

Foundation Principles.

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

VOLUME V.

TOPEKA, KANSAS, SEPTEMBER 1, 1894.

NO. 7.

Poetry.

ORIGINAL AND SELECTED.

THE SOUL'S DEFIANCE.

I said to sorrow's awful storm
That beat against my breast:
"Rage on; thou mayest destroy this form
And lay it low at rest;
But still the spirit that now brooks
Thy tempest raging high,
Undaunted on its fury looks
With steadfast eye."

I said to penury's meager train:
"Come on; your threats I brave;
My last poor life drop you may drain
And crush me to the grave;
But still the spirit that endures
Shall mock your force the while,
And meet each cold grasp of yours
With bitter smile."

I said to cold neglect and scorn:
"Pass by; I heed you not.
You may pursue me till my form
And being are forgot;
But still the spirit that you see
Undaunted by your wiles,
Draws from its own nobility
Its high born smiles."

I said to friendship's menaced blow:
"Strike deep; my heart shall bear;
Thou canst but add one bitter woe
To those already there;
But still the spirit that sustains
This last severe distress,
Shall smile upon its keenest pains
And scorn redress."

I said to death's uplifted dart:
"Aim sure, oh why delay?
Thou wilt not find a fearful heart,
A weak, reluctant prey;
For still the spirit, firm and free
Triumphant in this last dismay,
Great in its own eternity
Shall smiling pass away."

Before the day set for the preliminary trial I wrote to Mrs. Bassett, of Henderson Harbor, N. Y. asking her to see what Blue Bird would say about the matter. She replies:

DEAR FRIEND:—"Blue Bird" gives tests frequently but they are ever given voluntarily and without my knowing aught of the circumstances whatever. I think she knew all about your future when she gave the little poem on card and paper and tried to convey to you its results, "No wreck is in the foreground, no stranded bark canoe," and though this may have reference alone to the spiritual, yet I think she means that you will have a good time yet in the physical. As I write a tall, powerful Indian dressed in leggings and mantle of the Cherokees, bends above my arm and sends this to the soul of Lois:

PROPHETIC.

Pale sister, come with me;
This heart is free from every ill.
I lead a band of Indians
Up times long rugged hill.
I'll guard you from the serpent's lair
And from the panther's cave,
Till you will stand with fearless mein,
Beside the fallen brave,
And know that by your words and pen
Countless as yet unborn you save.

The hemlock bough shall be your bed
When evening shadows come,
And o'er your form with care I'll spread,
The "fur" of the tiger's own;
I'll bring you game from haunts of strife
When the setting sun is low,
And shall walk with you in love and light
To face each bitter foe.

Should panther scream and radeley make
Your dreaming spirit start,
I'll shelter you with words of love,
From this true Indian heart.
And should there come up the lone stream
A steam canoe with flag and mast
I'll whisper you, "'tis but a dream."
Your friends arose like mountain stream
And Justice is yours at last.
WAR EAGLE and WHITE PLUME.

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. Pontius, 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.

I give in this issue a few of the many letters I am receiving, with thanks to all who have written (and spoken) for their kindly sympathy. Many of these people have known me for many years, and know that I have no more affinity with anything obscene than oil has for water; and as for our censors stopping the honest discussion of sex, they might as well attempt to stop the stars in their courses. L. W.

DEAR MRS. W.:—We were very much grieved to hear of your arrest. If we only had money we would come down to see you and give you substantial aid and encouragement. As it is, we send our mite—a dollar. We are interested readers of your bright and instructive little paper.

Your sympathetic friend,

SADIE E. ROBERTS.

MRS. W.:—My little girl has written a line to you and I will only add that we deeply sympathize with you in your trouble. You are doubtless persecuted for your principles and for your just criticism of our unjust government. Your labor and sacrifice is not in vain. May you triumph over your enemies. Very respectfully,

HENRY C. ROBERTS.

Bennington, Kan., Aug. 14, '94.

DEAR MRS. W.:—"It is a fearful thing to fall into the hands of the living God." Still more fearful to be clutched by a government which assumes the garb of righteousness to serve the devil in.

I have taken F. P. from the beginning; have read it thoroughly, and was so obtuse I never thought there was anything "obscene" in it, and cannot think what article it was that could have so stirred the pure blood of P. O. of officials who seem to be organized on entirely different principles from other men.

