

# Foundation Principles.

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

VOLUME V.

TOPEKA, KANSAS,

SEPTEMBER 15, 1894.

NO. 8.

## Poetry.

ORIGINAL AND SELECTED.

### JESUS PAID IT ALL.

BY W. F. PECK.

"Nothing either great or small,  
Remains for me to do.  
Nothing, Jesus paid it all,  
All the debt I owe."

—Revival Hymn.

Rejoice ye debtors, and be glad!  
Ye saints, rise up and sing;  
From every land and every clime,  
Your hymn of praises bring;  
From every debt of sin or crime,  
Committed since "the fall,"  
You are discharged, no man you owe,  
For Jesus paid it all.

No matter what the sin has been,  
How great the debt may be;  
Only believe, and then be set  
From obligations free.  
Deprive the widow of her mite,  
Nor heed the orphan's call;  
You've no concern in things like these,  
For Jesus paid it all.

So wallow in the sinks of vice;  
Rob virtue of her gold;  
With slander sting your brother's name,  
And spare not, young or old;  
Play with the devil, hide and seek,  
Hell need not now appall,  
For Satan's might is broken quite,  
Since Jesus paid it all.

If Christian tires of his wife,  
And craves another's charms,  
If strychnine powder takes her life,  
That gives him no alarm;  
On bended knees, in felon's cell,  
He on the Lord will call,  
And that will balance his account,  
For Jesus paid it all.

From every gallows in the land  
The blood-stained wretches go,  
To sit at once on God's right hand,  
Their victims down below.  
And there they sit and claw their harps,  
And each will loudly bawl,  
"We owe nobody anything,  
For Jesus paid it all."

And so, throughout the catalogue  
Of rogues and scoundrels all;  
Preachers, laymen, sinners, saints,  
All "ransomed from the fall,"  
For every debt contracted here,  
However great or small,  
Expect to 'scape the just demand,  
With "Jesus paid it all."

And when the day of reckoning comes,  
With due bills thick and fast,  
Ye truckling knaves and trembling sneaks,  
May well stand back aghast;  
For every debt, with interest, too,  
For settlement will call,  
And to the utmost farthing you  
Will have to pay it all.

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

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

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.

## Bleeding Kansas.

This is the name that was bestowed upon Kansas just before the outbreak of the civil war, when the contest between the anti-slavery and pro-slavery people waxed warm, and where John Brown first came into prominence. It looks a little as if Kansas was to be the battleground of almost all reforms. The new reform party—the Populist—is having a fearful struggle with the two old parties. Going on at the same time is a bitter war between those who are advocating reform in various matters appertaining to sex, and their opponents who will not listen to anything bearing on sex topics, the latter arresting everybody almost for obscenity. Our readers are all acquainted with the facts in regard to Moses Harman, how he suffered prosecution after prosecution, and we may say persecution after persecution repeatedly, for advocating the rights of women in marriage. All this was quite a little time ago, but THE HEALTH MONTHLY readers cannot have forgotten the circumstances attending Mr. Harman's arrest and imprisonment, his final liberation, the meetings of congratulation that took place on his release from imprisonment. Only two months ago Mr. J. B. Wise, of Clay Center, Kan., was arrested and imprisoned for quoting a verse in the bible with no comments, and sending it for explanation to a reverend gentleman by the name of Vennum with whom he was having a controversy.

The latest is the arrest of Mrs. Waisbrooker, the editor of *Foundation Principles*, Topeka, Kan. Mrs. Waisbrooker is known to most of our readers as a writer of books on various reformatory topics, prominent among which is that relating to sex and the elevation of woman. This able advocate of woman whose character cannot be impeached, has reached the age of seventy-two. [A mistake, not yet seventy.] A lawyer wrote to Mrs. Waisbrooker in regard to his matrimonial situation and wished her advice. Without giving names she published the letter and reply. This very reply should have saved Mrs. W. from any interference on the score of obscenity. There is indeed no obscenity in the lawyer's letter, but some purists might consider it immoral. There can be no question but that Mrs. Waisbrooker's reply was moral in the highest degree. As usual; the charge against her is for having sent obscene matter through the United States mails. The hearing in her case was to have come off on Aug. 15th. It would hardly seem possible that Mrs. Waisbrooker can be held on this charge. If she is, everybody who is advocating reforms which are calculated to lift mankind out of sexual barbarism may as well pack their trunks and move to Siberia at once. Russia might be an asylum for awhile for reformers, but to save time, and possibly intervening annoyances, the better way would be to sentence themselves to a country which must by this time be populated with about the best men and women that live upon the face of the earth. We shall await with interest the steps that may be taken in the case of Mrs. Waisbrooker. Those who may not possibly be familiar with her views might send for a sample copy of her paper, which is published at fifty cents per year in Topeka, Kan. It is entitled *Foundation Principles*, is an eight-page monthly, devoted "to the voiceless—the coming ones who have a right to be well born, but no voice to demand it."

