

Foundation Principles.

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

VOLUME V.

TOPEKA, KANSAS,

AUGUST 1, 1894.

NO. 5.

Poetry.

ORIGINAL AND SELECTED.

WHICH IS THE WORST?

MRS. WAISBROOKER.

MADAM:—I have been reading your "Fountain of Life" with a great deal of interest.

Many years ago I was asked by a young married woman who was a Spiritualist and had some original ideas on the subject of free love, although strongly opposed to variety, the following question: "Is it right to marry for any other reason than pure love, such as for money, position, a home, etc.?"

I was somewhat taken aback by such a question by one I had known but a few days so I promised a written answer. At midnight I woke from my sleep and wrote the enclosed, but have altered one of the words in the first line. It was not originally "woman." Yours respectfully,

F. H. ROGERS.

San Bernardino, Cal.

THE ANSWER.

A woman stands at the open door
To entice the stranger in,
Nor cares if he's homely, less or more,
His money she wishes to win.

A shop girl wants to go to a ball
But cannot pay her fare,
She consents to sell herself and all
To any who'll take her there.

A maiden receives an offer to wed
A man she has never seen,
But he is wealthy it has been said,
She consents to be his queen.

A man at cards has lost his all
And cannot meet his bets;
He marries a woman he hates to call
His wife; but she pays his debts.

Now which is the worst among this four?
The shop girl, the maiden or man?
Or the woman who stands at the open door,
Just point out the worst if you can.

LET WOMAN TAKE THE LEAD.

For ages past the men have lead,
In church, and state, and home,
And battle fields have strown with dead,
To guild ambition's dome;
But now the great transition comes,
Earth's slaves are being freed;
Love's light is kindling in our homes,
Let woman take the lead.

Man's forte is force, centrifugal,
And to destruction tends;
But woman's love, centripetal,
All of life's forces blends.
The reign of force has had its day
And scattered wide its seed;
Love claims the harvesters to sway
With woman in the lead.

In fields of scientific art
Man has achieved high fame,
And now within the realm of heart
Let woman guild her name;
The homeless millions of the world
Cry loudly for love's need.
Let prejudice from power be hurled
And woman take the lead.

—Excelsior.

"Oh, ye paid and trusted leaders,
Listen, while you hold your breath;
In this land of bible readers
Wives and mothers starve to death."

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.

Helen Wilmans, since getting into harmony with the lines which bring money, seems also to have gotten into harmony with the lines that bring the kind of spirit which is called flesh and can be weighed with scales. She must be in love with that kind of matter—no, spirit—or she would use the wonderful power of which she talks, to lessen her bulk somewhat—would secure to herself freedom from such an incumbrance. If:

"All flesh is grass, and so they say,
Then Helen Wilmans is a load of hay."

A Voice from California.

DEAR FRIEND:—I am in receipt of yours and I hardly know what to say only that things are about as bad as they well can be. Two thirds of the land owners at Riverside would be ruined if their creditors should push them for their money. Several have gone into insolvency and among the number ————. I do not know if he has anything left; the house they live in belongs to his wife. The only thing that restrains the creditor class is the fact that if they take the property they will be adding to their expenses without any compensating return.

The orange business has been in bad shape for three years, and many growers have got nothing for their fruit. This year we are organized but prices have been extremely low and the present strike puts the matter in bad shape, as we have been working on the co-operative plan and the loss of a number of cars of oranges and lemons is probable, and will fall on all. My own fortune is at a low ebb, loaded up with land, no purchasers; interest and taxes are eating me up, and it is only a question of time when I shall have to let go unless something better turns up than now seems probable. I have four leading lines of productive effort, raisins, oranges, nursery stock and general farming.

For three years past raisins have hardly paid the expense of making. The frost three years ago damaged our oranges and nursery stock, and last winter we suffered considerably from the same source. We have had a dry year this season, which has made farm crops a failure, and now I am almost stranded, and Riverside is not the only sufferer for in every place the products of the soil are below the cost of production, and as a consequence labor is idle. Many of us have so much to do that we do not know which way to turn. Others, again, can get nothing to do.

What a pity when there is so much work to be done and so many willing hands to do; that the work and the workers cannot be brought together, all for the want of money, the medium by which the laborer can effect the exchange of his labor for something to support life. What an anomaly that millions are at starvation's door with full graneries, and what are we to say to the methods, the conditions by which those who do the most have the least, and those who do the least have the most?

The railroad strike looks as if it would bring matters to a crisis from the fact that organized labor sees in the present struggle about its last chance for successful effort. The money power is doing all it can to force this struggle into a conflict with the United States authorities but it is doubtful if they succeed. At Sacramento the other day the state militia refused to fire and it is possible that the regular army cannot be depended upon. This strike foreshadows a universal strike of the producers against those who live off the products of labor without giving any adequate return.

It is making history fast, and if it lasts long there will be but two parties at the coming election, the producers and the non-producers, the drones and the workers, and when politics get simplified in that way it will not be difficult to tell which will come out ahead.

If the money powers do not at once stop their exactions and tyranny they will be meted out such punishment as was meted out to the slaveholders of the south, and it would not be at all surprising if within a short time every debt, public and private, were declared paid and all laws for the collection of debt abolished.

[I hope my friend will pardon me for using his letter instead of the article he prepared. My excuse is, I like the letter best; but, lest I have offended I do not give name.]

HELL AND THE DEVIL.

[The following illustration of what is continually being done in actual life, will show that in our present economic system we have both "hell" and the "devil," better than any labored dissertation could do.—Ed.]

"I wish people would ever look upon the other side of a thing before deciding upon it," said Rockman, as he walked into my sitting-room one morning.

"What now, Eben?"

"Nothing new, only I do not like one-sided arguments. I have just been hearing the song: 'The world is what we make it,' which is partly true; it is equally true that we are what the world makes us."

"The world seems to have very little influence upon some people either way," I said.

"And yet those very ones may be more easily influenced than others if you don't teach them rightly. Do you remember, child the day you gave me such a schooling for talking so roughly?"

"Of course I do," I said, laughing at the recollection.

"I presume you think you did not influence me in the least, but I have so enlarged my capacity that I can hold a greater amount of indignation without exploding, or I am really smoothing down; now, which is it?"

"There may be some truth in both suppositions, Uncle Eben, but there is still another cause of which you do not seem to have thought."

"And what is that?"

"You have divided the load; Minnie and I are helping you carry it."

"There! you have given me the other side, and I understand it better now. I have been chiding myself, have thought I was growing hard hearted."

"Well, you need not, for, if what I sometimes feel were thrown back upon you, I fear you would outdo even your old self in cursing conditions, to say nothing of what Minnie carries. To use your own illustration, it is like having three lightning rods instead of one; being in direct sympathy with you, we help to carry off in deeds forces that used to explode in your strong, rough words."

"Ha, ha, ha, what a philosopher you have become!" but I want to show the other side to another matter. You remember Welby, and how much good he thought he was doing by giving people work?"

"Yes, I remember."

