

# Foundation Principles.

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

VOLUME V.

TOPEKA, KANSAS,

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NO. 6.

## Poetry.

ORIGINAL AND SELECTED.

### BLUE BIRD'S LAUGH.

"PROPHETIC."

"Blue Bird" laughs when the tide comes in  
On the strand of human hopes and fears,  
As through the threatening breakers din  
Her spirit's white Canoe she steers.  
No human life can know of Light  
Until they learn the trail of Night.

"Blue Bird," engineer of night express,  
Has crossed the border land of time  
In search of love and tenderness,  
Fit emblems for the soul divine.  
Her train o'er desert plains has sped  
And ground to dust the serpent's head!

"Blue Bird" laughs when the tide goes out  
And marks the slowly passing years;  
In her soul sweet, glad young voices shout  
A welcome to the new born spheres  
Whose "harvest moons" "with garnered  
sheaves"

Have known the spring and autumn's breeze.  
"Blue Bird" laughs when the sad tears are  
falling  
From eyes of the mourner, the aged and  
blind,

For she hears the wild bird notes calling  
From the blossoming gardens of time.  
The tottering feet so soon to stray  
Along the rose clad, new born way!

"Blue Bird" laughs, not for you, Pale Rose,  
For the harvest moons will come and go  
While you are facing unseen foes  
And crushing error blow for blow.  
Your woman's heart in the dove's white  
breast,  
Moaning with hunger and loneliness!

Yet for you some day the trail of Life  
Will blossom with a nameless charm.  
You'll walk the angry waves of strife  
To save the soul from more than harm!  
You'll bar the very gates of Death  
By your fearless love of truth and faith!

Then laugh, pale children of slavery,  
'Tis the golden key to your prison door;  
Laugh, and the spirit of bravery  
Will send its message from shore to shore,  
Till the sad old World of storms and blight  
Will shine a star over trails of Light.

BLUE BIRD.

To Pale Rose of Topeka.

"Blue Bird," an Indian spirit maiden.

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.

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.

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

PLEASE RENEW

## A Pessimistic View.

DEAR FRIEND LOIS:—The evidence that you still live  
and continue to fight the evils of society, was received in  
the shape of a bundle of papers last Saturday. It is a long  
time since I last heard from you, but have often thought of  
you and Bro. Harman battling away at the faults and the  
follies of mankind, there in Topeka. In your respective  
ways you have combatted evil and error a long time, but  
the world seems just as full of both as ever, though that  
fact does not appear to discourage either one of you. I  
have evolved into a complete and thorough fatalist, and  
while admiring yet, every radical reformer and every per-  
son who seeks to light the world with the torch of reason,  
I have lost faith in their power to regulate the destiny of  
the world or to change the course of human events to any  
great extent.

Our friend Heywood, who fought with earnestness and  
vigor the social evils that he saw, died in the midst of his  
chosen work with nothing to show that his influence had  
been effective or would be lasting; and the old world moves  
on in its accustomed course, totally unconscious that reform-  
ers are at work, or in existence. Never in the history of hu-  
manity were there so many reform writers and speakers as  
we see to-day in all parts of the world, yet conditions grow  
steadily worse for the peace, prosperity, and happiness of  
the human family; all of which shows that a blind fatality  
sports with the destiny of mortals. In the words of Vol-  
taire: "The progress of rivers to the ocean is not so rapid as  
that of man to error!" And he further declared that "man  
will feel, reason and act forever as nature has destined."

As man has acted in the past it is safe to say he will  
in the future, and to read history will enable one to write  
history in a general way before facts and incidents occur.  
Now what do we know of past history? We know that the  
record of nations has been one unbroken line of those that  
have risen and fallen; and we further know the same causes  
have invariably produced the downfall of every nation under  
the sun—unjust laws and the concentration of wealth. We  
behold today the awful and deplorable results of these  
causes here in our own country, and the ultimate result is  
as evident as the fact that darkness will follow the setting  
sun. A revolution of blood and violence is bound to come,  
and every day brings us nearer to that time predicted by  
Macaulay when our government would be wholly unable to  
retain a distressed and discontented majority. The terrible  
scenes so graphically depicted by Donnelly in Caesar's Col-  
umn are within the bounds of possibility, and nothing is be-  
ing done or will be done by our indifferent and incapable  
government, for it has thoroughly demonstrated the fact  
that it is being run by the capitalists for the capitalists;  
and never did such a government care a damn what the peo-  
ple suffered or endured.

Blinded by greed and avarice, our nation is being run  
to hell faster than any ever went before us, for such a rapid  
descent from prosperity to adversity was never seen in any  
country, as has taken place in this since 1865. But what  
are we going to do about it? I will tell you. We are going  
to be swept on by the irresistible decrees of fate until ex-  
tremes meet—and they are pretty near the meeting point  
already—when a social upheaval will occur that will dis-  
count anything of the kind ever before known. We are ut-  
terly powerless to prevent the coming revolution, and while  
we speak and write, the forces that produce revolutions are  
silently and effectively at work, and we are going to do  
nothing, because we can't, to avert the inevitable. The se-  
cret of all revolutions is revealed in the words of Jefferson:  
"No evil is ever remedied while it is endurable," for the  
people wait and hope, and hope and wait, for changes that  
never come, and when conditions get so bad that endurance  
reaches its limit, a spontaneous uprising results in the over-  
throw of that which oppresses the masses.

Unity of action depends upon unity of thought, and  
unity of thought never was and never will be produced  
among the people only by hunger and hardship. When the

majority of stomachs are empty, then the majority of heads  
will think alike on the subject of preserving life and liberty.  
Neither books nor papers, speakers or writers, produce revo-  
lutions. Conditions and conditions alone force them upon  
us, and as they always have been periodical, it is my belief  
they always will be. We talk about the intelligence of the  
people in this age of the world, but where is it? We find  
no intelligence in our legislative bodies, state or congres-  
sional, that is superior to that of the ancients in the great  
civilizations which flourished in remote ages; and as for the  
people at large, they know little and care less about the  
principles of self-government. There is a universal tenden-  
cy to leave politics to politicians, for the average man lacks  
today, as he always did, the capacity to think and deal with  
the great questions that confront society and established  
governments.

If we are an intelligent people we should profit by the  
mistakes and errors of our ancestors as revealed by history,  
but we don't do it, for we follow in their footsteps and com-  
mit the same blunders. Over and over again has history  
repeated itself, and while a few have seen coming dangers  
and sought to avert them by warning the people and urging  
preventive action, the masses have listened with indiffer-  
ence, if they listened at all, and made no effort to interfere  
with the evils pointed out. Why, a farmer lately told me  
that when he wasted any time discussing politics or religion  
he would be much older than he now is; and this same man  
continues to vote for the party that has so mis-ruled this  
country since the war, though his condition grows worse  
from year to year, and an active 10 per cent mortgage is  
sure to deprive him of his ranch within two years.