It is a disgrace to pounce upon an old woman who has spent sixty years trying to better the condition of humanity. The end is not yet. We have all got to learn to "keep off the grass," or learn the art of right voting.

Yours truly,

PORTIA GAGE.

Vineland, N. J., Aug. 17-'94.

P. S. Enclosed you will find U. S. Express Co. Money Order for five dollars, which I hope will do you as much good as it does me to be able to send it. P. G.

DEAR SISTER:—Personally I have no acquaintance with you, but through your writings have some knowledge of your sentiments. I have read Perfect Motherhood and Sex Revolution and endorse their sentiments fully.

I see by an article in the *Progressive Thinker* that you have been persecuted for Truth's sake. I, for one, will stand by you, in the promulgation of truths that the world needs to know, and does know, but is too selfish on the one side and too apathetic on the other to heed. Man keeps silent, for he knows if light be thrown upon the subject his "craft is in danger." Woman drags along in listless apathy and nothing short of a social earthquake will rouse her. She has been held in the bondage of fear but the truth shall make her free, and light shall reveal the truth. Every fearless advocate of social reform helps to turn on the searchlight. Every fiber of my soul vibrates in sympathy with your efforts to inform woman and elevate the standard of social purity.

ABBIE C. CULVER.

Madrid, Ia., Aug. 13-'94.

DEAR FRIEND LOIS:—I am not at all surprised to learn that you have been arrested. I've expected your plain language would "fret the pimps" "smelling around." I sincerely hope you'll be sustained by the so-called "Liberalists," but think there are very few who stand ready to put "their shoulder to the wheel." I will try and do something for you as soon as I know what is to be done. Hoping you may be speedily released, I remain

Yours most thoroughly,

ABBIE KNAPP, M. D.

Dowagiac, Mich., Aug. 19-'94.

DEAR MRS. W.:—Your kind letter of Aug 15th received. I think it an outrage that you should be arrested on the charge you are. I would willingly, gladly help you to the extent of all you need if I could, but I have \$700.00 interest to pay on the 28th of this month; when that is done and if I have any left that I can possibly do without, I will send it to you.

Your cause is the cause of all creation, and that you should be arrested is a shame on this country. I fail to see anything in date Aug. 1st to cause the arrest of any one. Most any daily paper of any date contains worse things. I hope to read an account of the whole affair with your vindication in next F. P.

Your friend,

J. D. A. H.

Dallas, Tex.

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

137 Gates Ave., Brooklyn, N. Y., Aug. 9-'94.

DEAR MRS. W.:—We are grieved and indignant to hear of your arrest. This is a shameful piece of business, and I wish there was some way of bringing your persecutors to terms and making them feel a little of their own dirty work. But the law of action and reaction will work in this case as in any other; there is plenty of time for its fulfillment. The idea of calling your paper a free love paper is ridiculous in the extreme. The person who first made that statement must be somewhat imbecile.

Our little baby daughter left us three weeks ago, we did so hate to part with her, she was such a sweet little one.

Dear Mrs. W., do not waste your precious time answering this letter, as we do not expect it of you.

Give our kindest regards to the veteran editor of *Lucifer*.

With our best regards to you, and hoping that all will be well with you soon again, we remain

Yours very truly,

ADA and REINHOLD STARKE.

Junction City, Kan.

DEAR LOIS:—So the grip of Comstockism has fastened on you. *Lucifer* brings the notice, but no hint of the special offending which caused the ghouls to pounce upon you. I had company all day yesterday or should have sent you greeting sooner. *Lucifer* came near noon and I read the comments to my friends who joined in my indignation. I'm curious know what is the special point on which prosecution is based. What a spectacle, the occupation of able bodied men searching the mails for some offensive word or words which may possibly be counted nasty! And what a farce, the claim that we have freedom of speech and the press. Well, Lois, what can I do for you? anything? I

(Continued on fourth page.)

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 *Cincinnati* gives a list of the unemployed in 24 cities, and they count up 559,100 persons. If McAfee and Comstock are so anxious to purify community, would it not be well to turn their attention in this direction? The prostitution purchased with rich men's money because the poor victims have no other way to support life, is poisoning the very fountains of national vitality while the "obscenities" forced upon such victims by the abnormal hunger of sexual dispeptics make the very hells blush. Oh, the gnat strainers!