Before going to press we learn from Mrs. Waisbrooker that she has been called upon to extend her bail until the United States Court opens in October. Possibly preliminary hearing has been omitted and she will have to face trial then. It has been our custom heretofore to lend a hand in the defense of such cases, and Dr. E. B. Foote, Jr., is Secretary of the National Defense Association—the executive committee of which holds meetings here in New York as occasion requires to consider such matters, and advise and sustain the unfortunate martyrs of reform. In several previous instances our readers have helped us to work up a fund for defense, and so we now appeal to them again for both Mr. Wise and Mrs. Waisbrooker. Most of our earnest liberal reformers are poor in purse, and these two are entirely unequipped financially to prepare for such defense as their cases deserve. If it were only to protest against and assist in preventing the perversion of any law, all citizens would be glad to aid in warding off injustice, but we expect generous aid to come mainly from those who have an earnest conviction that there is need of sexual reform, and of free discussion of sex relations, and who are ready and willing to dare maintain their opinions by defending those of similar opinion who have been selected for martyrdom. Some may feel most inclined to stand by Mr. Wise, and save him and the Bible from being convicted of "obscenity," while others will prefer to aid Mrs. Waisbrooker in her effort to purify and improve mankind's sexual manners and customs—especially for the sake of much abused womanhood, and the miserable offspring of mismatched marriage. All willing to subscribe will please attend to it at once, and send their subscriptions to E. B. Foote, Jr. so that no time

may be lost in selecting the best obtainable legal counsel and preparing for a hard fight for liberty. To show that we are ready to practice as we preach, we start the subscription now with \$5.00 for each of these parties, from each of the editors of THE HEALTH MONTHLY. Who is next? Of course we don't expect all who are interested are as much so as we. Some may be more earnest and less able to contribute. Mites as well as dollars will be thankfully received and duly acknowledged in THE HEALTH MONTHLY, unless the donor chooses to withhold his or her name. In that case it can be credited to an anonymous correspondent. Address Dr. E. B. Foote, Jr., 120 Lexington Ave., New York. —*The Health Monthly*.

Below the reader will find my closing comments connected with the condemned letter as published in the express edition of F. P. I hope they will all read it carefully. Suppression has failed. Shall we be allowed to open up the question of social purity, investigate and educate, or must things go on as they are now doing, from bad to worse?

Did men properly use creative life, properly treat women, or were not both sexes so ignorant as to destroy their own marital happiness, men need never suffer from a lack of such response as would satisfy the hunger of their now starved spirits or astral bodies. Starved till they think and live obscenity; but it must be covered up, kept secret, then no harm will be done.

Can fetid cellars be kept from permeating and poisoning the atmosphere of the whole house because shut out from the light? Your health inspectors, those whose work it is to keep things physically clean, will find such places and demand that they be cleansed, even if one does have to hold the nose while doing so. But our moral inspectors will not let us turn our light upon the great, filthy moral cellar that underlies the structure called society. They think to preserve the morals of the young by keeping this putrid mass of moral corruption out of sight.

Oh, alas, for the blindness that refuses to investigate this most vital of all questions, even till the land is filled with sexual abortions—half—yes, less than half made up specimens of what should be a grand humanity—and will be when sex law is rightly understood and obeyed. We then shall have no insane asylums filled with such as cannot stand the strain of life's struggle—then there will be none born who are only fit inmates of idiotic asylums, no blind, no deaf and dumb, and none will be found whom it will be necessary to imprison.