"Well, could he see the workings of the system through which he has grown rich, I hardly think that even he is so selfish as to boast of the good he imagines he is doing. In the first place how did he come by the lots and the money which have been the basis of his fortune; was it by any work or worthiness of his own? Not in the least. His father took what was considered a worthless piece of ground in payment of a liquor bill, not because he wanted it but because he could get nothing else. It became valuable in time; not that it changed its nature, but because there had been some unexpected improvements in the neighborhood, and by grading down and filling up, it could be used for business purposes. That which came to the Welbys through a liquor debt was divided into lots, some of which were sold and the others retained for a higher price. The elder Welby dying soon after, the son inherits the lots and a portion of the money as his share of the estate.

"In the meantime the widow of the man whose liquor bill had been paid thus was poor; her children growing up in ignorance and rags, were being fitted for paupers and criminals. To say nothing of the way it was incurred, had the elder Welby taken from the sum received for the lots sold the amount of the debt, together with the interest and pay for his own trouble and even divided the balance of the money and the

A VOICE FROM THE MUMMY PITS.

(THE LIGHT OF TRUTH.)

A correspondent writes as follows:

Stop my paper. I subscribed for a Spiritualist paper supposing yours to be such. I find it is not such, but simply a sheet advocating all sorts of visionary schemes tending to destroy our beloved country. I am a consistent Spiritualist, but do not favor such a course as your paper pursues.

It was needless for this man to say he is a consistent Spiritualist. We should have known that. There are many more just like him, in fact, the movement is so cumbered with them that orthodoxy is no longer a name too contemptible to be withheld from the hide and hoof of the Spiritualist fraternity.* This man is a type of his kind, and like his sympathizers he has done what Jehovah did for Moses, according to the romance of the burning bush.†

Our correspondent is like a roast pig in a pan—he is thoroughly done. Gabriel's trump will have no more effect on him than it will have upon the mummy of Cheops.‡ These lines, therefore, are not intended for him. To argue the point of the position of this paper with him would be like giving physic to a corpse. But there are some of this class left who are not yet so thoroughly petrified; these we desire to reach. And in this connection we commend the article by Dean Clark printed in our issue of June 16. There is a growing faction of so called Spiritualists who hate to be disturbed as badly as the most conservative aristocrat. This people deprecate the introduction of secular reforms into the spiritual press and on the spiritual rostrum. They say that this course is against the purposes of Spiritualism and the teachings of the spirits. It appears that for any absurdity this class espouses the sanctum of spirits can be had, just as any crime can be sanctioned by scripture quotations.

When our country is passing through one of the most tremendous crises in its history, it would seem that Spiritualists, of all classes of citizens, should be alive to the exigencies arising from day to day. The position of this paper is a recognition of the fact that civilization, and of course Spiritualism, depends at this juncture upon wise counsel, earnest purposes, and unflagging devotion to the principles of liberty.

At no time in its history has the country been nearer the meeting and parting of ways; and unless the masses become educated in the correct uses of citizenship, liberty is lost and revolution the only alternative. We look for evolution and enlightenment, not revolution and bloodshed; and while no part of a righteous condemnation of the cruel, inhuman policies now obtaining should be withheld, still a dispassionate discussion of the causes which have built up the present political oligarchy should be indulged in by all lovers of liberty.

We venture the assertion that no patriot, no statesman, no soldier that ever died in his country's defense, and who to-day looks down on the shameless surrender of the people's *Magna Charta* to plutocrats, ever intimated that the restoration of the people's rights should not be part of the working energy of Modern Spiritualism. The man or the spirit who says otherwise is not a survival of the fittest. These are the fossils attached to the ship of Spiritualism.

They have done nothing but listen to raps, soft nothings and balloon ghost

lots with the widow, it would seem more like justice."

"How did you find all this out, and are you certain of its correctness?" I asked.

"I found it out because I sought for it, and I know it is a correct statement of facts," he replied. I have also learned that more than one widow has contributed to the building up of that man's fortune, contributed to it under circumstances which said: 'your money or your life.'"

"Eben Rockman, was there ever a text of scripture, a common saying or anything else, that you could quote to illustrate your ideas when you wished?"

"What now, child?"

"Who but you could have thought to use the robber's argument in this connection?"

"No one, perhaps, and yet it is so applicable; it seems as if a wayfaring man, though a fool, ought to see it; but, to go on with Welby, the six lots he bought with the 'ready' money he had belonged also to a widow, and she could not keep them because unable to pay the taxes and make the improvements demanded."

"Are people obliged to improve their own property or sell it?"

"Not unless such improvement will add to the general wealth, madam; not where rich people do not need aid to become richer. We never grind the poor for nothing."

"Just explain this matter, please, for I cannot understand it," I said, rather impatiently.

"And that is what I will, if you will give me time, little woman."

"All the time you need, if you will only make it plain. I want to see the exact workings of a system that seems to me like a mill where one portion of the people are ground, used up, for the benefit of another portion," was my reply.

"And those who are thus ground prove anything but the bread of life; such flesh and blood has little of the saving power attributed to the blood of Christ."

"Why should it have?"

"And why should it not have? We are told that the sufferings of Christ are fulfilled in his members. 'Inasmuch as ye have done it to the least of these my disciples, ye have done it unto me.' Now, if the broken body and shed blood of Jesus has such saving power, why should not that which is ground from his members, that which is a part of his body, be efficacious also?"

"We shall never get to the explanation, uncle, if we keep on making digressions."

"True; but the explanation will keep, and you promised me all the time needed. I do not know as this grinding process can be better illustrated than by telling a story, 'a true story,' as my boy used to ask for, before heaven wanted him.

"A dear friend, we were schoolmates, went several years since to a western state, and bought a few acres of land on the outskirts of a thriving village. He put up a small but comfortable house, and set out some three acres to fruit, mostly of the smaller kinds. He was consumptive, and finding his health failing fast, he sold all but the three acres and used the money to put that in the best possible shape for those whose future he was thus caring, his dearly loved wife and children. After doing all he could for his family he committed them to God's keeping and closed his eyes in death. (God did not prove worthy of the trust.)

"The village grew, and its limits enlarged till it became an incorporated city. Several wealthy members of the church of which this woman, whom for the sake of convenience I will call the widow Brown, was a member, bought lots near her and commenced putting up residences. But these were business men; they must go every day to the business part of the city, and they wanted a sidewalk.

"Still another reason why a sidewalk should be built was, a new church was to be put up soon, and if they could secure its location in that part of the city it would induce those of their faith (Methodist) to settle there so as to be near their place of worship. Mr. Blank owns ten acres just beyond his residence, and if he can only get the church there he may in time become rich. But to bring about this there must be some planning done.

"Now it happens that Mr. Ledger owns land out there too; so they put their heads together, decide upon the probabilities of success and plan accordingly. There must be an *appearance* of growth. A few days after a stranger comes into town, and after looking around awhile buys a lot of Mr. Blank, (so supposed)

and talks of building; will do so right away if there can be a walk made to the business part of the place and the street so improved as to be passible at all times of year.

"I don't know," says Blank reflectively, 'what do you think about it, Mr. Ledger?"

"Mr. Ledger wishes it could be done, for he knows of two or three others who would build out there but for the badness of the street in rainy weather.