People are writing to me for a copy of the condemned letter, I cannot send it as I am out. I intend to republish all three of the letters found in that issue soon, and to comment more fully on that particular one, then all who will send expressage can have as many as they choose to pay for and scatter, thus helping to educate people out of the prudishness which prevents the investigation of the most important of all subjects connected with race development. Ten cents is the least for which the express will take any package. Better send 25 cts. and get as many copies, as that will help pay for paper and printing.

DEAR LOIS:

Through the kindness of a friend I have just learned of your arrest. I was so astonished and indignant to think that you who have done so much to elevate the standard of pure morality; have done so much to bind up the broken hearts of all womankind, to make us feel that by living pure lives that life will be worth the living, should be thus persecuted. But Lois, that can't harm you much, for your books and other writings are scattered all over and will continue to be read. Those beast born lumps of flesh can't reach your work, for young and old will still be educated through you.

Dear friend, keep up your courage and you will be all right. You have our most tender sympathy and best wishes. It will all come out right in the end. May our loved ones in spirit life guard, guide and keep you ever, is the wish of your loving but sorrowing friend.

RUTH A. EARLE.
Abilene, Kan., Aug. 6-'94.

ARRESTED!

NOTICED AT LAST!

I have lived in these United States nearly seventy years and have at last grown large enough to be noticed. I begin to think I really am somebody when I find myself attacked by so great a nation; it is nothing less than attack. I have done no wrong. Many years ago Lizzie Doten wrote:

A woman walking unaccustomed ways,
And seeing what the world would least have seen,
And telling what the world would least have known,
Performs a thankless task.

The above is true so far as the falsely taught present is concerned, but those whose souls beat with a sense of the coming time, hear with quickened sense, the thanks of coming generations, and this, the hope, the assurance of future good as the result of present effort sustains them in the hour of trial. Years before I read Miss Doten's words I was particularly struck with the truth of the following lines:

They who would climb the mountain's height
And set their eyes to the larger light,
Must shrink not from the lightning's flash,
Must pale not at the thunder crash.

My arrest was "the lightning's flash." Whether it is simply heat lightning or is to be followed by the "thunder crash" remains to be seen. Now from sentiment to facts.

Ever since I began to discuss this question of sex there has been a persistent effort on the part of the dominant sex to establish private discussion by correspondence, an effort which I have as persistently ignored. If I make any reply whatever to those who come to me for advice in reference to domestic trouble, it is something like this:

"If you are in those conditions all the time and don't know what to do, how can I advise you when I have only a partial statement and but from one of the parties? The only thing I can say is, do not violate your own highest sense of right."

Somewhere about eighteen months ago I received a letter from Meadville, Pa., the writer stating that he was soon to be married and he wished specific instructions as to how to obtain the most pleasure without injury to his wife. Since my arrest I have thought it might have been a decoy letter, but only thought at the time that the man had a very poor idea of what marriage should be. My reply, on a postal card, was:

"A man who will write to a woman, a stranger, expecting her to use time, stationary and stamp in reply to his questions, and does not enclose even a stamp, is not fit to marry."

He then wrote again, asking my price, to which I gave no personal reply but put an article in *Lucifer* in which I disclaimed all such teaching, stating that I only gave general principles which all must apply for themselves. As before said, I now think that was a decoy effort. Perhaps the writer was this same McAfee who has now made the complaint and sworn to a lie. I know that my readers are as good judges of obscenity as is any postoffice inspector, and when they write to me wondering upon what the charge can be based, I know, and so does the one who testified that the matter was too obscene to be spread upon the records of the court, that it is false testimony.

In all this I have never had but one person try to form an underhanded alliance with myself, and he is a minister, a man about 43 years old now. This was about two years ago. When he commenced writing I did not really suspect his intentions, but thought he had got a wrong idea of what I taught and needed to be set right, but when he went so far as to tell me that he and his wife did not agree, and that he had always had a sort of passion to form an associ-

ation with an old lady, I thought it time to stop.

This constant tendency to being misunderstood was one reason why I published the condemned letter. I could say in reply what would show that I was not encouraging secret or irregular associations, and say it to many instead of one.