Yes, I assert it, and future generations will sustain me—not one of all these wrecks of society—not one of those in the various asylums—not one in your prisons who have been put there for real crime—not one of them have been rightfully conceived and gestated.

Indeed! none of us are a tithe of what we might have been had the full tide of creative power entered into that which gave us being. I mean had there been such a reverence for the creative act that soul forces had entered into the blending as a positive, controlling factor. Because of this lack, because physical pleasure was the dominating factor, we are all born under the dominion of the flesh instead of the spirit.

Painfully conscious of this—conscious of the poverty of my own make up, and with an unceasing heartache because of the imperfections of one who drew his life from mine—now, when the remembrance of my own ignorance and its results stimulates me to do my utmost to arouse people to the importance of this question of questions; now, when my head is whitening for the tomb, some poor, obscene minded man or woman marks my paper and sends it to those pure men at Washington—to men who never secure clerkships for girls for their own purposes—(?) those pure men who would turn their backs upon all women but their wives—(?) men who could not be induced to sell their votes for the favor of the most beautiful women in the world—(?) the head of one of the departments of that collection of pure men (?) sends word back here, and I am arrested—am under bonds—am liable to go to prison.

Well! The sun will still shine, and people will still think. Thoughts will in time become deeds, and the prison walls that enclose martyrs for truth will disappear.

LOIS WAISBROOKER.



### More Letters.

Mrs. Earle's reply to the stranger who presumed to ask for correspondence, pleases me so well I thank her for sending me the same and give both letters to my readers. There has been a great deal of this kind of correspondence carried on because people are hungry for the knowledge that will prevent a recurrence of the mistakes of the past. Some are honest investigators; others are lascivious hunters after excitement. Could these subjects be openly discussed, as they should, and yet will be, the lascivious element would soon be eliminated; but like the effect of surreptitious knowledge gained by children, such clandestine correspondence, with numbers attached in the place of names to prevent discovery, in my opinion, opens the way for much evil. There are too many buzzards looking for carrion, and they carry with them an offensive atmosphere.

### FIRST LETTER.

SISTER RUTH:—Seeing your name in FOUNDATION PRINCIPLES I venture to write you, asking for correspondence. I want a few women correspondents for the reason that I am not very well and want something to occupy my time. I have been corresponding for some years on the sex question and have learned much, but wish I had learned it earlier in life. I married and raised a large family. Wife is cold and disagreeable now, where she used to be quite affectionate and loving. I presume I am as much to blame for it as she, but I feel that in the beginning she was to blame.

I began this kind of correspondence eight years ago and showed her all my letters. At first she didn't object, but after awhile got angry and insisted that I should discontinue the correspondence. I am not easily *drove*, but can be led. See no harm in corresponding. I kept on, finally wife stole the letters from my pocket, exposed one and I lost my position. Then I took an office and went into business, did fairly well, but jealousy made my life miserable. I found a woman who answered all I desired, but my children held me bound—disease arose, I got sick, was bundled off to a hospital and remained there 13 months. There is no harmony now, we do not occupy the same room. I insisted on that arrangement as she acted as though she disliked to have me touch her.

Your friend and brother. —

### THE REPLY.

Pittsfield, Mass.

SIR.—Your letter without date is at hand. After carefully considering your statements, and assuming they are honest and truthful, I must say that I sympathize with you and profoundly pity your wife. You have raised a large family. A mother myself, I can realize, as a man cannot, what torture and danger your wife has passed through for you; perhaps to gratify your thoughtless, blind, unreasoning and unloving, wholly selfish lust. Having exhausted her vitality and murdered her affection, her woman nature revolts, and she shudders at your approach, recoils with horror before your hot breath of passion. You then chide her for what

you call her "coldness" and seek to inflame her passion through jealousy by means of correspondence on the "sex question" with other women, which you are careful to show her! Failing in this, and finding you have even forfeited all her respect, you become desperate, and carry matters so far that a chance exposure costs you your position. You do not reform, but excess brings on sickness, and with feelings of contempt and disgust your family "bundle you off to the hospital." 13 months there has failed to teach you your duty to your wife and children, and the habit of eight years prompts you to seek relief in clandestine correspondence on your favorite subject! Would you be a reformer, and benefit humanity? Then, sir, begin with yourself. Repent the sins of the past, and beg forgiveness of those you have so cruelly wronged. Until then, I can do you no further good as a correspondent. You might show this letter to your wife by way of introduction. This, sir, is the way a woman who has suffered psychometrizes your letter.