"We can lay the matter before those who live out this way and those who own property here," says Blank, 'and see what they say about it. If we can get a majority of them to sign a petition to that effect we will present it to the city council, and perhaps they will consent to having it done. Each owner will have to build that portion of the walk in front of his own lot, but where it crosses the street, and whatever is done to the street itself will have to be done by the city. The taxes will be high, but the increased valuation of the property will soon replenish the drain on the treasury. We can try what can be done, anyhow. Better each of us give the city a lot, Mr. Ledger, than to have it fail.'

"They did try, and they succeeded, too; for one or two of the 'city fathers' owned property there also. The next move was to get the church there. This was also accomplished, for those who were to be most benefitted gave largely toward it; but the hardness of that pavement bruised the feet of those fatherless ones, and the shadow of that church took the roof from over their heads.

"The widow Brown must build her portion of the sidewalk. She must also pay her share of the added taxation; this last addition to her burden is all she can possibly meet, so the city must build the sidewalk and charge it to the estate. Brother Blank visits her about this time, and as he is her class-leader, she consults him. He thinks awhile and then says: 'Sister Brown, I am really sorry for you. It is too bad for you to have to give up your home upon which Brother Brown spent so much time and care, but I do not see how it is to be avoided. I fear you will have to sell.'

"But I do not know of any one who wishes to buy," she says, with a tremor in her voice like a sob.

"Another silence. Brother Blank seems much affected; finally he says: 'well sister, I will do what I can, I will try and find a purchaser.' Brother Blank leaves and widow Brown thinks: 'What a good, Christian brother he is.'

"A few weeks pass and Brother Blank calls again. 'Well, sister, I have not found a purchaser yet, how are you getting along, any hope of being able to save the place?' He says this with a cheery voice as if he really expected she would say that things were growing brighter, and when he finds the reverse his face clouds and his tone becomes sympathetic.

"After a little he says, 'I have about all on my hands I can attend to, but if you will give me time, to save you trouble I will try and take your place if we can agree upon the price. I can pay you the interest till I can sell a portion of it, and will pay the principal as soon as possible.'

"What can you afford to give, and how much time do you want?" she asks, speaking cheerfully of what but a short time before she could not bear to think. The prospect of having the pressure removed makes her for the moment forget the bitterness.

"Brother Blank thinks awhile. Finally he says, 'I think I can pay half of it in two years and the balance in four, and will give—naming a sum that was about what the place was worth taken at the old valuation, but much less than its present valuation with the improvements that were being made in the neighborhood, and please remember, it was because her place must contribute to those improvements that she was obliged to sell.'

"Can't you pay something in advance, say two hundred dollars?" she asked. A little more thought, and he decides that he can do that much, so the bargain is completed. 'It will be better for her' Blank says by way of justifying himself, 'to go to some smaller place, and I will move the old house back and put up a good one; that one really spoils the looks of the street.' The new house was built and six months after Blank sold half the land for more than he was to pay for the whole, thus getting the half the house was on for nothing."

Here I interrupted him with: "How does it happen that you can relate all this so minutely?"

"I have preached in that church" was his quick reply. "My sister's child is Brother Blank's wife I

have been behind the scenes; I know how much religion there is in church building, and in business men who hold the best pews. We are a thievish, Christian nation; we devour widow's houses and for a pretense make long prayers"—

I put a stop to his eloquence by asking: "What became of the widow Brown and her children?"

He looked me for moment in silence and then said: "You have seen one of them in the person of the carpenter who sang:

"Woe to the man whose wealth proclaims
Another man's undoing."

"What, John Brown! you said you called the woman Brown for convenience."

"And why shouldn't it be as convenient to call one by one's own name as by another?"

"Are Blank and Ledger real names too?"

"Certainly, they are real names, but they do not exactly belong to the men designated by their use."

"Do you know what became of the rest of the Brown family?"

"Mrs. Brown caught a heavy cold consequent upon the worry and overwork of moving, which became a settled cough ending in consumption"—

"Brother Blank murdered her," I said.

"Oh no, he only did a good stroke of business," was the sarcastic reply, and continued:

"George, the eldest, never seemed to care for anything after leaving the old place. He fell in with evil companions and became reckless through strong drink. Of the three girls, Minnie tells me that two of them are in houses of prostitution, one here and one in an adjoining state. Mary, the second girl, is married but they are very poor, her husband being sick so much, and John you have seen."

"A sad outcome" I said, "but it might all have happened had they remained where they were."

"John does not think so. He says that it nearly killed them all to have to leave the home their father had provided for them; and then, losing their mother finished what the other had begun, took away their hope and energy. 'I have never recovered from it' said he when talking to me about it."

"Are you done with Welby?" I asked.

"No, indeed. He very soon sold two of his six lots for more than he had paid for them all. What was the cause of this increase in value? improvements made in the neighborhood. Had he done anything toward those improvements? not a thing, but that widow across the street, and that laborer on the opposite corner have both been injured by that which has benefited him."

"Do they own their homes?" I asked.

"They do."

"And is not their property increased in value?"

He looked at me awhile in silence. "What good does that do them?" he asked at length.

"What good?" I repeated.

"Yes, what good; if your house and lot are valued at a thousand dollars now, and next year they are valued at two thousand thus doubling the taxes, what good does the increased valuation do you?"

"Well—not—any" I said hesitatingly.

"Aye, aye, you begin to understand that those who own only what they want for a home are injured while speculators grow rich through improvements made by others. Another illustration:

"Henry Jones has a little place just outside the limits of a small town that is assessed at five hundred dollars, and his taxes are five dollars. James Boomer has two hundred acres just beyond Jones upon which there is a good water power. Boomer points out this fact to men of money, gets up a boom, lays out part of his land in lots which sell readily at inflated prices and Jones' name stands on the tax book at twice the value of the year before, but is he really any better off? He has no more land; his house is no larger and his land will yield no more to the acre, now please tell me in what he has been benefited."

As I could not, I said nothing. He continued:

"His income has not increased but his outgoes have. The increased valuation would double his taxes if at the same rate as before, but he is now within corporate limits and must help pay for corporate improvements; his taxes are fifteen dollars instead of five, and there have been other outgoes which make things still harder. Again, every man in the place who has no home of his own must pay increased rent. Oh, its a splendid grinding machine—the present structure of society! the poor must not only turn the crank but must hold their noses to the grindstone."

"We shall never get through with Welby at this rate," I remarked.

"Oh, yes, we'll take him up and finish him now. He sent the two thousand dollars he got for those two lots out west to draw twelve per cent interest"—

"Twelve per cent!" I exclaimed.

"Yes, more than that is often paid where there is a good chance for speculation, and what the speculator pays the poor man must pay if he is obliged to borrow; Welby's money is taken by a man who is told, and he believes that if he can put certain improvements upon his place it will be very valuable. When the man gets his money however, it is considerably less than two thousand for the per cent of the agent and the expense of making out the papers has been taken out, but that is the sum upon which he must pay interest.

"When he has made the improvements he has put in his time and labor as well as the money, and he has in return a business that will bring him about as much more as will pay the two hundred and forty dollars annual interest, the increased taxation, and the privilege of being called a rich man."

