence is beating time to the soul's measured tread, and moving the hands on the dial plate of eternity. Let us rejoice and be glad that we are.

They have just come in with the news that the World's Fair buildings are gone, burned to the ground; also a big fire at the stock yards. The work of incendiarism. It will be a mercy if the whole city if not in flames.

Love to the friends, yourself first.

HARRIET.

Chicago, July 5th.

"Not A Nickel."

Mrs. WAISBROOKER: I enclose 25 cts for six months' sub. to F. P. When No. 1. of the new volume came I had not a nickel in the house. Had I found time to write I should have told you how I was situated and that I could not renew. But since then we have sold some cattle for which we received \$50. It is all gone now, but \$5, on debts and taxes. We need so many things I don't know what to get first, but it seems as if I could hardly live without some good paper. My papers are about all the real company I have.

When I see how the minds of the majority of people around me are occupied, I can fully realize the importance of the work you are doing. The one great trouble is to get people to think. There are too many like a neighbor woman we have here; she was complaining of being so lonesome when her husband was away at work; another neighbor woman asked her why she did not read; she answered that she just hated to read.

Her mother cannot read at all, and her father but a little. She ran away from home before she was sixteen and married a man her parents had ordered to not come on their place. In seven months after she was married her baby was born, and now another one is on the way. A sister next younger receives visits from a worthless young fellow, goes out walking with him, and in secluded places. She or any of her folks would condemn the idea of free love *unreservedly*, but nature will out, and when they do not know enough to think or care for intellectual things they are bound to take what pleasure they are capable of, and I suppose they think there is no harm in it so long as it is not found out.

The people in the strip south of us three or four miles were holding a revival meeting a few weeks ago. The preacher went to one of the sister whom he observed was effected, and commenced talking to her, and in one hour's time she had lost her reason. For several weeks she realized but little of what was passing around her. They had to watch her day and night, and looked for her to die, but now she has recovered and goes regularly to the meetings.

I never in my life uttered an oath and I never felt like condemning any individual, because I know, no matter how bad they are, they are not to blame, they are only the result of conditions, but I do sometimes feel like saying *God damn such a religion*; one that makes people either insane or hypocrites. I would like to tell you of some of the marital experiences of a neighbor woman as she related them to me (they were surely tough) but my letter is already too long. I would be glad to help, if only a little, in the almost hopeless task of bettering the condition of humanity.

Yours very truly, —. —. —.

"Loaded for Bear."

SISTER LOIS:—I expected to be able to send you more subscribers than the enclosed number, but one of the so-styled christians has raised such a hoodoo about having me church that they became frightened and said they would not subscribe until the fray was over.

I keep right on distributing the papers. I hope they will give me a chance of a churching as I am "loaded for bear," and they will get sick of their mouthful. The objections they have to the papers is that they deal with spiritualism and immoral topics. I cite them to the bible, does it not teach spiritualism when it says, "and their spirits communed with each other?" As for *Lucifer* and FOUNDATION PRINCIPLES being immoral, I have failed to find anything in them one-half like the book of "Genesis" and other portions of the "old testament."

I was told to drop my work on this line. My answer was: *My mind is my own, and what I think I will say, regardless of what others think.*

Some seem to think because I am unmarried and young (25) I know nothing of what I speak. I have not lived in this life with my eyes shut; I have been observing society and studying the causes of what so curses the human race. My conclusion is that it is in a great measure owing to the fact that woman has no say in social rulings.

Then, again, so many clergymen put

the church and its mighty social influence in the way of progress, and thus thousands are crushed and starved and more than murdered when, by so changing our laws and customs as to grant woman the rights which her position and duties require, all such might be saved.

I would like those egotists who oppose woman's emancipation from sex slavery to answer the following:

1st. Ought not woman to have something to say about the laws that control her, her children and property?

2d. Ought not woman to be able to be something in person and life besides the slave and plaything of fate and of men?

3d. Ought our state to continue to insist upon the committal of adultery as the condition of divorces?

Must woman cease to be an angel and a queen if we say yes to the first two of these questions and no to the last?

I do not see why, do you?

I must take no more of your time, however, but sign myself your friend,
GEO. MCNINCH.