He is a fair sample of thousands right here in Califor-  
nia, and I believe in every other state. With such material  
for running a republican form of government, with no end  
of such men who vote as party leaders desire, and ignore  
the discussion of political questions on the principle that  
men elected to office will make laws for the benefit of the  
people without being watched or advised, restrained or in-  
fluenced by their constituents, is it any wonder such forms  
of government prove failures and the people are afflicted  
with burdens too great to be borne? The people are credu-  
lous and confiding, the politicians cunning and unprincipled,  
and with such combination running any government it is  
bound to become corrupt and dishonest, unjust and oppres-  
sive. We may flatter ourselves, as many do, that the  
American people are not going to be plunged into a conflict  
of brute force, but what basis is there for such a thought or  
hope when we consider the inaction and indifference of our  
present Congress to the sufferings of five millions of unem-  
ployed, and the heartless and contemptible manner in which  
industrial armies with petitions for relief have been treated?

There is absolutely none, and the fact stands out above  
and beyond all denial, that this Congress and king Grover  
can be relied on to do nothing but carry out the wishes of  
Wall street and the demands of organized capital. Every-  
thing points to the fulfillment of Lord Bacon's prediction,  
that the greatest crisis in the world's history would occur  
at the close of the 19th century, for not only our own coun-  
try, but the entire civilized world is ready for a social vol-  
canic eruption.

This earth is nothing but a battle field where force or  
shrewdness enables one form of sentient life to live upon  
some other form, and the survival of the fittest means in  
plain English that strength or cunning has enabled one life to  
survive at the expense of another. Nature views with ut-  
ter indifference both birth and death, and the inexorable  
machinery of the universe goes steadily on regardless of the  
happiness or the sufferings of sentient beings. There is really  
nothing worth living for, and as we are all creatures of fate  
we play our automatic parts in life in strict accord with the  
conditions that surround us, and that person does not exist  
who is not the sport of time and chance. Existence is an  
endless struggle that permits of no respite, and all mankind  
move steadily on with the grave for a goal and oblivion for



### Shall Spiritualism Prove A Curse?

May I be permitted to offer a few thoughts in answer to the above question, and the rather affirmative answer which followed the question, both of which appeared in your issue of July 15.

First, I would ask: What does not prove a curse in the hands of some persons, to some persons?

If a thing prove a curse to some person or persons, should we blame the thing itself or the ignorance which has made it a curse?

May not the curse of some one thing be even preferable to that of some other thing?

Now, Spiritualism may prove, aye, may have proved, a curse with some persons and for some persons; it does not prove such everywhere. Far from it! and it need not prove such anywhere. No, I doubt not, but it is, even as a curse, the best for those to whom it proves a curse, or in whose hands it becomes such, apparently. Those who turn an advance movement into a curse thereby prove they are not ready for its true blessing. They have not grown or advanced sufficiently to break with and tear themselves away from the old and embrace reform in all its phases.

But how can we embrace what we do not love because we do not understand it, or do not even know that it exists?

I am a Spiritualist, not by belief, no, I am assured, I *know* our friends come back; but I know also that to be happy here or hereafter, each one must do his or her part, and that neither mortal nor spirit may be serenely happy till each has done his or her best to have society rest on and be governed by natural principles till laws and customs set up by man are torn down and trampled upon by the free, untrammelled action of every human being.

Spiritualism, rightly understood, is to the human family like the beacon light to the weary, tempest tossed mariner, which guides him after a perilous voyage into a secure haven, not to loiter there in idleness, but to go forth again and again, refreshed and ever feeling secure because of the light that ever points the way. Spiritualism, more than anything else, is able to break down superstition and bigotry, and thus open the way for freedom and new thought. And no true Spiritualist will degrade his manhood or her womanhood by knowingly and willingly occupying a position of drudery and slavery, nor hold others in subjection and want, or fear.

But more, the martyrs of Chicago are not dead; not only because the principles for which they stood and fell are yet alive, nor because the government by their legal murder has intensified the dislike, nay, hatred toward the arbitrary rule of the majority, but that they actually do live beyond the veil.

There they are accusing their accusers and executioners, the people, or those who sanctioned by word or silent indifference, the wrongs heaped upon them. There they stand not in a far off place, but in our midst at the side of ready subjects of their magnetic influences. There they stand to avenge, to act as links in the endless chain of the law of retribution.

And with them the hosts of pioneers and martyrs of reform, and all ready for action, aye, ever active, their perceptions widened, still determined on re-

the end, at least such is my present belief, for as we sprung from the unconscious elements to them shall we all return, of which is well, and I for one have no objections to offer.

But this communication is getting too prolix and may never be read for that reason, but as I must kill time some way while in a state of enforced idleness, I have kept writing. Conditions here in this city are the worst ever known, and the frequent appeal of the associated charities through the daily press, shows a state of affairs that disgrace civilization, be it Christian or some other. Hundreds of 5 cent meal tickets are issued daily to able-bodied men who want work and a chance to earn living wages, but such chances are lacking and liable to be for an indefinite time.

It is said we have a building boom here, and our enterprising dailies have proclaimed such prosperity here that surplus labor from other localities has flooded the community. There is no equalization between men and jobs, and the vain search for work goes on with endless regularity, while those who have work get little for doing it, wages having taken a Pullman tumble. By the way, I saw a young man from Emporia, Kan., who came here some months ago on newspaper reports of good times and high wages, and both he and his family liked to have starved before he could find a job. He told me this to endorse some remarks I made at the old court house, and expressed the wish that he was back where he came from. What damnable lies have been sent forth from California to put money into the pockets of railroad companies and hotels, and how many a poor devil has cursed the day he was deceived thereby.

Er. Ravelin, the Spiritualist lecturer, is under \$7,000 bonds by U. S. district judge of this circuit court, for incendiary language to the strikers at a mass meeting. His hearing is set for next Monday. Well, I will now conclude and do so with my regrets at my inability to take your paper at present, for I am just four bits short of any kind of change and the Lord has not yet revealed to his servant when or where he will find a job of any kind. With very best regards to you and Bro. Harman, I am

C. SEVERANCE.

### A Song for the Conquered.

BY MATTIE E. HULL.

I would sing a song for the Conquered  
Had I but the one song to sing;  
For the wounded, the beaten and vanquished  
Instead of for monarch or king.  
There are jubilant songs for the victors,  
And laurels and garlanded crowns  
For the favored who win in life's battles  
For the Conquered—insults and thorns.

There are many whose lives hold no blossoms  
Earth's prizes have all slipped away,  
Though they labored from morning till evening,  
And prayed in the twilight so gray.  
Aye, their efforts have all proved failures,  
Though big is the Faith they have kept,  
And they hoped against hope in their striving  
While the victor in indolence slept.

There were those the most faithful, now helpless,  
Trampled down by cruellest foes,  
Who fought but for might, and they conquered,  
Yet, in the Eternal who knows,  
But the crowns the angels are weaving  
For the ones who conquered that day,  
Shall be given the so-called defeated—  
Sometimes the greatest are they.