But to come more directly to the point, while I was away in May, I received three letters of this kind, that is, stating cases and asking advice. One from an M. D., one from an editor, and one from a lawyer, the last being the one upon which the charge is based. I felt that I could give a lesson for good in connection with each, if I published them. I did so, putting the letters on page 2d of June 5th issue of F. P. The idea that either of them would be considered obscene never once entered my head. I replied to them on page 5 of same issue; and when a tall, rather slender, somewhat sandy complexioned man called upon me Aug. 1st and showed me that number of my paper with my replies, or rather the page upon which they were put, pretty well marked up, I was some surprised, but not frightened. He said he was a postoffice inspector, had been for sixteen years, and that the paper had been marked as obscene and sent to Washington and then sent back to him. I told him he could take my head off my shoulders if he chose, but I should not back down.

I saw him the same afternoon in the postoffice, and he said it was not for him to decide, but the court of justice. I replied: "Of injustice, you mean," and he laughed, while I continued: "There is Mr. Harman, there is not a better man in the state, and see what he has had to suffer." He then began to talk of how much trouble Mr. Harman had given them, and of some of the bad things he had published, when stepping close to him and looking him squarely in the eye, I said:

"Any man who says Mr. Harman has published obscene things, has obscenity in his soul, if its yourself, sir."

He gave a sort of half snort which was a combination of shrinking and hatred, and walked out, and I have not seen him since. The next day about noon the Marshal came and arrested me. He was much more disturbed than I was, for he was so excited he could not read the warrant straight. Another thing seems a little curious when I think of it. Before the war I taught colored schools, did this when it was considered about as disreputable as it now is to discuss the sex question. The first, and only arrest of my life was made my a mulatto. No, that doesn't hurt me in the least. He behaved like a gentleman, and that is all I could ask under the circumstances, but after all it seems a little curious that one of the race for whom I endured reproach forty years ago should be selected to arrest me now. Below I give my replies to the three letters, together with my preliminary remarks.

THOSE LETTERS.

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

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

Now to the letters:

First, the M. D.

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

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

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

Next, the Editor's letter:

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

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

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

And now, the Lawyer's letter:

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

Now what is there in all this to indicate a character so lost to all sense of right as to send out printed matter, the purpose of which is to corrupt the people in the most vital functions of life? That is what I understand the purpose of the law to be—to prevent, as far as possible, the circulation of such books, pictures, etc., as are calculated to mislead ignorance and stimulate their passion. My purpose is exactly in accord with the law, only with adifference of opinion as to methods. It is education vs. repression.

The protection of ignorance has proved no protection. The knowledge of the natural use of the sex organs cannot be kept from children, and the question in dispute is: Shall they be kept in ignorance as far as is possible, being left to gather what they can secretly, or shall the subject be treated with the consideration it deserves, the idea of filth being entirely eliminated, while the dignity and glory of right use and the terrible evils of abuse are openly taught? Which shall it be?

Upon the answer given depends the weal or woe of future generations. Comstock, McAfee and Co. are determined upon repression, upon the covering up process. Even parents must not be too scientifically explicit, must not call to their aid pictured illustrations of propagative use. That was one of the allegations against Heywood. "He showed his children obscene pictures." No pictured illustration in the hands of a parent, and used to teach his children the sacredness and importance of the creative act, is or can be obscene. The trouble is we have been so badly born and so falsely educated that but few of us are pure enough to do this.

If the pictured illustration of an act is necessarily obscene, what must the act itself be? If the act is, in and of itself obscene, then we are all the result of an obscenity, and that which is born of obscenity is obscene. We are all in the same boat and what's to be done about it!

Were parents to fully instruct their children, verbally and by pictured illustrations, thus fortifying them against all the arts of the siren and the seducer, the work of the obscene picture vender (obscene because gotten up and scattered with lascivious intent) would be gone, and with it the work of Comstock, McAfee and Co.

Is this why such teachers as myself and others are persecuted and the evident meaning of the law perverted in order to frighten us back into silence or close us round with prison walls? Is it because they so love their censorship that they regret to see steps being taken that will yet so purify society as to render such censorship useless?

If so, I should think they would sometime learn that we don't frighten worth a cent; and that they only aid in our work. Not less than 20,000 more copies of Cupid's yokes have been sold than there would have been had the book not been advertised into notice by the persecution of Heywood and Bennett; and other books in proportion.

It may need a few months' imprisonment of their author to bring to the notice of the world the teachings of "The Occult Forces of Sex," and "The Fountain of Life, or The Threefold Power of Sex." If so, let it come. It was written through mediumistic hand more than twenty years ago: "The holy loves of all lands shall claim thee as their own," and as the Texas brother says: "Your cause is the cause of all creation." Yes, if imprisonment or even death, is best for the "Cause of all creation," to-wit, the purification of a perverted sex use, then I am ready.