"As he thus summed up I drew a long breath and said "Oh dear." He smiled, but made no comment as he continued:

"Welby was not the only one benefited by that transaction. Every acre of land within a radius of miles was counted of more value because of the convenience of those improvements. Speculators owning unimproved lands sold and reaped a rich harvest; on the contrary, those who lived upon and improved their land paid more taxes.

"And the money made by those who sold went here it could grind some one else," I said.

"Yes, child, but the man's debt through whose agency this gain has come, is not paid. He has run the risk and been to the trouble of doing what has put money into other men's pockets. Justice would decide that they should help cancel that debt, but there is no justice in this God-cursed system! away with it from the face of the earth."

"It will never go till man curses it," I said.

He looked up as if struck with a new idea; but after a moment said: "Yes, you are right; it is man's curse that tells, but to go on with Welby: He gets his two hundred and forty dollars each year for ten years, twenty-four hundred dollars, but the debt is not paid. The man dies and his last moments are embittered by thoughts of that unpaid two thousand."

"True, Welby has received more than the original sum, but that was interest; he now wants the principal to invest elsewhere. The place must be sold. Property does not bring its full value at a forced sale, and as a con"—

"Do you mean to say that Welby, after receiving what he has, forces that widow to sell?"

"To sell and pay him his money, or he will close the mortgage and take the place."

"I sank back in my chair and gasped "Infamous."

"No, business," he replied with sarcastic coolness, "but at a forced sale property never brings its full value, consequently when the place is sold, the debt and all expenses paid, the widow and children have less than though the money had never been borrowed. "Ten years of labor gone—for ten years men east and men west have worked for the man of money. Their possessions have diminished, but he has grown richer all the time.

"Church people talk of a devil; the greatest devil I have found lies in the natural action of our property system, and he is known under the names of business, speculation, interest, corporate monopoly, etc., or rather, they are the channels through which he acts. And no need of a God to build a hell to put sinners in, for under this devil earth is covered with hells. Oh, the suffering! but good by, I must get out of doors or I shall strangle."

..... The Legree of to-day lashes the white Uncle Tom with one hand, and with the other takes to his lips the crucifix. The Legree of 1860 was not mean enough for this. But hypocrisy has been nursed and fostered carefully since 1860. The slave owner of yore bought men's bodies, clothed them, housed them, fed them. The slave owner of to-day buys men's heart-throbs and the throbbers feed, clothe, and house themselves. This makes wage slavery cheaper to the masters than was negro slavery in the ante-bellum days. The virtue overlooked by the civil war is blasted by the Shylock war, and the pillaged temples of human souls are the tombstones of a dead conscience —*Light of Truth.*

stories for forty years, and in proportion that they have become petrified they have continued to vote for men and measures to help along their own petrification and enslave others.

THE LIGHT OF TRUTH has no affiliation for this class of so called Spiritualists, and just as fast as they turn up and write such drivel as that we have quoted above, their names will be dropped from our subscription list. But while we lose one of them we shall gain ten others who can listen to the babbling brooks of Summerland, and at the same time have some idea of what constitutes a man and a patriot.

[*I do not know just what the editor means by "hide and hoof" but it is very true that there are those who think they carry "The Cause" and who try to make Spiritualism as "hide" bound as are their own ideas.]

[†It is more than possible that the "romance" of the burning bush is not a romance at all, but a veritable experience of clairvoyance and clairaudience. Could we see the living forces that play in and through all nature we should feel that all things were aflame, yet not consumed; and in that age of the world it is not strange that a spirit should have been called God.]

[‡When Gabriel's trump is blown, it will be likely to waken both mummy and man.]

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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.

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.

I do not like to drop a single name from my list, but, unless I hear from them in some shape, No. 5 is the last copy they will receive. I know the times are terrible, for me as well as for you, but I am working for you—for all.

Helen Wilmans.

That the reader may know I have not done her injustice in the note to be found upon another page, I will make one or two quotations from her paper, *Freedom*, of date July 3d to show what her claims really are.

I do not know of a disease in the whole catalogue I have not cured. I have had thousands [possibly scores] of testimonials and am still receiving more all the time.

If you are diseased in any way you need not be discouraged; there is no need for you to despair when so mighty an agent for the cure of disease has been discovered. It may seem strange that *thought* can be so powerful an agent, but remember that the advanced thought of the age has become so spiritual that there are *divine potencies from the higher realm entering into it* that are of themselves so elevating and ennobling, and so positive to the lower conditions wherein disease and gloom and misfortune lurk, that there is nothing too great to expect from a contact with it. And this is true to such an extent that the very elite of the world's thinkers are accepting it, putting their strongest faith in it and advocating its efficacy above all other systems of healing.

Write me for my terms to patients. My terms are moderate as compared with those of the medical practitioners.

In other words, her thought has become so "spiritual" that "divine potencies" "so elevating, so ennobling" will come to those who apply to her, and send her money, "that there is nothing too great to expect from a contact with it." SHE, Helen Wilmans, will send her thought to you—you, poor worm, and heal you and teach you to climb up where she is. And the world has so long been taught to look for the wonderful, that Helen has grown rich by making people believe she has something very wonderful for them, and with her immense bulk robed in the

"A FREE PEOPLE" ARE WE?

How free? Free to be arrested, shut up in jail, and to lie there day after day, week after week, month after month without being granted the opportunity to show our innocence if we are so, and without the opportunity of testing the validity of the law under which the arrest was made, and if we dare to have a decided opinion, and dare to express it in a decided manner, and that opinion displeases "the powers that be" there is not one of us but is liable to such arrest, to such irresponsible deprivation of our liberty—not one of us—and thus an assertion of freedom of speech or of press becomes a dangerous exercise.

And even private spite may thus be gratified. There is a case right here in Topeka, in the Shawnee county jail, of a man whose incarceration is evidently the result of spite. He has been there ten months waiting for trial—the sum involved—20 cents—accusation, fraudulent use of the United States' mails in obtaining it.

INFERNAL STATUTE

was ever placed upon record than that which denies the free use of the mails to the people. That this law was largely secured by church influence, and for the purpose of shielding itself from the criticism its weak points provoke from the growing intelligence of the age, becomes more and more evident. The following is taken from the correspondence of *Lucifer* of date July 13th:

Mr. J. B. Wise, of Clay Center, Kansas, has been having some controversy with the Rev. Vennum of Industry, Kansas, upon the merits of the bible. In a most natural way Mr. Wise asked the reverend gentleman questions which he tho't the minister could not answer. On one occasion he sent the preacher a postal card, quoting the twelfth verse of the thirty-sixth chapter of Isaiah. Some time afterwards a postal inspector called on Mr. Wise and asked him if he wrote the postal card in question. The officer went his way and nothing was said or done in the matter by the postal authorities until the 15th of June, when an officer came to Clay Center and took him to Leavenworth jail where he now is. Mr. J. B. Wise is a poor, one armed man, depending upon his own exertions for support. He is a man worthy of sympathy for his own sake, as well as for the cause he represents.—

Now, who that knows of the methods of the church in invoking governmental aid for its attempts to enforce its own standard upon the people, can for a moment doubt that it is spite, and not a regard for the purity of the mails, which is the motive power behind the arrest of Mr. Wise? If the Rev. Vennum, (and it looks as if it needed only to make a slight change in the spelling of his name to indicate his nature,) if he is familiar with the action of the courts on the obscenity question, he knows that the bible, or any part of it, has been pronounced available, as also does the inspector; then why the arrest if not to hold the man for a time, being prompted by a feeling of revenge? No, I am not fighting the good there is in the church, but I long since learned that the central spirit, the controlling characteristic of all churches, as such, is to seek to rule in the name of God; consequently, it is not safe to have laws upon our statute books of which advantage can be taken to persecute Freethinkers.