With kind wishes to your wife, I am

Very truly,

RUTH A. EARLE.

### TO PALE ROSE.

Blue Bird found a wounded dove alone,  
Sighing and dying with plaintive moan,  
Because deserted by loved ones dear  
The cruel hunter had been severe.  
Blue Bird said to the dove's white soul:

"Thou Bird of the shining snow and gold  
Awake, and sing that life is sweet;  
Your wings unhurt, your motions fleet,  
Spurn the law that causes death,  
And curse the breath of defeat."

Then the wounded bird opened its eyes  
To mount the air on free glad wings,  
And when it returns from Paradise  
In your glad, pure heart, Pale Rose, he'll sing. BLUE BIRD.

The arrest of Mrs. Lois Waisbrooker, of Topeka, Kan., editor of *Foundation Principles*, is an outrage on the rights of humanity. She is a woman nearly seventy years of age and has been a life-long worker for purity of life, and the uplifting of the race. Her paper is largely devoted to the problems of sex, but sex is an important element in human life, and why a woman should be thrown into jail for warning her readers against the evils of ignorance and lust is a problem. No so-called agent for the prevention of vice should be allowed such power of arrest, merely to make people think that he is earning his salary.—*The Cincinnatiian*.

### Not Surprising.

DEAR LOIS.—F. P. No. 6 just received. Arrested! Well, its not surprising news.

I send you \$1.00, very near the only one we have, but you are fighting our battles and we must hurry forward commissary supplies to the front. If a plentiful supply of funds could be assured I would feel like congratulating you. Prisons, scaffolds, stakes, crosses, have ever been the crown awarded the friends of humanity. After long years of valuable service you are in a fair way to get yours.

By all means defend yourself before the court and don't let the contemptible tactics of the lawyer tarnish your crown. Humanity will need its brilliancy in your next incarnation.

Yes, crime and misery are in our earth,  
Falsehood, mistake, and lust,  
But the eternal world contains

At once the evil and the cure.  
Some eminent in virtue shall start up,  
Even in perversest time. The truths  
Of their pure lips, that never die  
Shall bind the scorpion, falsehood  
With a wreath of ever-burning flame  
Until the monster sting itself to death.

Taking a bird's-eye view of your work, you may confidentially "Wrap the drapery of your couch about you, and lie down to pleasant dreams," in a prison cell or elsewhere.

But as your work is never done, you will of course, fight to continue it, and as it is of a kind that is effective, thorough, your friends will hope that this malignant persecution will not relax your weak hold upon this life.

Selfish we are. We want your services and are too poor and—indifferent sometimes—to pay a living price for it.

You sense the essence of things in your remarks on C. Severance's letter. Two things cannot occupy the same space at the same time. The inexorable law of change says to the old, "get out!" Get out it must, if by force; revolution is but evolution in a hurry.

Bro. S. should remember that "The darkest hour is just before day." It isn't dark enough yet; and that the pendulum of human action does not forever swing in the same direction.

The secret, silent forces of nature manifest themselves in the lightning, the cyclone; the earthquake. Mother Earth has a colic, must have vent, she rolls over relieved and Herculaneum and Pompeii become mines for the archeologist.

Don't build your cities so near! Your cities of power, injustice, fraud, poverty and crime, for eternal change must have vent and historians will mine the ruins.

Should you speak in your defense before the court we may expect the play of "Edipus Tyrannies" rehearsed. "Swellfoot" and his attorney will receive the contents of the "Green Bay" prepared for you. By all means speak.

Ever yours,

W. G. MARKLAND.

Ocala, Fla., Aug. 26-'94.

The questions of Mr. Wise are very pertinent. If what they arrested us for is obscene, then the bible is obscene, but I think our friends make a mistake when they talk of the bible as obscene in fact. It is crude, what in our day is called coarse in many of its statements, but to those who claim it as divinely inspired, it should be the best proof in the world that the laws of sex should be taught openly; while to us the standard is low, unscientific, yet it should not be considered obscene.