I want to speak again of the objection made: "That letter is not fit for children to read." I repeat; my paper is not sent to children, and if a sample copy falls into the hands of a parent who does not approve, it can easily be destroyed, while the fact

Obscene Minds.

MRS. LOIS WAISBROOKER:

Dear Madam:—I am not personally acquainted with you, but for years have heard of your labors and sacrifices as a reformer. Garrison, Wendell Phillips, Henry Ward Beecher and other noble men and women are now honored and revered as patriots because of their labors in abolishing negro slavery in the United States; but only some forty years ago were they branded as criminals and charged in public prints with the blackest crimes on the statute books, because of their benevolent labors.

Why this change in the public estimate of these persons and their labors? they clearly saw the iniquity of slavery but their opponents saw it not.

Now you and certain other intelligent, self-sacrificing men and women see clearly the awful calamities resulting to society from the prevailing popular ignorance in respect to the proper government of the sexual and reproductive organs and the right generation of healthful, superior children.

Asylums are filled with sickly, diseased, rotten-bodied children, the offspring of ignorant, sensual parents. Prisons and poorhouses are crowded with criminals and paupers, and they are the necessary resulting product and outcome of the prevailing ignorance in mankind in respect to heredity and human propagation.

Breeds of animals are wonderfully improved. Fruit and vegetables participate in the gradual progress of civilization. And why? Because persons who are specially interested in these matters, publish their observations and diffuse their knowledge through pamphlets and newspapers.

Why should not similar means be permitted with the object of improving the race of human beings. Because it is obscene, so to do, say the objectors. To this I answer, that the obscenity is inside the minds of the objectors and not outside. Their minds are obscene. That is the way that Saint Paul regarded the matter. Says he, "I know, and am persuaded by the Lord Jesus that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean."—Romans xiv-14. So also he again argues: "Unto the pure all things are pure, but unto them that are defiled and unbelieving, is nothing pure, but both their mind and their conscience are defiled."—Titus i-15.

Such are my sentiments. I am fully persuaded that there is nothing obscene but an obscene mind. If we meet obscenity it is because we harbor it.

I do not know whether you have practiced public speaking. If you consider yourself a fair speaker, why not before the jury plead your own case? Only in doing so KEEP COOL. Let your lawyer argue the legal question to the court. Hoping a good deliverance to you and yours,

Fraternally E. A. GIDIUS.
Boston, Mass., Aug. 22 '94.

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.

that it is mailed to parents is proof that I am not seeking to corrupt children. Another point. Children when not properly taught get their knowledge surreptitiously and coin their own words to express their meaning.

Nearly forty years ago, I went into a back neighborhood in Muskingum Co., O., and taught a four months' summer school. I took a class in their letters and brought them along till they could spell words of four letters, when, one day we came to the word, snag, when to my astonishment the boy to whom it came, after repeating the letters and being told what they spelled, refused to pronounce it, and the children all over the house audibly tittered. I soon saw the idea they connected with it and talked to them as I then best knew how.

Had I pronounced to them the scientific name of the organ they had used that word to represent, no one in the school would have hesitated to spell it, for they would not have known its meaning. And so of other scientific names for human relations; children seldom hear them used, but have coined words of their own, or learned those already coined, which, by the help of looks and leers, they comprehend; and to such, the plain, straight forward talk of the lawyer, if they did understand, would have an uplifting tendency compared with the terms they now use. No child is safe in the innocence of ignorance, if mingling with other children.

The following in connection with the conflict over Mrs. Joslyn Gage's work, "Woman, Church and State" shows the real animus of this persecution:

"The author's dauntless attack on Christianity and the church, both Protestant and Catholic, inspires disrespect for religion and its observance and tends to hold lightly those teachings which all properly trained children and right thinking people should reverence. If not suppressed the book is sure to have its baneful influence."

There you have it. We do not teach morality in the name of Christianity nor recognize the claims of the latter. I say with Mrs. Gage: "The church must be destroyed before the world can progress beyond barbarism—where it now is," and such books as "Woman, Church and State," with philosophic and scientific publications on sex, if allowed to be generally read, will destroy the pretensions of a sect which has for its basis only a sort of monkey imitation of the older religions of the world; and if those older religions have failed to redeem mankind, what can be hoped from the dwarfed specimen that permeates modern civilization. (?)