I do not hesitate to affirm my belief that outside of church influence no man would have acted in this case against Mr. Wise.

It is possible that they think they can twist some technical point of law to meet the case without bringing in the charge of obscenity, and the studying of this up may have been the cause of the delay in the arrest. It may be made to come under the same head as did the postal card for the sending of which McNair was imprisoned. We are a free (?) people, you know, but which ever way the case is handled it will take a great stretch of imagination to enable people to believe that the prosecution was made in the interest of good morals, but they know all the same that they are freely taxed to pay the cost. But more evidence of the results of that postal law; and of our freedom. The following is taken from the *Advertiser's Guide* (New Market, N. J.) for July:

R. W. Haynes, late an employe in the P. O. department at Washington D. C. tells of the inner working of that department in its discriminations against citizens of reputable character and in good financial standing who claim their equal right to the use of that public servant, the U. S. mail carrier. Among other allegations are the following:

An examination of the records of the post office department for the past year would disclose that some three hundred and fifty or more persons and concerns, many of them of reputable character, and in good standing financially, were placed upon the "fraud list" for illegal use of the mails.

In a great number of these cases the amount involved was in-

consequential; the proceedings in all were ex parte in character, and without service of notice of any kind upon the parties proceeded against.

"Ex parte" testimony; that of one side only. The accused had no chance to be heard. Was ever tyranny more absolute! The editor, Mr. Stanley Day in commenting on the above, says:

Against this infamy the people of this country have cried out aloud. The election of Grover Cleveland was more than anything else a protest against the growth of Comstockism under Wanamaker's mal-administration of the post office, and against the fastening upon that department during that administration of the abominable system so cleverly described in Mr. Hayne's letter. All hopes of relief from the change of political parties has died out, for we see with Grover Cleveland's apparent approval, or at least with his supine acquiescence, this monstrous usurpation still going on with astonishing effrontery, heaping up precedent and erecting a system of espionage and censorship more degrading, vicious and corrupt than any Russian officer ever dreamed of.

"No hope from a change of political parties." No, there is hope for the people in neither of the old parties, and it is not at all strange that those who have looked to Grover for measures of relief have been disappointed. He has only fulfilled the promise of his youth. There is a saying about being faithful over a few things, then being made ruler over many, but the men of this nation have made a man ruler who was not faithful, even over so small a thing woman's heart; a very small thing in the eyes of those husbands, brothers, fathers and sons who made the betrayer president. It is well that they should learn from experience that a man who will betray a woman in his youth will betray a nation in his old age if he has the opportunity, and thinks it will advance his own interest.

Mr. Day does not say that he sees cause for hope anywhere, certainly none in either of the old parties. But the people are not dead, nor even sleeping. Another party appears upon the scene, and is making gigantic strides toward the White House. It is likely to get there, for it seems to be wearing "seven league boots" that lift it clear over the grass. Will this new party justify hope? Not unless it goes deeper than tariff or no tariff, not unless it strikes at causes instead of dealing with effects—if it carries out the principles of its platform, yes. When the demands the new party makes are actualized then, we can say we are a free people without saying it sarcastically.

THOSE "MUMMIES."

The editorial from the *Light of Truth* to be found in another column needs to be read by some of the Spiritualists of this city, for one of our best speakers was publicly rebuked not long since by the chairman of the meeting because he had talked of the condition of the country and the causes which have brought this condition about. It was "talking politics upon the Spiritual rostrum and that wouldn't do." Another "mummy" said of the same speaker, "he has gone into politics and is losing his mediumship," and the writer of these lines was publicly insulted by the chairman of another meeting because she talked of being a law unto one's self; he said the Anarchists of Chicago tried that and found out whether they could or not, that she could a law unto herself and stay away if she wished. All true government is self-government. My experience is that when I fail to govern myself, lose my self-control, I am very likely to do that which is followed by regret.

Some people seem to have exhausted their power for practical growth after having taken one step forward. The glory of their one achievement fills their entire horizon. They envelope themselves therein as with a garment, make it a mummy swathing, forgetting that the spirit of all growth does not hold on to last year's bird's nests, but builds anew, uses new instrumentalities. The parties of whom I have spoken were old time anti-slavery men who were zealous workers in the cause of the black slave. The accomplishment of that work and a glimpse of Sumnerland, coupled with a message from some departed friend, fills them so full they have room for nothing more. They are Republicans, and they are Spiritualists; is not that enough?

True, all are not of this class. Some of the clearest headed, most progressive men and women in the nation are Spiritualists. They are working for both worlds in trying to remedy the evils which prevail in this. But the great pity is, the unprogressed, those who regard tests, spirit pictures, and other phases of phenomena as of more value than an acquisition and application of the knowledge which would secure justice

and material prosperity to the whole people—such control the organization of societies, and keep out the discussion or recognition of the practical questions of this life. They hold societies *as such*, and the national organization as well, *to their own plane*.

It is the same in the churches. *As churches*, they make no demand for justice to toil. When they organized as a national body, had Spiritualists recognized the wrongs of labor, with a declared purpose to work for their removal, the future of Spiritualism would have been far different from what it now can be. It would have drawn to its investigation and support the great masses of the people *because of its decided stand for the oppressed*. But the priest—the church, and the Levite—Spiritualism, as organizations, have both passed by on the other side, and it remains for the good Samaritan—the Populist Party, to heal the wounds the thieves have inflicted upon labor. The following demand in the platform of that party, when carried into practice, will do more for temperance and social purity, will do more toward bringing the reign of universal justice than all the agencies now in use:

RECLAIMING THE LAND.

The land, including all the natural resources of wealth, is the heritage of the people, and should not be monopolized for speculative purposes, and alien ownership of land should be prohibited. All land now held by railroads and other corporations in excess of their actual needs and all lands now owned by aliens should be reclaimed by the government and held for actual settlers only.

Even an outline of the steps—the struggle necessary to actualize this just demand is more than can be attempted now, but to show that (notwithstanding the mummies) there are spirits who are in line with the Populists on the land question, the following is taken from the *Progressive Thinker*, another Spiritualistic journal. It is found in the column of questions and answers for which Hudson Tuttle acts, so he says, as amanuensis for a spirit intelligence. The question is asked:

"How far do spirit intelligences endorse the statement, 'No citizen shall hold real estate in more than one state at a time, and that shall be limited to what he and his family can cultivate?'"