### IS THE BIBLE OBSCENE?

On June 16, 1894, I was arrested and held to bail in the sum of \$300 to appear at the October term of the Federal court to answer a charge of violating the Comstock law by mailing obscene matter.

The thing mailed which is the basis of this charge of obscenity, was a postal card whereon I had written the twelfth verse of the thirty-sixth chapter of Isaiah.

This attack upon me was the outcome and final result of a religious discussion which had been going on for

some time with a preacher named H. B. Vennum, of Industry, Kansas.

The preacher being worsted in the discussion his resentment was aroused and he sought this sneaking way, through this infamous law, of retaliating upon an adversary whose reasoning was too strong for him.

This case furnishes a fine example of the peculiar moral influences of our perverted and vicious present-day Christianity.

The teacher of this religion, loud mouthed as he is insincere in proclaiming the sanctity of the Bible, is ready, when it suits his occasion, to denounce the holy writing as obscene.

He thrusts the bible upon his fellow-men as the word of God, written by inspiration, etc., etc., and when his attention is called to one particular passage he belies all his professions and insists that the inspired scripture is obscene.

He pretends to follow the precepts of Christ, from whom his religion derives its name, but whereas Christ taught "sick and in prison ye visited me," (Matt. xxv, 31 to 46), the present day Christian puts his fellow-man in prison, under an infamous law, to gratify a mean spite at having been worsted in an argument.

He pretends to "have a call" and a commission from high heaven to preach the gospel of "Peace on Earth, good will to men," but shows his ill-will by playing the meanest trick imaginable, a trick which, however it may result to its victim, is a clear index of the pernicious influence of his teachings.

If Christ's injunction to "search the scriptures" has any meaning, does it apply to all the scriptures or only to such parts as the present-day Christians assumes to pick out as free from obscenity?

If Christ came to Kansas would he recognize a disciple in this preacher?

Is not the present-day Christian one of those to whom Christ referred in Matt. xv. 7, 8, and 9?

Can anything be more vicious than present-day Christianity or more hypocritical than its teachings? And is not inconsistency the prime necessity of this religion?

What is the value of a religion which does not inculcate moral principle enough to prevent such vicious, brutal attacks as that upon me?

Is not this attack a confession of the utter weakness and inadequacy of the present Christian system?

If it is obscene for one citizen to copy once a single verse of the Bible, how much more obscene is it to publish the whole Bible wherein are a number of such verses, and how is the obscenity intensified and augmented when the whole Bible is published by thousands and sent broadcast over the land?

Would it not be well to apply the obscenity laws to the larger publishers of the Bible before attacking an individual whose act, if it be an offense at all, is comparatively so trivial?

My present situation will suggest many similar inquiries to the intelligent reader.

I issue this circular because I do not propose to be hustled off to prison without my countrymen knowing what it is all about.

Any expression of sympathy in response will be very gratifying to

JACOB B. WISE.

Clay Center, Kan.



### PRAYER AND MOTHERHOOD.

[Another extract from "The Curse of Godism" seems in place.]

Another result of Godism is prayer. What is the language of prayer? Weakness, helplessness. Who feels stronger to *do* by praying—yes, we know—you throw your burden upon a something—get resigned to bear, to endure wrong, but that is not removing the cause which produces it. There has been altogether too much submission. "Not my will, but thine be done." In making such a finale to a petition, the petitioner admits one of two things, provided the petition is not answered, to-wit: that the power petitioned does not wish to grant your requests, or that it cannot; in either case the tendency is to paralyze effort on your part, for if God has a right to rule, and does not want the thing changed, why should you desire it; and if he cannot change it, where is the use of your trying? We will submit it to you who have listened to a stirring discourse, if a conclusion by prayer does not have a lullaby effect? It certainly lifts the responsibility from your shoulders and put it elsewhere; for if you are equal to the task, why ask help; and if not equal, you cannot feel that *you*, *you* yourselves must do the work; and not feeling that you can—that you must—the work is not done; and never will be till *you* assume the responsibility, stop praying and go to work with that persevering earnestness that death or victory are the only alternatives.