(Continued from first page).

am not favorably environed for writing, but if I can render any service with my pen I will gladly do so. You know I have no dollars to offer. I have learned one lesson through my inability to carry out my earnest desire to overthrow the whole infernal business of Comstockism and mail espionage. It is that failure to exercise soul power when there is a cause, for its exercise reacts in a way that diminishes power and paralyzes activities. We become benumbed. I'll send a little account of the experiences of a friend and her daughter in the state of holy matrimony.

With love and hope, yours,
LUCINDA.
8 Centre St., Cambridge, Mass., Aug. 15-'94.

MRS. W.:—DEAR MADAM:—In the author of "Perfect Motherhood," and "Helen Harlow's Vow" I recognize a kindred spirit, and though silent when in prosperity, I now write you in this your hour of persecution. I wish to express my sympathy, and hope you will be successful in meeting and overthrowing the hirelings that oppress you.

Can I be of any service to you? Command me in any case. Yours truly,
DENIS H. DICKASON.
Grenada, Colo., Aug. 21-'94.

MRS. WAISBROOKER:—I am very much pained to hear of the trouble that has come upon you in your declining days. It is difficult to understand the motive that prompted this persecution. I have never had the pleasure of reading your books but have frequently read short sketches from your pen. It would give me great pleasure to help you if I could in any way do so. If I had the knowledge that your books impart, forty years earlier in life, it would have been of incalculable value to me and my wife; made us happier and healthier. I know your theory is correct. Experience has proven the fact to my satisfaction. I

will look with the keenest interest for the outcome of this matter and hope for your vindication and release.

Sincerely your friend,

JAS. MEKENNA.

Pittsfield, Mass., Aug. 10-'94.

SISTER LOIS:—They tell me that you are under arrest; write and tell me a few words about it. You know I have very little of this world's "filthy lucre," but I feel that I must have a little stock in this fight.

You have my sympathy, and will hear from me again after I shall have heard from you. I go to Ashley the first of September and stay until the tenth.

Ever YOUR BROTHER,
MOSES HULL.
Boston, Mass., Aug. 16-'94.

MRS. W. DEAR FRIEND:—Please find enclosed 50 cts. for F. P. I cannot do without your paper. Its arrival is welcomed as I would receive an old friend whose thoughts are congenial with my own. I want your books, all of them so badly, and will order them as soon as I can spare the money. Times are dull here. I want my boy and girl to read your works and prepare themselves for life's struggle.

I have a great reverence for you because of the brave manner in which you express your ideas.

May you be spared many years yet to continue your noble work is the desire of your sincere friend,

ELLEN H. TAYLOR.

Norfolk, Va., Aug. 14-'94.

Later—I see in Lucifer that you have been arrested and our boasting nation calls this "The land of the free, and the home of the brave." What a mockery. It makes my blood boil. I feel as though I want to do something. What an outrage that such an unjust deed dare be perpetrated on as loyal a woman as you are, to God and the cause of humanity. And in a so-called christian nation. May you come out victorious will be my silent prayer.

It is an insult to all motherhood. Would that I had the power to make all womankind realize the fact. Also any man—minus the gentle—who will dare do otherwise than see that justice is done you.

As ever your friend,
ELLEN.

P. S. Had a present of \$2.00 to-day. Will change my order a little. Instead of 50 cts. find enclosed \$3.00, for which send by registered mail your full set of books except Helen Harlow's Vow; I have that. Please send as soon as possible for I want them for the children's birthdays. Thinking this will aid you a little induces me to send it immediately.

E. H. T.

MY DEAR MRS. WAISBROOKER:—I hear through the Progressive Thinker that you have been arrested for sending obscene literature through the mails. Now I am anxious to know if that claim is put in against your paper? can't imagine it possible for I have had every copy since it came out and I have seen nothing obscene in its pages. Never was more indignant than when I read it. Will you be obliged to stand trial? and is there hope of defending yourself? Is this a move by Comstock or by citizens of your own town? Shall be anxious to hear particulars. You have my heartfelt sympathy and love; hope you can get some keen woman lawyer to defend you.

Yours sincerely,
CORIA A. MORSE, [M. D.]

621 O'Farrell St. San Francisco, Cal. Aug. 19-'94.

DEAR SISTER:—I learn that you have been arrested. How like the concatenation of all evil this government does act. It is indeed the sum of all villainies. It is difficult for me to express my indignation. I intended to have written you before, but so many things have intervened that I must beg you indulgence a few days longer, when I will send my subscription. F. P. grows better all the time; I do not want to discontinue it. Accept my heartfelt sympathy.