New Basil, Kan.

BLUE BIRD.

Engineer of Night Express Running Between Darkness and Dawn.

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

Helped by Euehalyne.

SISTER LOIS:—I received yours some time ago. Gave the extra copies away, and have the second party reading all of the numbers containing the story.

I hope that astrologer is wide of the mark in regard to a chance of your passing over this year. We do not want F. P. to be without Lois at the helm, nor, if she must go, to have her take the secret of Euehalyne with her.

It has done me a power of good. My nervous system is getting back to its proper tone since using one package, and I think one more, for which I enclose the money, will make me all right.

Please send me also *The Fountain of Life*, and *A Sex Revolution*. Have the *Occult Forces of Sex*, and have read *Helen Harlow's Vow*.

Wishing you success through these hard times, I remain your friend,
GRIFF LLOYD.

Carbonado, Wash.

"Issue more bonds? Why certainly. The tenants in nine million mortgaged homes are just dyin' to get a chance to pay somebody more interest. By all means issue them."

"Capital uses political power to make profit off workmen and women, and keep them subdued. The votes of workers can change the conditions when they learn to use them for their own benefit."

"The surest way to destroy liberty and enthrone despotism is to define what is free speech and free press. Those who love power will soon put their definition upon it and suppress all who do not agree with them."

THE CHURCH OF THE NEW ERA.

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

FORMULA FOR RECEPTION OF MEMBERS.

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

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

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

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

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

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

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

CONSTITUTION

—OF—

THE CHURCH OF THE NEW ERA.

ART. I.—NAME.

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

ART. II.—DESIGN.

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

ART. III.—PRINCIPLES.

Principles underlying the above design are such as here follow:

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

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

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

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

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

ART. IV.—METHODS.

The methods for carrying out the foregoing principles will be:

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

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

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

BUSTEED'S Tested Remedy.

THE SPIRIT OF A PHYSICIAN

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

THIS REMEDY FOR

ALL FORMS OF DIARRHOEA

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

A MICHIGAN PHYSICIAN,

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

Have yet to Learn OF THE FIRST FAILURE.

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

LOIS WAISBROOKER.

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

PERENNIAL HAIR RE NEWER.

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

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

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

LOIS WAISBROOKER.

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

MATTIE E. HURSEN.

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

GEORGE LYNN.

Hastings, Neb., Apr. 26-92.

Address this Office.

THE FOUNTAIN OF LIFE.

Price 50 cents.

THE OCCULT FORCES OF SEX.

Price 50 cents.

A SEX REVOLUTION.

Price 25 cents.

The Three to one Address, \$1.

ATTENTION, READER!!

HELEN HARLOW'S VOW. OR SELF JUSTICE.

MRS. MARION TODD,
THE POPULAR ALLIANCE SPEAKER, SAYS:

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

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

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

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THE VENERABLE FOUNDER OF THE AMERICAN
NONCONFORMIST, SAYS:

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A PROMINENT WORKER WRITES:

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

ANOTHER POPULAR SPEAKER WRITES:

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

Mrs. H. S. 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. McKINLEY, Latrobe, Pa.

The above named book contains a good likeness of the authores 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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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.

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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 bomb-shell in the ranks of petrified conservatism and the settled apathy of ignorance. The two basic ideas on which the author builds are that *Life is power*, consequently the fountain of sex, if the source of all life, must be the source of all power, and that:

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

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

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

2.

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

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

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

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

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

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

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. Deservingly these essays have received highest commendation. Dora S. Hall M. D., Riverside, Cal., says, "It is the only work I know of on the subject, that I think just the thing for my children to read." In

HELEN HARLOW'S VOW

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

PERFECT MOTHERHOOD

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

4.

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 Selferedo 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 Selferedo 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.

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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

"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 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. 30-98.

"Six hundred men in Chicago have banded themselves together to start a co-operative colony. Striking potters at East Liverpool, O., backed by wealthy men, propose to colonize and start a new plant. In Omaha a private mint has been established that is turning out dollars as good in every respect as those coined at the regular United States mint. The people everywhere seem to planning to take the government into their own hands. What are the bosses going to do about it?"

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.