While the banners of nations are lifted  
And jubilant voices proclaim  
The coming of Conquering Heroes,  
O may we remember the names  
Of those whom a darkened world conquered,  
Its martyrs so loyal and brave,  
Whose history shines out in the ages  
Like stars in a gem-crested wave.

Let us sing a song for the Valiant,  
Who are tempted with bribes and with power  
To sell a grand manhood for pottage,  
Still true to the hope of the hour.  
For while the proud world is loud sounding  
The praises of greatness abroad,  
These are the victorious Heroes,  
With faith in themselves and their God [the Truth]  
There are those who are winning in battle,  
Though a drum-beat never is heard;

No sabers or bayonets glisten  
No commander utters a word;  
The life that its lower self conquers,  
That rises triumphant o'er sin,  
Is a victory well worthy of laurels—  
A place in the annals of Fame.

—New Thought.

### A Rule that Works but One Way.

And now the gold bug administration is having trouble with Mississippi. The last legislature passed a law authorizing the state officers to issue treasury warrants in \$5 denominations to make up any deficiency of revenues occurring before meeting of the legislature in 1896, limiting the amount, however, to \$200,000. Several thousand dollars of these notes, bearing two per cent interest, have been put in circulation and, as may be supposed, readily pass as money in the transaction of business.

But along comes Mr. W. H. Hazen, Chief of the United States secret service, and orders Governor Stone to stop infringing on the grounds leased to the banker's trust, and forward all unsigned warrants to him. In writing to Senator George upon the attempted interference, Governor Stone says:

I regard the direction of Mr. Hazen as unwarranted and presumptuous in the extreme and cannot think that either the controller or the secretary would give it his indorsement. The idea that a penal statute made to apply to criminal cases, where forgery and counterfeiting are sought to be prevented and punished, should be made applicable to the execution of the statute of a state, especially where there was no warrant in fact for the conclusion reached by a detective of the government, is revolting to me. Please send them at once to the secretary of the treasury for his personal inspection and judgment upon the question at issue. I shall ignore Mr. Hazen's demands as will also the auditor of public accounts, and he will continue to issue the warrants as required by the act of the legislature.

Last fall and winter the bankers of New York through their clearing house issued millions of dollars of "certificates" in lieu of paying over money to their depositors and customers.

And where, O, where was Hazen and the gold bug administration.

The governor of Mississippi should learn that money bags will not stand any monkeying with this medium of exchange business, and that any issue is "illegal" that does not turn tribute into the coffers of Shylock. Two things about the Mississippi certificates are especially objectionable to the plates—the low interest (2 per cent) and their small size (\$5), which gives the people a chance to use them in lieu of money they ought to have to use.

Bravo! Governor Stone. You are right, stick to it.—*Farmer and Miner.*

Another unwarranted intrusion and interference by the federal authorities with the rights of the people. Here is the "strong arm of centralized power" forcing the people to bend the suppliant knee, and preparing them for the time when plutocracy, aided by federal bayonets shall reign supreme.

National bankers form associations and combine to rob the people, and the secretary of the treasury makes the speech of the evening at their annual banquet. Workingmen organize for self protection against the encroachments of grasping monopolies, and while counseling nothing but peaceful methods to accomplish their ends, are met with United States troops and deputy marshals and are forced into humiliating degradation and serfdom.

Mighty corporations, in defiance of the spirit and letter of the law, combine to control and enhance the value of the necessities of life and perpetrate innumerable robberies, and corporation paid cabinet officers wink at their unblushing defiance of all law and decency. Debs, and other labor leaders, for merely advising their followers, and insisting upon a strict obedience to law and order, are promptly observed by this same attorney general to be in "contempt" and orders straightway go forth for them to be cast into prison with thugs and outlaws.

Clearing houses issue certificates by the millions to tide over a financial depression and are complimented on their great abilities by the powers that be. The sovereign state of Mississippi issues a few \$5 certificates by order of her legislature to make up a small deficiency, and at once a whipper-snapper treasury official orders Governor Stone to stop the issuance and turn all plates, etc., over to him.

And all this in a country whose proudest boast is that "All just governments derive their powers by and with the consent of the governed."—*Okla. Representative.*

CHICAGO, Aug. 10, '94.

DEAR MRS. WAISBROOKER:

It is with sorrow that I learn of your trouble. I wish I could do something to help you. Have you fifty copies of "Helen Harlow's Vow?" If so, I will take them, and send the money as soon as I hear from you. As ever your friend,

CARRIE FRANCIS.



form. Do you think they will whisper vague phrases of condolence, patience and endurance of wrongs, of an ignoble hope for a "sweet by and by?"

Nay, words as of thunder and lightning are theirs, then fear not.

Ignorance is the mother of all evil. Knowledge must be the saviour. To know that a creed is wrong gives us the power to destroy it, at least with ourselves. But thousands could not be reached except by and through Spiritualism. If by accepting it they accept a partial reform, would you accuse Spiritualism because these people have not grown sufficiently to accept more? I cannot deny that some Spiritualists forget the world at large in thoughts of their own petty selves, but hosts of them fight bravely in the ranks of reformers of every type. Nay a true Spiritualist must ever be a true reformer as well. He forgets that he sprung from this or that country, and only remembers that he is a child of the world, that every man is his brother and every woman his sister, and that their wrongs are his to help adjust.

ANTON NEIDERMEIER.  
Vineland, N. J.

## Christ Came to Chicago.

### In the Person of the Broken, Wronged, the Ruined Ones.

*That Reporter is Cousin to those who Mocked and spit upon him in old Judea, or a reincarnation of the self same person.*

The Chicago police have inaugurated a campaign against so-called tramps, and with the help of the police court are reviving the institution of chattel slavery by holding persons in involuntary servitude that is not punishment for crime. Indeed, it is hard to tell what it is for except to show those who are unfortunate to be unemployed "the power that we (blue-coated authority) have over ye." The following in the happiest vein of the police court reporter of the Chicago *Daily News*, out-Herods itself in the witty lightness with which it juggles the rights of citizens:

The fifty tramps arrested on the lake shore at the foot of Indiana street yesterday afternoon, crowded to the single grated door of their cell at the East Chicago Avenue station this morning and explained to the reporter why they oughtn't to be there.

They blamed their arrest on everything, from voting for Cleveland to their desire to be cleanly, which latter they evinced yesterday evening by boiling their clothes and rinsing them in the dancing, sunlit waves of Lake Michigan. Most of the men declared they had jobs and were impatient to get out and earn breadstuffs in the sweat of their low, beetling brows. To prove it, some of them pulled out letters which looked like the documents which Rip Van Winkle pulled out of his buckskins after his twenty years' nap. One man, whose hair looked like a bunch of excelsior, produced two paint brushes, the size girls use on their eye lashes, to establish the truth

of the assertion that he is an artist.

At 9 o'clock an officer came down and put a key as big as two stove hooks in the big iron door. The door swung open and the army in one body marched up stairs to the police court. The odor emanating from the squad when lined up before the bar was a severe blow to the assertion that they were caught in the act of fooling with water. However, they gave excuses to Justice Kersten which indicated that yesterday was a star wash day with the tramps.