There is one other point we are particularly desirous to present, and the question is as to the how to make it the most impressive—how to arouse woman to a full sense of the degradation which Godism metes out to her directly or indirectly. In the days of chattel slavery, female slaves who were of the bearing age were far more valuable than others. The master who was anxious to increase his possessions, considered no act of insubordination so great as that of refusing to become mothers.

Put God in the place of the master, and then read the command to "multiply." Add to this the idea that woman's highest office is motherhood, and then that other idea that there should be no intercourse between the sexes except for parentage—put them all together, and look at the position woman occupies—woman as taught to fear and obey God! What is she but an *instrument* of increase, a *tool* to add to the number of God-worshippers? "Here am I, Lord, and the children thou hast given me." I have done the best possible, I have borne all the children I could for your use, to add to the number of those who serve you—such is the practical language of the above.

We appeal to woman, for we know that when she comes to see the position she is made to occupy in this scheme of Godism, it is doomed. Not that we would depreciate motherhood! No, let it be exalted. It is submissive motherhood for God's sake that we repudiate; it is that kind of motherhood which makes children the *all* of life's fountain—sex, when they are but the first fruits of the grand possibilities of sex life.

Think of these things, friends, and think of them without the fear of God before your eyes; and remember, in all this, that it is *personal* Godism—that upon which all tyrannies rest, that we are repudiating.

[The writer of the following will be glad to learn that I have not been in "durance vile" at all, but that a noble friend gave bail on the spot in the sum of \$300 for my appearance at court. It is possible that I shall go into "durance vile" but not without a good fight for my rights. I have just issued 4,000 copies half sheet, of F. P. containing the letter for which I was arrested, together with my reply to the same. They are going by express in packages of from 40 to 200, to Chicago, Boston, Cincinnati, Portland, Or., and other points. Those wishing 50 or 100 copies can have them by sending 15 or 25 cents in stamps for express charges. Nothing can be sent by express for less than 10 cents.]

DEAR LOIS:—For months I had intended writing you, to thank you for the package of papers you sent me with the story of "Wherefore." I consider it an excellent story and ought to open many eyes regarding the causes of many of the conditions which are extant and which people deplore, but have no idea of making any move toward eradicating.

I have lent the papers to several to read and tried to get a subscription, but to no purpose. I did not want to write until I could send you at least my own, but alas, the pocket book was empty too much and too long.

During Camp I saw by the papers that you had been arrested, and I said at once, I shall bring it before the Conference and see what can be done, but I was hindered from going the next morning; I was told that Bro. Barrett did bring it before them and it was discussed and some action taken but I do not know what.

Yesterday a lady gave me fifty cents to send for copy of The Occult Forces of Sex, (please send it to my address,) I also send fifty cents for you to use as you please; I only wish it was fifty dollars to help fight woman's battle which she doesn't know enough to know needs fighting. Oh, it is heart sickening! Sometimes I am almost inclined to doubt if all women have souls yet! Those who have and manifest them seem to be an entirely new species.

Well, how goes the battle? Are you still in *durance vile*? How in the world is it that in glorious Kansas whose women boast of being first and foremost in the suffrage and temperance movements, that in this grandest of all movements, the foundation stone of all the others, they allow a sister woman to lie in jail, and be robbed of her hard earnings, (if she has been able to save anything to be robbed of) to gratify a morbid, peurile sentiment the tendency of which is only toward degradation.

The rewards, dear Lois, promised in the "sweet by and by" are good to nourish hope in the heart, but oh for a little in this world!

The next world is all right; but this one is wrong side up. I hardly know how to direct this but I hope it will reach you all right. May angels comfort when mortals cannot. MYRA F. PAINE.

Lily Dale, N. Y.

### Law vs. God.

The right to command is the prize which nature ever holds up before the eyes of her best loved children, men, tempting them constantly to higher knowledge, which means greater personal power.

It is the premium which Nature offers as a reward to the courageous, the diligent, the hopeful, the patient, the persevering among the sons of men. It is the reward of merit to those who dare most and climb highest, who have most faith in themselves because of so great faith in the possibilities of the Law; to those who magnify the law by provoking how great men may become; who honor the law by earnestly seeking to understand it that they may *command* [not serve] it to the upbuilding of self. These prizes are everywhere. Wherever a law in nature is hidden there also is hidden the prize for him who shall search out the law. In earth and sea and sky are the prizes concealed. The thunders tell of them; the sea raves of them; the interstellar spaces are full of them.