The reply, dispensing with preliminaries, is:

"The people own the land, therefore their government, as their representative, owns it; but the government has not the right to deed or give it away to the individual. There is no power to confer that right. In Europe and all the eastern continent it has been gained by robbery. Here it was seized, in imitation, and is rapidly bringing about a state of affairs as deplorable as that under the remnant of feudalism. The principle involved is that no one can use more land than he can cultivate, without the assistance of others, and these others under the rule of justice would be on land of their own, held by the right of use. There would be no one to assist, and the acres one could not cultivate would be without value."

New Zealand's Methods.

An extract from an interview with Mr. J. Jay, a leading railroad builder of New Zealand, by a *Rocky Mountain News* reporter. Mr. Jay has been a resident of that far off country for twenty years and knows whereof he speaks.

Mr. Jay is a gentleman of marked intelligence and culture, and is thoroughly informed upon the remarkable governmental experiments which have been in progress in New Zealand for more than a generation. Although a man of means and a large employer of men, he is in hearty sympathy with many of the reforms that have been brought about in New Zealand.

"While New Zealand may not have a model government," said he to a *News* reporter yesterday, "it is perhaps true that the government approaches nearer perfection than any other on the globe. I speak of it as viewed from the standpoint of the great body of the people. The government practically owns all the land, owns the railroads, telegraph and telephone lines, and is working right along in the direction aimed at by the Populist Party in the United States. We have universal suffrage, the women having secured the privilege of the franchise last August. They participated in the elections last November. We have a magnificent free public school system, modeled somewhat after that of the United States, but so arranged that pupils showing aptitude in their studies may take the entire course of the colleges without cost to their parents."

"How do the government railways please the people?"

The government ownership of railways is an established principle which will stand in New Zealand forever. Government railways, as in 1921, are operated by the laws

of New Zealand, are a vast blessing and give benefits in many directions which could not otherwise be secured. The system is under the charge of a board of three commissioners, who have power to establish fair rates for different districts and thus give the farmer the advantage of low rates to the coast. It is true that private lines are built, but they are absorbed by the government at such time as its finances will admit. I am now engaged in constructing a private line across Middle Island connecting the coal fields with a market more than 100 miles away. The money for the road was raised with the understanding that the government would take the road at a fair valuation in the early future.

LABOR IS WELL PAID.

The workingman is better off in New Zealand than anywhere else in the world. I notice you pay railroad construction men \$1.50 a day in the west. I am in the habit of paying \$2.50 and never less than \$2.00. Any man who does an honest day's work can be sure of \$2.50. As the cost of living is much cheaper than in America, it can be readily seen that New Zealand is a sort of a workingman's paradise. Of course labor requiring skill draws a higher rate of pay than that involving only the use of the pick and shovel. I should estimate that labor is paid 50 per cent higher in New Zealand than in the United States, not taking the hard times into consideration."

"Then you have hard times in your country?"

"No; not this year, although we did have a depression affecting different lines of business five years ago when the Australian boom collapsed. Times are good in New Zealand today. The world-wide panic passed us by. We attribute it largely to the fact that the wealth of the country is distributed among the people and the laws are mainly in the interest of the producers. We have no aristocracy and no class of millionaires such as they have in America. The government is really maintained in the interest of the people. Corruption in office is so rare that if a parliamentary candidate were to buy a keg of beer in order to influence votes, he would be summarily expelled from that body."

A NOVEL LAND SYSTEM.

The land system of New Zealand, according to Mr. Jay, is entirely different from that of any other country. Previous to the adoption of the new plan, a number of large tracts of land had been gobbled up by private individuals and the country was in a fair way to pass into the hands of landlords. The government has adopted measures which are gradually driving the large land owners to release their holdings to the government at a price set by government appraisers. Absentee landlords are taxed twice the rate charged residents, and the tax grows at a constantly increasing ratio as the amount of land in any individual's possession increases. The government does not sell its land to anybody, 3,000 acres is the most it will lease to any one person. If any one of the old land owners refuses to pay the tax as assessed, the government buys the entire tract at an increase of 10 per cent on assessed valuation. In time the entire area will pass into the hands of government. The government recently made a cash payment of \$1,200,000 for land formerly owned by a rich magnate known as "Ready Money Robinson."—*Oklahoma Representative*.

Why Not Let Her Die?

Happening to know something of the party, neither name nor place is given because of those so connected as to shrink from the publicity—relatives widely known and honored. And yet, in her case, if ever one was cursed by a bad heredity she has been; the product of the union of a wayward son with an ignorant but attractive daughter of a purposeless man who spent a portion of his time in the poorhouse. Poor child! why could they not let her die? This world is very cruel to such as she; perhaps the angels would be kinder. The following is from a newspaper clipping sent in a letter:

There came very near being a case for the coroner the other night in the — lodging house. In room No. 6 a pretty blonde woman lies on the bed recovering from the effects of an overdose of morphine taken with suicidal intent. For several years she has been living with a man employed by the Electric Railway Company here, and it is evident she loved him with a devotion not generally found among women of her class. During all this time he seemed devoted to her; but about two weeks ago he deserted her and married another. This was more than the girl thought she could bear. She brooded over his desertion till finally she took a heavy dose of morphine. It was not sufficient to kill and she rallied from the effects. A night or two after she repeated the attempt and was again unsuccessful.

These repeated failures did not diminish her desire to get rid of trouble and once more she tried to end her existence. Last night Miss — took an exceptionally large dose of the drug. But for being watched by those who had discovered her former attempts, she would have accomplished her purpose. The Dr. was summoned, and after working for two hours he left the patient in a fair way to recovery.

richest of garments, she talks of those who *earn* the money she gets from her rich patrons and others who are sick for the want of a purpose in life:

"People would not be crying about hard times if they would keep abreast with the higher thought. *There is always room at the top*. I studied Mental Science Healing eight years ago at a period when I did not know where the next meal would come from. Since then my life has been blessed with abundance, and I have done more real good during these years than in all the previous years of my life. The world is demanding Mental healers and teachers; the higher thought has taken this direction; why do you not interest yourself enough to investigate this matter at least. Read advertisement of the Home Course in Mental Science."

Why, Helen, if I could talk that way; if I could or would give the rich some plausible reason for the conditions which exist which would lift all blame from their shoulders, they would patronize me *immensely*. I should no longer be in need of means. Yes, since then, your life "has been blessed with an abundance" because you then learned to draw to yourself by the same law that Goulds and Vanderbuilts draw to themselves—a little different method, but the same principle involved, but as for the good you have done, that is a question. But please, Helen, as you have discovered this wonderful power, as you are high enough up to take hold of it and wield it, please teach corporations Mental Science. Please heal the unrest that everywhere prevails. Do this, and I will acknowledge your power even if you don't reduce your own surplus bulk.

Suffrage and Heredity.

"Like begets like." This is nature's law. Science is giving fact after fact to prove that physically and intellectually this is true. It is also true spiritually, and science will sometime grasp psychic facts and demonstrate this law of heredity to be only the tendency of spirit as it has demonstrated gravity to be a tendency of matter.