The witty narrator goes on to say that the judicial humorist who aids in rubbing in this insult to outraged labor gave them \$50 and costs, (which means 100 days in the work house) except some who were dismissed by the police after a cursory examination without being brought before his honor. Why this examination could not have been made on the Lake front without subjecting them to the insult of arrest and the injury of imprisonment, the witty reporter does not state.

This crusade against unemployed men has all the elements of public crime, from petty officialism to a grave invasion of constitutional rights. There are thousands—nay, millions of unemployed men in this country. To be long unemployed is to be a pauper. A pauper, under these conditions and in these times, ought to have the right that God gave him to bathe in Lake Michigan and to wash his clothes, and to boil them, if lousy. But here stands a big policeman, armed with a club and almost despotic power, who has forgotten that it is his business to defend a man kept in idleness and clothed and fed by the state, and assaults one of the citizens of that state. It is assault and nothing else, though the police judge does dwarf the smaller crime by revising the modern rules of practice constitutionally prescribed and compelling him to prove himself innocent or submit to three or four months of involuntary servitude. This police persecution on top of many injuries that the involuntary tramp now has against society will breed anarchists faster than all the anarchist orators.

Let Chicago show a little humanity, for "if Christ came to Chicago" he might land in the police courts before 24 hours. If he should come he would probably want to wash his feet in the lake and remove travel stains from his clothes. He would be tired with walking and might lie down on the grass in the park. His arrest would be inevitable. He would probably not have \$50 and would go up for three months. If we use his name to distinguish the institutions of our country from those of benighted lands, let us stop this persecution of the weak by the strong. — *Chicago Searchlight*.

## National Debt.

The system that permits of a national debt is a most preposterous and unjust one. It aids the rich and impoverishes the poor. I have heard it said that a national debt was a benefit to the nation. No doubt it is a benefit to the well to do, the wealthy classes, for they can invest in government bonds and national security is better than that of individuals.

Is it necessary to have an institution which aids the rich at the expense of the poor?

In the war of the rebellion the nation had no resources with which to carry on the war; it therefore took its credit and issued the greenback which brought us safely through, and with a crippled currency, too, as it had an exception upon its back. It was legal tender "except in payment of duties and interest upon public debt."

Now if a currency was good enough to carry us through a war of such magnitude, should it not be good enough in a time of peace? If a nation can be saved by its own credit in so critical a time as that of war, why should it be in debt? A sovereign government [the people] has power to coin money out of any substance or commodity it chooses and make it legal tender.

What have the Republican and Democratic parties done but create a national debt, and still continue to add to it, bonding the people thereby, making the working classes slaves. They have created national banks with U. S. bonds as a basis.

The manipulation of the nation's resources by the two old parties, has been a curse; it has brought millions of the people to the verge of starvation—has made millionaires and paupers. The people had confidence in the Republican party, but they have been betrayed and brought to grief.

National debts are national frauds, instituted that the rich may have a sure income at the expense of the people.

F. THORPE.  
Denver, Colo. [In his 87th year.]

## "Only Waiting."

MY DEAR SISTER:—I have received 4 issues of your new edition of FOUNDATION PRINCIPLES and find them full of the same earnest determination to stamp F. P.'s of Life so plainly upon mortals that they shall retain an indelible impression, and continue to grow and progress through generations yet unborn. May Woman—the Mother, be established on the foundation of equal rights and privileges, that her soul and body may be her own, as endowed with the rights, privileges and powers by nature, and with an increase of wisdom and intelligence to bring into the world generations of offspring as shall form a nation of mortals who shall know how, upon the love principle, to commence their heaven upon earth.

You can continue to send the remainder of the papers and I will send you soon the \$2 for the six numbers, as you advertise. I need not tell you that I, like others, feel the necessity of curtailing expenses; but I am still here and am waiting for spirit promises to be fulfilled before I go hence.

I am still active and may yet live here to do or perform what spirits have told and yet tell me I shall do. Whether I am misunderstanding them or trifling spirits are deceiving me, either way it is all right with me. "I am

waiting, only waiting" and doing the best I know, with a pleasant submission to the fates, and a wishful hope and delightful assurance of a "Beautiful Home over there."

Hoping you are enjoying health in your earnest work, and like myself enjoying the hope of the happy beyond, may we there meet and renew a happy acquaintance. Till then, as ever,

Truly yours,  
JOHN M. JOSE.  
Ogden, Utah. [In his 82d year.]

## Yes, "Which God?"

The following is taken from a book review in *New Thought*, the editor of which is one of the best versed men in scripture I ever met. It seems that two theological cranks by the names of Taylor and Hastings have written a work entitled Christianity and Science, in which the universality of the Noah chin deluge and other absurdities are sustained. Mr. Hull says:

This writer thinks "The Bible, first of all, is essential to science. Without it the great problem of the universe cannot be solved." Some would give a good deal to know what "problem of the universe" the Bible has solved. Men of sense have no objection to the Bible, when used as it should be; but when men seek to make it an infallible guide in religion or science, then many turn from it in disgust. Such writers as Taylor, Hastings & Co. are doing more by their extraordinary claims to bring the Bible into disrepute than all the Paines and Ingersolls in the world could do.

On page 5, this writer says: "The heathen says matter is eternal; the Bible says God created it. This grand idea is peculiar to the Bible." Where has the Bible said God created matter? When did God create it? Is God matter? What is He made of? Where did He live, and what was He doing during all the eternities before He learned how to make matter? It is impossible to imagine a time when matter was made without imagining a time before it was made. What was God doing in that great stretch of eternity? If you say the period was not long, you make a beginning to eternity. How terribly all these theories make God limp.

On page 17, this writer says:

I think the cavilling sciolist may well cease his outcry against THE BOOK. It still lives, and erudite philosophers of to-day can yet learn wisdom from its pages. The writer has studied and preached it for over forty years, and is more and more amazed at the vast range of thought seen imprinted upon its pages. We trace therein the footsteps of a God.

"The Bible lives." What of it? The question is not, does it live? but what has it done? Has it abolished crime, poverty and misery? Has it saved its most ardent advocates from sin? Is drunkenness in the world? Are there more reports of crime than ever before? The Bible lives! *cui bono*? Is its existence the proof of its divinity? If so, let us by parity of reasoning prove murder, drunkenness and all other crimes divine. Ministers have been trying with the help of the machinery of courts and moral reform societies, to get these things out of the world and have failed, are they therefore divine? Where, in the Bible, can be traced the footsteps of a God? What God?

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



## Foundation Principles.

ISSUED SEMI-MONTHLY

FROM TOPEKA, KANSAS.

LOIS WAISBROOKER, EDITOR.

TERMS, 50-Cents for 12 No's.

### We Hold It As A Foundation Principle

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

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.