The law is no niggard in the giving of rewards. The law exists but for the service of man. The law yields its power to him who most asserts his equality with it by striving to understand it. It rewards him, and him only who seeks to know and to command it. In this faith have I sought truth, and in this knowledge have I written.—C. C. POST.

### VOICES FROM THE PEOPLE.

DEAR FRIEND:—Yours of 15th inst. just received. It reached here while I was away from home, hence delay in answering. It is a shame to this enlightened age and a blot on the page of the history we are making that those contemptible idiots cannot let decent people alone. I regret, my friend, that circumstances with me are such that I cannot help you to the extent that I desire. We are now virtually in the hands of our creditors and have simply a living. What the outcome will be we do not yet know. I have worked hard all my life and now there is a fair prospect that all my earnings will go. Yet I am hopeful.

Hoping you may come out of this with flying colors, I remain

Yours truly,

J. HENRY SCHRODER.

Arago, Coos Co, Or.

DEAR MRS. WAISBROOKER:—Each day since learning of your arrest I have thought to drop you a few lines that you may know that you have friends and admirers with whom you are not personally acquainted, but who has a deep interest in you and the cause you have so nobly espoused. I have taken your valuable paper for one year and feel I cannot do without it. I shall be glad to see the day when Comstock laws will be erased from the statute book, and the promulgation of truths which the world needs to know shall be given to the people without fear of the minions of the law.

Please find enclosed one dollar which kindly place to credit for my paper. I would do much more were I in circumstances able to do so, however, I will do all I can in way of circulating your writings, and placing the truth you ad-

vocate before the people.

& Sincerely yours for Mighty Truth and Grand Liberty,

(MRS.) NELLIE P. MCCLINTOCK.  
Lanigsburg, Mich., Sept. 9th '94.

DEAR FRIEND AND SISTER:—My heart is pained to learn by your own little paper that you have been arrested by those sleuth hounds of Comstock. I have read your publications more or less for the last fifteen or twenty years and never saw a word or sentence that ever reminded me of anything that was obscene.

If they would read their precious bible they will find out very soon where to look for it without trying to ruin innocent people who have spent their lives trying to teach a better way than that of propagating such monstrosities as we see on every hand.

I will send a little something to you as soon as I possibly can, but nothing to what I would like to if I had the means to do with. I know that money will help you if anything will, so do not ask you to let me know if there is anything that I can do.

This may be something that will help to open the door of the sepulcher of woman, but hope it will not be you who will be obliged to sit behind prison walls to accomplish it after all you have done.

Will write again soon, and believe me to be truly and lovingly your friend.

ELIZA H. FALES.

Tonawanda, N. Y., Sept. 7-'94.

DEAR FRIEND LOIS:—The news of your arrest reached me some time ago, and I should have answered immediately but waited until I could send a little something more than *congratulations*. Yes, I mean what I say, for you certainly ought to be proud that your work is so commendable as to receive the condemnation of this rotten institution called government. Your name now will go ringing along down the ages with the rest of the worthy ones who have been and are still being persecuted for truth's sake.

I am sorry for the nervous worry and inconvenience this arrest will cost you, but the good you are doing for countless numbers yet unborn will a thousand times compensate you for the annoyances of the present. It would be useless to say go on in the good work, for you couldn't do otherwise; you are a chosen instrument in the hands of higher powers to do a work that no one else could do so well. My will is good enough and my spirit strong enough if I can unfold the brain power sufficient—when I regain my physical powers, to go to work along this same line, and I am praying as I never prayed before to be able to do so.

I wish I could send more financial aid but cannot. If every one who has no more than I have will send as much you will be able to fight the hounds of the law to the end.

MATTIE E. HURSEN.

92 Fremont St., Chicago, Ill.

### 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.



## 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.

Mrs. Waisbrooker's lecture on the conditions necessary to "Perfect Motherhood" was considered one of the best if not the very best of the many addresses delivered at the convention. One of the noticeable features of the lecture was and is the fact that the speaker succeeded in presenting the subject clearly and forcibly to the comprehension of all, and yet without the use of any form of expression that could be construed as lascivious in tendency—the exact contrary, in fact.