The old slave code said: "Slave mother, slave child." This is Nature's code also. The character and condition of woman determines the civilization of a nation, not alone by her influence upon society and the home, but more by her influence upon her children before they are born.

Whatever tends to call into use the faculties of the mother and thus broaden the sphere of her life, makes her the better mother of better children. Enlarge the representative of woman and you call into action latent faculties, and once aroused in her they become unconscious factors in the life of the child.

Awaken a sense of responsibility in woman by making her an elector. Make her to feel the need of her as a moral force in politics, grind deep into her nature by constant association in daily life with political duties the sense of unity with all her kind, and of duty to the race through their function of suffrage, and this *feeling*, coupled with the aspirations and ambitions that will be born in her as she thus opens her soul to the influences of the larger and nobler environment, will mark, both by the laws of heredity and of variety, her children, and naturally her children will come into the world patriots, statesmen, economists—in fact—intelligent voters. The shepherd puppy in a gentleman's yard once took to herding the fowls as his mother had sheep. Can any one for a moment think that the tendencies in man are less strong? "Chip of the old block," is true today in every one's experience. Suffrage will, by giving finer grain to the natural chip, give finer grain to sons and daughters to the world.

H. H. BROWN.

Which is Bravery?

The Chicago *Tribune* of June 24 gave a two column eulogy to the Seventh Illinois regiment sent to Mount Olive, Ills., by Governor Altgeld because they obeyed orders faithfully and did not complain of the discomforts of their two days' encampment.

"As brave boys as ever wore the blue" because they, a body of big, lusty, well-fed fellows, armed with the finest weapons made, faced, without finching, a band of haggard, despairing, hunger crazed men, women and children! "So true and loyal" because they ate crackers, canned goods, good meat and camp made coffee and slept on cots for two days and nights and did not growl!

Then what must we say of the bravery of the miserable, starving, unarmed men, women and children who faced them without finching? Surely bravery in one human being is as commendable as in another. The *Tribune* says this:

Many of the women are lean and gaunt and hungry looking, and carried poor, pale-faced babies in their arms. It was a pitiful sight to see these poor, misguided creatures, many of them suffering from want and hunger through no fault of their own, striving with the ferocity of starved panthers to bring about a conflict which might result in their own death and the death of their babes as well. They were terribly in earnest and beyond the reach of reason.

Misguided? Because they have stomachs and hearts? What "reason" were they ever asked to listen to? Only that of jails and bayonets; never that of justice. Let those same soldiers endure for one month the hunger and suffering they constantly bear and see how "misguided" and blind to "reason" they would become. They have borne hard toil, poor food, miserable homes, no pleasures, no comforts, the suffering of their innocent little children for years without complaining, and yet these big, fat soldiers are praised because their living for two days was a little bit below the standard.

How is it possible that writers look on human affairs with such a distorted, one-sided view? Why are the suffering and injustice dealt out to one set of people of so little consequence and a slight discomfort to another set a matter of such great importance? Why is the killing of a dozen despairing, haggard workmen on a strike a matter to be only slightly mentioned, and the violent death of a single man a deed to plunge a world into the most doleful of mourning? Why are the building of forts, gunboats, arsenals, that face inward, the drilling and arming of uniformed men who shoot toward home, matters of national congratulation, and a knife or a gun in the hands of a miserable workman such a demoniac, horrible thing?

I cannot understand it. It seems to me the bravery of those desperate mothers in the coal mines is the sublimest phase of the whole struggle. If their courage is the courage of despair, then God pity the civilization that dooms women and children to conditions that render them mad with sufferings!

LIZZIE M. HOLMES,
Chicago, in *Cincinnati*.

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

PLEASE RENEW.

Where are Truths "Rooted?"

have been schooled, most thoroughly, with the doctrines and teachings of Voltaire, Tom. Paine, Ingersoll and other christians of that order, and have never been "scared" by the fears of "hell-fire" into the folds of any church order; yet, like Judge C. B. Waite, Pres. of the Chicago Secular Union, I feel like saying as he has said:

"We still have the teachings of Christ. These teachings impress upon the mind and heart the highest and purest forms of morality. They have never been improved upon by any theological speculations. After all the systems of theologians shall have passed away, they will stand forth, shining brighter and brighter, even unto the perfect day."

I believe that there once was a "Golden Age" and a period of time when there was no need of any alphabetica! "Word of God" or other evidence of Truth other than was manifest in the lives and being of the "Sons of God" of that Edenic condition. Of course, any honest and reasoning minds of these modern times must know that, when the human family finally became degenerated or under the dominion of the sensuous or lower natures or forces of the Kosmos, there would not nor could not be any perfect written collection of Truths in any Bible editions; Truth is not "rooted" in the Bible of any modern religious order or church. Truth can only be "revealed" from the inner or Divine spirits of pure men, such as are quite generally termed "mystics." "The kingdom of Truth is within you" as much today as it ever was, but it is buried very deeply, in many persons, by worldly or sense natures. The hope of the world today is in the fact that the "Root" is still alive. Living and coming rapidly to an "awakened" condition. The hosts of evil see the living fires of this root shooting up all about them and they seem to be rallying their forces for a final "collapse."

Allow me to say with all due respect for the opinion of all others, that our ordinary, every day church Bibles contains some grand and beautiful Truths when studied and understood by the aid of symbolical, typical and parabolic law gauge. That Bible, imperfect as it is, can be studied with profit and pleasure, and, has not had an existence all these ages as a useless thing by any means. But our ordinary church members have no more use for its central principles than a fish has for whisky. What do they know of "overcoming evil with good;" "love your enemies;" "do good to them that persecute you;" "it is more blessed to give than to receive?" What do they want to know of the "lost sheep," the "weary Magdalenes" and the many even poorer than Lazarus?

But let us "forgive as we would be forgiven" and learn more, for our own and the world's good, of these christian principles.

A. S. LANDON.
Wheaton, Ill., July 22-'94.

*I do not object to the principles, but to the name. Church people claim as theirs whatever has their label. "Human Principles" should be the name, for they have all been evolved through Human experience and intuition—are divine because they are human, and I do not wish to take what belongs to the race to foster the claims of a class as to that Edenic state, I deem it only a reflection of the future cast upon the background of the past, and by looking back—to "the things that are behind," instead of "forgetting" them, we catch this reflection. The reality is in the future.—Ed.

Can't Stand Any More.

... The people cannot stand any more. Something must be done. There must be a readjustment. What are our courts and our expensive receiverships for, if THE PEOPLE'S side is not heard and considered, and the roads brought down to an equality in their capitalization with all other property?

There is equal legal justice in stockholders losing stock and bondholders part of their debt with farmers their farms, the merchant his stock, and manufacturer his mill, under the pressure of contraction. There is poetic justice if these corporations, which have leagued themselves with the bank to destroy silver as money, suffer the entire loss of their property.

There is absolute justice if the people appraise, condemn and take as their own these roads, paying for them in legal tender money, and there will be God's justice soon, if this is not done, by an outraged people emancipating themselves by an edict of their Congress, as the slave was freed, without compensation.