The heat and worry has so taken my strength that I am not mentally fit to say what I wish about my arrest, so shall make it a specialty the next issue. I am receiving letters of condolence, but as yet only two have contained money in aid of *their—our* work. Friends: this is a serious fight, a struggle as to whether ignorance or knowledge shall rule in the very citadel of life. If to discuss the creative act is necessarily obscene, what obscene creatures we must be! Let every friend to Purity, Health and Peace send their mite, for I intend to "cry aloud and spare not" by circulars, letters, and in every other possible way, and it all costs.

"That letter is not fit to be sent out for children to get hold of." In the first place my paper is never sent to children; secondly, the fact that I send specimen copies to parents shows that I am not seeking to corrupt children, for if the parent does not like it, it can be easily destroyed; and lastly, is there a child old enough to read and understand that letter who has not already gathered surreptitious knowledge to its injury, unless properly instructed at home? and in the latter case the reading will not harm it. What letter? Ah, there's the rub. I may not send it to you, for the "dear people" are fools and are not allowed to judge for themselves. The *pure* men at Washington, and the *pure* men who rule our courts must judge for them. And they would imprison a *woman* who tries to throw light upon "Augean stables." Cover up, cover up.

I would call particular attention to the Freethinkers' Convention to be held in Topeka Sep. 6, 7, 8, and 9. I hope it will be well attended. I shall have an opportunity there to speak for myself. I shall not be told as I was the day after my ar-

### PESSEMIS M. FATE.

The letter from C. Severance, which will be found on the first page, presents a dark picture, none to dark when looking upon things from the shady side. But the sun is still in the heavens. Fate, to me, is a very different thing from what it seems to be to friend Severance, and in his darkest shading I find the foundation for my strongest hopes.

In the fact of the immutability of natural law—method of action, or fate, if you so please to call it, do I find the assurance that when I have found the law and obeyed its requirements, the desired results *must* come. Fate decrees it. Take mathematics, for instance. I can never solve the simplest problem till I know how. "Fate" is too kindly wise to permit it. We, as individuals, and as nations, must walk in the right path or suffer the inevitable results, and we must develop our intellects by finding that path for ourselves.

True, there has been a great deal of intelligence manifest in the civilizations of past ages; more, much more in some directions than we now possess, but mark—a man may know how to trace the courses of the stars and yet be ignorant of the most simple laws of health, and thus be sick half the time. Has the intelligence of the past ever been directed toward the welfare of the people from the standpoint of their *equal right* to all of Nature's resources? And further, is it not being so directed at the present time?

I do not mean to say that individuals have not sensed this great truth of man's equal right to the soil and all its natural wealth, or the means of producing wealth, but they have stood alone, have, for the most part been so conditioned that to even utter that thought was treason—the penalty death or banishment. But now—well, as our fatalistic friend says: "Never in the history of humanity were there so many reform writers and speakers as we see to-day in all parts of the world, and yet conditions grow steadily worse."

True, and if they did not I should have no hope for the inauguration of the new, the better order of things. Destruction must come before construction, when the old occupies the place that the new must, if at all. That destruction may be through a peaceable taking down of the old structure, or it may have to be bombarded with shot and shell, but down it must come, and our many writers and speakers are preparing the way for that which *must be*, desiring to make it a peaceable taking down if possible—working to that end, and if a bloody revolution comes it will be because those who *rule* in the old will not accept the new till fate—the natural order of events, under continued evolutionary action decrees that they must.

True, in all such struggles, some must suffer—must be crushed, I was was going to say, but human souls become uncrushable through trial and triumph, and if the spirit, the ego, rises above suffering, then, though the body may perish, the soul does not. This will be no comfort to friend Severance, as he believes that all ends at death. But according to his own statement, he was born of parents who were "married but not mated," and the unhappiness, the gloom consequent seems to have been organized in his very being. I had intended to write more at length upon this law of heredity, but my arrest for discussing these questions that are so important to the happiness of the race, prevents my doing so now. The space must be otherwise filled.

### THAT LETTER.

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

And now, the Lawyer's letter:

What a sad condition! Love, longing and fear. What is the matter, my good sir, that you cannot adjust conditions so that you can fearlessly and openly take your loved one by the hand in the face of the whole world? Is it wise or just to "go on as you have begun," thus violating her sense of right? Should exposure follow, you, a man, can stand it, but where

would she be in the eyes of community? Do you *love* her and yet would subject her, through her love for you, to such a risk. If you cannot stand by her now, you could not then.

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

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

### AND STILL ANOTHER ARREST.

Thursday of last week, Mrs. Lois Waisbrooker, editor and publisher of FOUNDATION PRINCIPLES, Topeka, well known as a writer of books and lecturer on reform subjects, was arrested at the instigation of R. M. McAfee, postal inspector and agent of the New York Society for the Prevention of Vice. At the office of United States commissioner Mileham, Mrs. Waisbrooker waived examination and was released on bond in the sum of \$300 for her appearance at the same place for preliminary trial on Wednesday the 15th inst.

It is but natural that we should seek for causes for every event that occurs, whether it be in the world of physics or that of morals and actions. And in seeking a probable cause of this latest attack upon the freedom of press and of free discussion we cannot do better perhaps, than to reproduce a paragraph or two from a little Magazine entitled, "The Word of Mystery," Chicago. The editor, in an article entitled "An Argument for Stripiculture," gave the leading facts in the life of Harry Harrington, of Elkhart, Ind., only son of "Dr. C. L. Harrington, one of the wealthiest and best known practitioners of northern Indiana." The son possessed fine talents, but soon became a prodigy of vice and crime, causing the death of his father and the hopeless insanity of his mother. Speaking of the causes of such "phenomenal depravity, where just the exact opposite would naturally be expected, the editor says:

Should we enter into minute details, explaining why Harry was such a moral abortion, there is a law of the United States that would consign us to a felon's cell for at least one year, and Anthony Comstock, of New York, is paid a salary of four thousand dollars a year to enforce that law. Saloons, brothels, and gambling houses may be endured in a Christian community, because they actually entice away and cause the ruin of tens of thousands of the weekly ones of our youth of both sexes. This is as it should be, because it creates business for the doctor in the spread of horrible disease of which David complained. (Psalms xxxviii. 1-11.) But to instruct the people how to escape such monstrous children would injure the profession of medicine, and the Salvation Army might collapse if this law was repealed, while the poor lawyers, without criminals to prosecute and defend, might be compelled to do farming or mechanical work.

Frequent efforts have been made to have the "Comstock laws" repealed, and on every occasion the friends of the doctors, lawyers and preachers have made such strong protests that congress dare not repeal them. The opposition to their repeal is as strong as the opposition by manufacturers to the repeal of the protective tariff law. Therefore young men may go on in their preparations to enter the three learned professions, relying upon public opinion to prevent a repeal of the laws which imprison anyone who teaches how beautiful, healthy, moral and intellectual children may be born.