Yours ever,
JOAN W. PRATT.
W. Hanover Mass., Aug. 16-'95.

DEAR FRIEND:—I returned a short time since from a three weeks' trip through Nebraska, and on my arrival here was informed of your arrest.

I was both shocked and indignant at such an unwarranted and uncalled for act of injustice and persecution.

I remember having read the objectionable article, upon which the charge against you is founded, and if it can be construed as obscene, and unmailable under the Comstock law, it seems to me every great daily paper in the land could be suppressed if the law was to be applied without discrimination against the great as well as the small, the strong as well as the weak. But we never hear of any great and wealthy papers and magazines being prosecuted under this infamous statute. It is only poor and struggling advocates of social reform; those who are unable to make a vigorous and adequate defense from lack of means, that are selected as victims, in order that Comstock & Co. may delude the public into a belief in the necessity of this law and of the continuation of their salaries and perquisites.

It is such petty prosecutions as this that brings the laws and law-makers into contempt and gives a powerful impetus in the direction of discontent and anarchy. I trust you may be successful in warding off the sleuth hounds of persecution, and be able to continue in the good work of public education, to which you have sacrificed your time, talents, fortune, energies and the best years of a long and useful life. With kindest regards from all friends here, I remain,

Sincerely yours,
W. A. WOTHERSPOON.

Ablene, Kan., Aug. 16-'94.

Christian Sympathy.

The following letter is from one of those who stick to the name, Christian, who claim Jesus as their leader and at the same time accept the most radical ideas of reform. She says we are Christians in spirit and the name don't matter. I am always surprised when reading her letters at the hearty manner in which she endorses my most radical thought; and yet she does not appear to have any idea, for herself, of separating the authority of truth from the personal authority of one who teaches it.

DEAR MRS. WAISBROOKER:—I am in receipt of yours of the 15th and am truly sorry this has happened to you. What particular article in your paper has caused the arrest? How unfortunate people with good intentions are not able to distinguish between righteous purposes and unholy designs. The Society for the Prevention of Vice is undoubtedly trying to do good by a negative method, and the class of literature which it originally aimed to suppress, without doubt, is a corrupting element of the most dangerous character to the young of both sexes. That the officers of the society are not able to distinguish between such literature and the pure, uplifting thoughts respecting sex and all that pertains to it that are found in such writings as your own, is a matter to be deplored by all lovers of reform along this line.

A great teacher once said, "Be not overcome of evil but overcome evil with good." If these well-meaning Christians recognized the law of God and had wisdom according to His word—"So God created man in his own image, in the image of God created he him, male and female created he them"—they would take you by the hand and say, "Come help us by teaching the pure and the good, upon this vital question which reaches the centre of life, that evil may be overcome."

It is a deplorable fact that to most who call themselves Christians, anything pertaining to this vital subject is evil and only evil. As a disciple of the lowly Nazarene, denounced in his day as a friend of publicans and sinners, I have learned to see in his life and teachings the tenderest sympathy for woman and the loftiest purity in all that pertains to the question of sex, and so, my sister, although, perhaps, a "Christian of the Comstock kind" with zeal not always according to knowledge, I tender to you my loving sympathy in this trial to which you are subjected through the mistaken zeal of brother Christians. I sincerely hope that you will be able to justify yourself through the truth and they may be made wiser men. Enclosed find a little servicable sympathy and believe me most heartily and fraternally.

Your friend,
M. A. S.

New York, Aug. 21-'94.

The venerable father of "The Vincent boys" says in Lucifer:

There is in mankind an inherent reverence for Christianity; for true, pure Christianity, and the human family with all its ignorance in other respects know what is true Christianity without the aid of the pulpit. And because of their own self-respect they stand aloof and will have nothing to do with what is popularly known as Christianity.

Take the case of Mrs. Waisbrooker's for instance. I believe that future state will reveal that Mrs. Waisbrooker has done more to elevate the standard of pure morality, has done more to help bind up the broken heart, and to show men and women how to live and bless the world than nine-tenths of the clergy have done in the past forty years. I will say the same of your own teachings, yet you both have been set upon, barked at, and torn and rent by what Isaiah calls "dogs," "greedy dogs," who call themselves shepherds.