It is absolutely impossible for things to continue as they are between railroads and the courts, railroads and their labor, railroads and the public. As Henry Wilson said of slavery in the Massachusetts legislature in 1847, so the wise men say today: "We must kill railroad corporations or they will kill the nation."—H. H. BROWN, in *Ottawa Journal*.

Extracts From Letters.

DEAR MRS. WAISBROOKER:—I was glad to get your letter of June 13th. I am glad you are able to use your mind in the line of the deeper reform the world so much needs. I am thankful to say, for your own satisfaction, as well as that of the human family, that your present efforts find greater appreciation than ever before. The light that has been set on a hill has been struggling through the mist and darkness till at length the rays are penetrating every where.

It must be a source of rest to you to be recognized by the *Arena*. Its pages seem crowded with the choicest, strongest food for all minds, and now and then we are treated with luscious tit-bits from the purest minds.

The late overland mail brought your paper of July 1st. It is your very best. I think it will bring you subscribers. I shall show it to some of my most radical friends.

The times are trying in a pecuniary way, and in fact in every way. The diagnosis might be called, "a festering boil on the body politic and social" and the only remedy for the present seems to be to apply a plaster till there is time for constitutional treatment, a treatment operating on both oppressor and oppressed. As long as the war spirit exists as the accepted remedy, the boils will fester and break, causing mental and physical disturbance. Your FOUNDATION PRINCIPLES needs to be a weekly, rather than less often. The mass of mind can be led upward through various channels; but Motherhood is the broadest, most effectual.

Lovingly,
D. S. HALL, [M. D.]
Riverside, Cal.

DEAR MOTHER:—Yours of June 27th has just reached me; came in yesterday's mail. I find the last one before was written May 20th, and you enclosed one from Mrs. Malory. How the days go! I meant to answer long ago. I have been extra busy of late, too, canning and drying apricotts. Have put up over sixty quarts and have a hundred lb. flour sack full of dried ones and more drying.

I have not answered other letters yet but as "trains are running again, I ought to. Running—guarded by soldiers! I do not really know what the latest news is. As near as I know the people generally, both in California and other places, have been so much in sympathy with the strikers that

they have submitted with good grace to loss, inconvenience and stoppage of mails. A good many now talk of government ownership of railroads that did not a little while ago. Well, I do not know when or what the end will be. "Coxey's army" would be laughed at, called cranks, tramps, etc., and their leaders arrested and imprisoned for "trampling on the grass," but when it is the railroad employes, and travel by rail is stopped and no mail received, it is a more serious matter—one not to be laughed off...

SUSIE T. FULLER,
Antioch, Cal., July 16th.

DEAR MRS. WAISBROOKER: The entire failure of crops, together with the ruin of business has so affected us that fifty cents is all I can send at this time. We do so enjoy your paper, and feel thankful that one woman dare stand by her inmost convictions of right and publish them to the world. I realize what your struggles must be and would so gladly help you, but we seem to be creatures of circumstances at present, not knowing which way to turn. We feel that we cannot remain in Dakota, neither do we see how we are to get away. No sale for anything, and honest people unable to pay their honest debts. Surely! "These are the times that try men's souls." But this has not come upon us in a day, week, nor year, but has evolved out of many wrongs, and the hour of retribution must come; and what seems to me the worst of all, the innocent must suffer with the guilty.

I learn that R. has gone south for the summer. His family are still here; it is their home. I will endeavor to see Mr. S. He is a reformer, honest and true, poor in this world's goods, but I feel sure he will subscribe if he possibly can. I will show him your letter. In your work I am with you heart and soul. Yours. M. E. E.
Huron, S. Dakota.

DEAR FRIEND:—Your postal with papers at had. The "interest" story is very good and will set some people, I hope, to thinking. I am a *single taxer*, and have been for years. It is the reform that must precede all others reforms of any importance, and will do away for the necessity of many that now seem painfully needful. I believe the early years of the twentieth century will see this greatest reform, at least partially adopted. Interest will then oppress no one and the currency and tariff questions can be easily settled. However, in meantime I would like to see free coinage and government banks, and free trade in the main. Interest cannot be abolished by law. It will exist in some form, as long as wealth is unevenly distributed and people have real or fancied necessities. The single tax of itself alone, will do away with the Goulds, Pullmans, Rockefellers, etc. Only give it a little time. I wish you would make a study of it, if you have not.

I enclose \$1.00; put me down for FOUNDATION PRINCIPLES for one year and send one or two copies to whom you please. Sincerely yours,
E. H. UNDERHILL.
Elmira, N. Y.

BLUE BIRD.

Engineer of Night Express Running Between Darkness and Dawn.

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

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

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

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

LOIS WAISBROOKER.

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

MATTIE E. HURSEN.

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

GEORGE LYNN.

Hastings, Neb., Apr. 26-92.

Address this Office.

THE FOUNTAIN OF LIFE.

Price 50 cents.

THE OCCULT FORCES OF SEX.

Price 50 cents.

A SEX REVOLUTION.

Price 25 cents.

The Three to one Address, \$1.

ATTENTION, READER!!

HELEN HARLOW'S VOW.

OR

SELF JUSTICE.

MRS. MARION TODD,

THE POPULAR ALLIANCE SPEAKER, SAYS:

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

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

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

JAMES VINCENT, SEN.,

THE VENERABLE FOUNDER OF THE AMERICAN

NONCONFORMIST, SAYS:

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

A PROMINENT WORKER WRITES:

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

ANOTHER POPULAR SPEAKER WRITES:

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

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

SAT UP ALL NIGHT.

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

The above named book contains a good likeness of the 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

For one dollar.

Address this Office

PERFECT MOTHERHOOD.

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

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

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

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

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

SEND FOR THE FOLLOWING BOOKS AND EDUCATE

The Rising Generation

IF THE FOUNDATIONS BE DESTROYED WHAT CAN THE BUILDERS DO?

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

THE ARENA REVIEW

OF

Mrs. Waisbrooker's Books.

THE OCCULT FORCES OF SEX.

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

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

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

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

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

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

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

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

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

"The Tree of Life Between Two Thieves" claims that religious interference has destroyed the finer generative forces, or rather, has prevented their being generated through 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. Deservedly these essays have received highest commendation. Dora S. Hall M. D., Riverside, Cal., says, "It is the only work I know of on the subject, that I think just the thing for my children to read." In

HELEN HARLOW'S VOW

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

PERFECT MOTHERHOOD

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

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

A SEX REVOLUTION

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

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

THE FOUNTAIN OF LIFE, or THREEFOLD POWER OF SEX

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

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

LUCINDA B. CHANDLER.

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

LUCIFER.

DEVOTED TO THE

Earnest, Candid and Fearless Discussion

OF METHODS LOOKING TOWARDS THE
Elimination or Total Abolition of All Invasive Laws and Customs.

Published every Friday.

Price \$1.50 per year, or clubbing with FOUNDATION PRINCIPLES \$1.75.

Address M. Harman, Drawer 1, Topeka, Kansas, or this office.

EUCHALYNE.

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

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

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

ROBERT GREER, M. D.

Price fifty cents per package.

Address this Office.

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 the best thing I have ever read in that line."

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

J. F. F.

Cincinnati, O., Nov. 30-93.

"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.