Like the editor of the *World of Mystery*, Mrs. Waisbrooker is trying to teach and to warn mankind in regard to the obscure, the occult, latent, and yet the most potent of all the causes of vice, crime and misery. This has been her chosen work for many years. Her honesty, integrity, ability and purity of life and purpose have never been questioned or doubted by those who know her well. And now that in the decline of life—she is nearly 70 years old and a chronic invalid—she should be arrested as a felon while engaged in her philanthropic and ill paid work, can only be explained on the theory that there is money or religious, or political influence at the back of the persecution. Is this a harsh and incredible theory? Perhaps so, and, yet not so harsh or incredible as to suppose that any man of good common sense could read the books of Mrs. Waisbrooker—or even the one copy of her paper that contains the article complained of—and come the conclusion that she is a woman of immoral mind or criminal intent.

It is charitable to suppose that Mr. McAfee finds himself in a position where it is necessary to cause the arrest of *some one*, else he might lose his position as detective or inspector of mails, and that knowing how fierce and heartless is the competition for places in which he can earn a livelihood his conscientious scruples against doing a mean thing are overcome by what seem the necessities of his position. He has found the work of postal detective and spotter very congenial to his tastes perhaps. Board and lodging at the finest hotels, free travel in first class cars, deference and respect everywhere as to one who exercises important discretionary powers of government. No danger whatever to him in case the parties informed against should be proved innocent. The shield of government protects its agents against all errors of judgment.

Then when the case passes out of the hands of the inspector it is much the same. All the officials in our paternalistic government system, as shown in the above quo-



tation, are interested in keeping the "Comstock laws" in force, and in finding cases and victims under it. It is the vicious and criminal system under which we are living, that is chiefly to blame, rather than the officials themselves who administer it. —*Lucifer*.

The Topeka *State Journal* of Aug. 15, has in the following article been reasonably just, for which it has my thanks. The reporter got some things a little mixed but not intentionally, as is evident:

## A Queer Old Woman

### Who Thinks She Has a Mission to Perform.

#### LOIS WAISBROOKER AND HER ARREST.

SHE SAYS SHE IS NOT A FREE LOVER, BUT ONLY WORKING FOR THE EMANCIPATION OF HER SEX.

A curious old woman lives in Topeka. She is nearly 70 years of age and has devoted many years of her life to the "emancipation of her sex," as she calls it; and now runs a little paper in the Ladies' Library hall building, devoted to that cause. Her name is Mrs. Lois Waisbrooker.

She was arrested a few days ago for some expressions in her paper, which were certainly hardly fit matter to put in print for miscellaneous distribution; the woman's intentions, however, were no doubt not purposely degrading; the offensive article was the copy of a letter which Mrs. Waisbrooker desired to criticize.

Lois Waisbrooker had a hearing, or was to have had one, yesterday, before United States Commissioner Mileham. The hearing was waived.

"I did not want to do that, and I do not know who is responsible for it," she said to a *JOURNAL* reporter. "I wanted a hearing; I am satisfied Mr. Mileham would have treated me fairly. I intend to try to ascertain who is responsible for this then I will see what can be done."

At the hearing Mrs. Waisbrooker administered a personal rebuke to Joseph Baldwin, who was acting as her attorney. The date of the hearing was originally for today and was changed because the prosecuting attorney could not be present today. [15] She inquired who had consented to have the date changed and was told that Baldwin was responsible for the agreement on her behalf. "I wish you to understand that I did not employ you to represent me," she said, addressing him. "I am able to attend to my own case, and if I want an attorney when my case comes up I will then see to employing one."

The reporter does not seem to see that the two last paragraphs contain a contradiction. Had I been "told that Mr. Baldwin was responsible for the agreement on her behalf," I certainly should not have told the reporter afterward, "I do not know who is responsible." When arrested the Marshal gave me two hours to eat my dinner, (I didn't eat it) dress, and notify my friends. I told him he need not come for me, that I would be at the Commissioner's office at two o'clock. On my way down I called on Mr. Baldwin, an old Spiritualist, to go, as a friend, not as a lawyer, at least I had no thought of the latter. When I went to the Commissioner's office on the 14th, I found Mr. Baldwin in the hall waiting. I then said to him, "I understand you are doing this as a friend, not as a lawyer."

When the Commissioner came he turned to Mr. Baldwin instead of to me and asked if we wished to wait till October. I then said to Mr. Mileham, "Mr. Baldwin does not represent me; I have employed no lawyer." That brother Baldwin meant all right, I do not question, but I thought it well to have the matter understood, for, as I must depend upon my friends for means, I do not wish to make unnecessary expense.

All this time I had thought the proposal to waive the examination came from the prosecution. On my way home I remembered that some of my friends thought my best way was to keep very quiet and get out on a technicality if I could, and that Mr. B. was one of them, and farther, that a preliminary trial here and now, would make quite a stir, I began to suspect that my friends, thinking they were acting for my best good, had *presumed* to do this without consulting me, and if so, I must protest against being thus taken charge of. I would willingly have had it deferred a few days but not till court sets, had I thought I could help myself. The *Journal* continues:

Mrs. Waisbrooker is a small woman with a pleasant and intellectual face. She wears gold rimmed spectacles.

Her eyes are remarkable for their brilliancy. Her shoulders are slightly stooped and her hair is streaked with grey. She owns to being only a year and a half less than 70, but does not look more than 50.

She said to a reporter: "Of course I cannot say how my case will go, but I do know one thing, I will never take back anything I have said." Her eyes snapped as she spoke.

"I only published the letter to castigate the writer. I never have and do not now run a free love paper, but advocate just the opposite. When I am with a party of women who talk flippantly about sex relations, I leave them immediately and cut their acquaintance.

"It has been said," continued Mrs. Waisbrooker, "that I charged that my arrest was political, but I do not charge that. I do say that it is a religious persecution. It does seem strange, however, that I should be arrested the next issue after my paper had come out for the Populist party. Or rather after I came out for some of their principles: for I stand with them on the questions of woman suffrage, land and transportation. I have never worked any in politics and know but very little about it.

"I was formerly a spiritualist, but became disgusted with them because they did not dare to say what they believed.

I am a Spiritualist still so far as the facts and philosophy of Spiritualism are concerned, but I have no more use for "expediency" Spiritualists than I have for expediency Democrats, Republicans or Populists, and so many of that class get to the front in all organizations, and determine that all must come to their standard or there is no peace in the ranks. I find it better to work independently.

"For a great many years I lectured throughout the country, and several years ago went to California. I started my paper there, but broke down and came to Kansas three years ago, and have been in Topeka since that time. My paper was established a little over a year ago. It is the same paper I had in California and founded before that in Iowa.

"My case will come up at Leavenworth in October. I do not know yet whether I will employ a lawyer or not. I may represent myself. I have never been in court before but once, and that was on a case of financial settlement. This is all new to me."

Mrs. Waisbrooker is the author of several books. She has received flattering notices in the *Arena* and other magazines.

### To The Kansas Freethinkers.

Greeting:

The fourth Annual Convention of the Kansas Freethinkers' Association has been called to meet in Topeka Sept. 6, 7, 8 and 9. We first thought of meeting in Lawrence, but the executive board have duly reconsidered the matter and have decided to hold the convention in Topeka, and therefore it falls to me to extend a cordial invitation to every liberal-minded or freethinking person in Kansas or elsewhere, to meet with us and help to make this the most successful of all the Freethought Conventions ever held in Kansas. Among the speakers for the occasion are the following:

W. S. Bell, of Chicago, Ills.

W. H. T. Wakefield, Editor Suffrage Advocate, of Lawrence, Kan.

Mrs. Lois Waisbrooker, Editor *Foundation Principles*, Rev. J. H. Lathrop and John Radford, of Topeka.

Besides these, several other well known speakers have made conditional promises to be present, among whom are H. L. Green, of Chicago, editor *Freethinkers Magazine*; J. D. Shaw, editor *Independent Pulpit*, Waco, Tex. C. B. Hoffman, *Enterprise*, Kan., and J. Portius, Washington, Kan. From present indications there will be no lack of speakers to entertain and instruct on all questions that now claim the attention of thinkers and of humanitarians.

ETTA E. SEMPLE, Secretary.

Ottawa, Kan.

137 Gates Ave.

Brooklyn, N. Y., Aug. 9, '94.

MY DEAR SISTER LOIS:—The news of your arrest has reached us, and I write to assure you of our sympathy and good will. I have known you by reputation from childhood, and personally for some fifteen years, and I cannot conceive of you doing an intentional wrong, nor an injury to any one. To know that a person who has spent a lifetime working for the betterment of humanity is under arrest and liable to persecution [I will not say prosecution] arouses an indignation that I cannot command language to express. I am anxiously awaiting *Lucifer's* appearance to get the particulars of your case. Sincerely yours for all good work and for LIBERTY.

ANNIE E. K. PARKHURST.

rest, to stay at home and be sick, instead of filling an appointment I had that evening. I staid at home but was not sick, only at heart, for the action of such cowardly friends. "Keep still, and get out on a technicality." I will not keep still. I will fight the question on its merits if I go to prison for the rest of my life. I have done no wrong and no concession of mine shall be construed into admitting that I have. "Oh, keep still." Indeed, I shall not.

### Mrs. Lois Waisbrooker Arrested.

This veteran in the reform ranks was arrested by the United States Marshal at Topeka, Kan. Aug. 2, on charge of sending obscene literature through the mails in her newspaper called "Foundation Principles," and held to bail in the sum of \$300 to appear before the United States Commissioner the 15, to answer to the above charge.

Mrs. Waisbrooker is an advocate of marriage reform, and in support of her ideas of how to better the condition of man and woman, but especially woman she publishes a paper called "Foundation Principles," at Topeka, Kansas. According to her ideas, the present system of marriage is a failure, and it becomes necessary for her in the discussion of this question to use very plain language, and much that she has to say relates to sex relations. In short, her main effort is to correct sex abuses. Nothing could be further from her mind than obscenity. In fact, a great part of her endeavor is to obliterate obscenity from the minds and lives of those it now stains.

Mrs. Waisbrooker is a veteran in the ranks of reform, and is now nearly 70 years old, and quite infirm. She is a well-known Spiritualist and has been for many years, on the rostrum, in the journals, and in her own books, heartily advocating its principles. Her long and fearless labors in the ranks of Spiritualism entitles her to sympathetic consideration and material aid at the hands of the Spiritualists of this country. She is now passing through a crucial test, and it is a time when she needs cheerful words and friendly assistance.

I am not a Spiritualist, as very many readers of freethought literature very well know; but I have had opportunity to learn the character of Lois Waisbrooker and have read her writings, and it is my opinion that "If Christ came to Chicago," and heard of Lois Waisbrooker's work and the persecution she is now suffering, he would come on to Topeka and scourge the hypocrites for their cruel treatment of this reformer and worthy Spiritualist. That the work is one of malice and phariseism, it is only necessary to say that it has been instigated by the Comstock knaves.—W. S. BELL, in *Progressive Thinker*.

### IRRIGATED FRUIT LANDS.

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

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

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

Or E. L. Lomax,

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



### "The Dance" of Death.

MY DEAR LOIS:—Please excuse delay. Enclosed you will find \$1; 50 cts for F. P. and the other 50 cts. for "Wherefore" or whatever you please.

"My country, 'tis of thee,  
Sweet land of Liberty."

Well, dear, we can't sing that now; it has become a land of despotism, and it is not good to sing of that. Thomas Paine says the ball is open. Yes, and there are a great many on the floor, and when the dance begins in good earnest the poor, foolish people will have to believe. I see you are at work with all your might and strength. I hope your strength will hold out. I am told that I shall not live to see the worst of it. Well, I hope not. As ever,

MARIA INGRAHAM.

Lake Mills, Wis.

### Appreciation.

MRS. WAISBROOKER:—Through the kindness of a friend I have been permitted to read your work entitled "The Occult Forces of Sex." I think it is one of the grandest works on the sex question it has been my good fortune to read. In it I found the light on many things which I was seeking. I wish it could be placed in the hands of all our young men and maidens. It is an interesting and instructing volume from beginning to close. Hoping you will be blessed with many years yet in which to continue to help to lift up mankind, I am

Yours for Woman's Emancipation,  
GEO. W. MACNINCH.  
New Basil, Kan., July 31-'94.

### "Any Company Preferable."

MRS. LOIS WAISBROOKER:

DEAR LADY:—I very much desire your books on sex. I enclose 50 cents, please send either "The Threefold Power of Sex" or "The Occult Forces of Sex," send the one that will be easiest understood to one who has been condemning the sex power as low and animal. I am beginning to see that it is the life source, that there is a strength in it. I have lived 25 years married life, have two children. I have a feeling of disgust for the sex relation, any company is preferable to my husband's. He is not my husband only in the eyes of the people because of the law. I realize that and long to be free. Do you mean that to think of the act of sexual intercourse as spiritual will help to build up our spiritual power? I think "The Occult Forces of Sex" is the book I want. I can never realize any theory from intercourse with my husband, but it does seem to me that I can find some way to build within myself from this fountain of life. I am not wanting in sex power. I want your paper, FOUNDATION PRINCIPLES, as quick as I have the money to spare.

An earnest seeker for the higher life,

### THE KITCHEN CABINET,

OR COOK'S DELIGHT.

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

### "YE FOOLS AND BLIND."

JAMES G. CLARK.

The term "Ye fools and blind" never applied with such force as it does to the Christian civilization of to-day, and right here in the United States of America. Within the last thirty years—since foreign hucksters and usurers, aided by domestic traitors in high places, made a nation's calamity their opportunity—our government has, in purpose and in controlling policy, been gradually transformed from a democracy of, for, and by the many, protected by the affections and patriotic instincts of a common people who felt themselves equal partners in the country's traditions and in the public wealth and welfare, into a proud, arrogant, moneyed aristocracy, depending for present safety and future existence upon an army of hired "detective" assassins and a federated State militia whose members are expected, sooner or later, to be called upon to shoot their neighbors, and, if necessary, their own fathers and brothers. And for what? Simply to "protect the property" of a limited number of commercial pirates like Pullman, Rockefeller, Sage, and others whose only regard for the country is represented by what they can skin from it and dig out of it, and whose patriotism and religion can be measured by their pockets, their vaults and estates, and by the desires, aspirations, and fears centering in their own stunted and starved souls. The questions for the people to answer just now are: "Does it pay? Is it worth while?" It is becoming more and more evident that the North American continent and the morning of the twentieth century have no use or place for such a government, and that unless it can be reconstructed and regenerated from base to dome by the means of the ballot, it must, within the next twenty-five years, be swept from the face of the earth by other means. When Longfellow uttered his eloquent invocation to the "Ship of State" he did not dream that in less than a half century it would fall into the hands of freebooters who would scuttle the craft and drug the crew so that they could not man the pumps, and then, with sails full set, allow it to drive ruderless in the darkness and storm toward the same breakers that roared the requiem of Egypt, Babylon, and Rome. John Sherman's bill compelling obeisance to the flag and to the eagle will neither save nor help the nation. The respect shown to those emblems depends entirely upon what they stand for at present, and not what they represented in the past.

Patriotism and respect must flow involuntarily from the hearts of the people. The attempt to pump them out by legislation is of as little account to a government that has ceased to call them forth by the law of attraction as resolutions of respect are to a corpse. No nation can long survive the absence of a great animating sentiment.

Every nation whose individual citizens are living in competitive strife contains within itself the springs of discord and is nursing the genius and spirit of war. For such a nation there is no central principle of unity and peace, no safety except in wars and rumors of wars with other nations—such as will divert the people from the con-

templation of domestic ills and defects; or when in the enjoyment of general prosperity among its members. But when this general prosperity is exchanged for a hand to mouth, or, perhaps a life and death struggle between rich and powerful corporations and the great mass of laborers and producers who are compelled to live on the bare necessities of life and even then obliged to fight and compete with each other for the bones which the syndicates fling to them, the cohesive quality—the national soul—has left the body, and nothing short of an interior change, such as will result in fraternal unity, can avert national death and dissolution.

We have already reached the crisis in this country when the privileged few, backed and sustained by all the powers of government, including the judiciary, are dictating terms to the many who produce all the wealth while being compelled by an economic machine which controls the laws, both of supply and demand, to yield the greater part of their earnings in order that those who earn nothing—I mean the so-called "upper" idle classes, and not the more honest and excusable element called "industrials" or "tramps"—may live in elegant ease and criminal extravagance.

Nothing short of a radical change of systems, involving a complete overthrow of the present and a corresponding change of community motive, can give us the new national inspiration, which shall alone save us from national death. England and other European powers would have collapsed long ago had it not been for riches stolen from weaker and less "Christian" races, and for vast standing armies such as the American people will not long tolerate in the form of a mobilized "State Militia," or under any guise or mask whatever, no matter how plausible the pretense may be.—*Light of Truth.*

### A Few Thoughts.

Do not put this letter in your paper unless you think that it will help you and the cause. I am not seeking honors by writing or any worldly gain—I seek now only to help the world and myself to a higher and purer condition in the scale of living. A very little will supply all my present wants—as I tell my folks, about the most I ought to have is a sack of meal, a tin cup and a blanket. I have seen the hardships of war and can endure far more now than then. In a sense I am now an outcast and a ruined man, but am happy all the same, and, of late, I can see a change in my favor, or rather in favor of the cause of Truth. I would dearly love to call on you and consult you on many subjects or theories. I love old ladies with clear heads and brave souls. I have some such friends and want more. I often call on Mrs. E. V. W. now living in Chicago, an acquaintance of yours I am told.

In your F. P. July 15th, under the title of "Social Purity," you speak of instruction as to how to equalize those feelings (sex feelings between the sex) without the sex act, etc., and then you quote from a letter from an eastern friend some ideas that are quite in accord with my own. Unnatural passion is to-day being bred and rapidly increased by "low down" plays and exhibits in the rapidly increasing "variety theatres" of our large cities, in

many new schemes in our modern social enterprises and also by a very "tempting" but dishonest method of courting now in vogue. In all the above, the great sin seems to be in exposing the person of females to the very "point of expectancy" in many ways, thus inviting and suggesting a thought that leads almost directly to sensational ideas at least.

Of course, there are a very large class that are still honest both in dress and manners, but the dishonest, suggestive practices are so rapidly on the increase that it is not strange that we have a multitude of "rakes" in society these last few years.

I am inclined to the theory that the idea of considering one part of a woman's body any more sacred and secret than another comes of our priests, preachers and the devil. Of course this theory needs some explanations and qualifications but nothing more than can be discovered in Indian social relations. As has been stated by some writers, there are tribes who dance entirely naked who are by far more virtuous than our average so-called Christian civilization of to-day.

I can say that in my own experience within the last few years, I have derived great benefits from a free interchange of thought and magnetism with honest and true womanhood; with those whose higher aspiration and life is ever towards the purer, nobler, and non-elevating things of life. Whose study and object is to be well informed of all the elements that enter into the problem of life that they may be the better able to solve its many mysteries.

I write this "improptu" from the impulses of an honest purpose, hoping to help confirm some of your late expressions in the above line, if nothing more.

TRUTH SEARCHER.

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

### BLUE BIRD.

#### Engineer of Night Express Running Between Darkness and Dawn.

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

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

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

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

Lois W.

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



## 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 disprovable, 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 Busteed at a time of general sickness. The recipe was given to the public but returning health caused it to be forgotten except by a few persons

### A MICHIGAN PHYSICIAN,

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

### Have yet to Learn OF THE FIRST FAILURE.

I have tested this remedy myself, and have seen it tested by others, and have yet to learn of the first failure. Indeed, my first use of it was at a time when suffering so much

I could not have lived long without relief in some shape. One small dose was sufficient.

LOIS WAISBROOKER.

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

## PERRENNIAL HAIR RE NEWER.

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

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

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

LOIS WAISBROOKER.

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

MATTIE E. HURSEN.

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

Hastings, Neb., Apr. 20-92.

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. LAKE in *American Nonconformist*.

### SAT UP ALL NIGHT.

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

The above named book contains a good likeness of the 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.

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## PERFECT MOTHERHOOD.

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

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

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

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

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



## SEND FOR THE FOLLOWING BOOKS AND EDUCATE The Rising Generation.

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

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

### THE ARENA REVIEW OF Mrs. Waisbrooker's Books.

#### THE OCCULT FORCES OF SEX.

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

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

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

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### Earnest, Candid and Fearless Discussion

OF METHODS LOOKING TOWARDS THE  
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A Tonic for the Nerves, An Antidote for Malaria, and a Good Preventative of Cholera.

Read the following testimony from the  
Principal of the Western Medical and  
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 be 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.