Her address was listened to with the closest and most respectful attention by one of "the largest audiences of the entire seasons of the convention."

A lawyer of this city, who had condemned the publication of the article that led to Mrs. Waisbrooker's arrest, after hearing the lecture, remarked that if she could deliver this address to the court it would be better than any argument a lawyer could make for her. I would add that in my opinion no Kansas jury would condemn the accused after listening to her explanation and defense of her work.

—Lucifer.

### THREE BOOKS.

The Occult Forces of Sex, price 50 cents. A Sex Revolution, 25 cents. The Fountain of Life, or The Three fold Power of Sex, 50 cents—the three to one address for \$1.

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. 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.

It is possible that the next paper will not be issued till after court sits. I am putting "The Wherefore Investigating Company" into book form, have it something more than half up and want to get the page plates ready before Oct. 8. Should I be incarcerated in a Kansas prison, another can put up the paper easier than complete the book, as there are changes to be made which only myself can make. So if my readers do not get another F. P. for a month instead of two weeks they need not feel disappointed.

### "THE CURSE OF GODISM."

There are many things I would like to say in this issue will be left unsaid for want of time and strength. One remark by a good woman who heard me in the City Park, on Sunday, Sep. 9th, I want to comment upon a little. She liked all I said *only* she could not sanction my attack on Christian religion. I say a *good* woman and I mean it. Oh, there are so many good, honest souls in the churches, but it is time the good people began to learn that something beside goodness is needed. The following taken from a pamphlet published some years since, and which will be republished sometime, will in part say for me what I wish. It is entitled "The Folly of Worship, or The Curse of Godism."

Oh, the power of an impression made upon the brains of the people by the constant reiteration of an idea, true or false. Like the perfume of flowers or the malaria of the swamp—like the cold breath of winter or the heat of summer, the mental atmosphere like the physical, becomes so permeated that each and all affected; and often so affected that change is resisted, even if for the better.

The man who has become nearly insensible from cold begs you to let him alone, but to do so is death to him.

There must be change, but people resist it for they are drunk on the poppy leaves of vicarious atonement, stupefied with the idea that God does it all and they must wait his will, and they resist having the sweet delusion that they may rest upon some outside power, taken from them. Until the people let go of the God idea and take hold of themselves, of the innate powers of their own being, there is no hope for them.

We are speaking of a God to whom the people pray—the God to whom churches are built—the God with a priesthood set apart for his service, and upon whose altars they sacrifice humanity. We do not say there is not a something beyond our comprehension; a life, a law, a power, self-acting and eternal. But know this: it has no kinship with the God of the Christians, nor with that of any other people whose worshipful ignorance causes them to build temples and pay tithes to win his favor.

Only think of it, men and women of the nineteenth century; think of a God who can be bought by your service, your churches, your prayers, your tears, your flattery, your bowed heads and bended knees—a God who can be induced to favor you—to pour out of his spirit upon you because of all this! No wonder that men in high places are for sale! God has his price, they have theirs. He will punish you unless you pay the price he demands; the men who control the wealth of the world will starve you if you do not serve them. Like God, like people. Think of the folly! Finite beings building churches to what they call the Infinite God!

If their ideal—the monster creation of their ignorance really existed, the difference between such a being and man would be a thousand times greater than between man and the smallest insect. Let us imagine man receiving homage of ants, giving laws to ants, getting angry at wicked, disobedient ants "every day," and further—let us imagine ants in different parts of the earth building temples to man, ordaining a priesthood to stand between the ants and man, explaining man's will to the common ants, dealing out promises of future reward to obedient ones, and threats of future punishment to disobedient ones—imagine them sending missionaries to other ants to teach them how to win man's favors—imagine all this and see in the picture the folly of worship, the curse of Godism.

Think for a moment how you would despise a man who, were it possible to do so, would accept such homage and make such demands upon ants; and yet you are silly enough to believe that an Infinite God wants your worship, is pleased with the temples you build and consecrate to him. Use your reason, dear friends, and you will see that any being who would demand such homage would be beneath contempt. The power that does and must govern, and to which all must submit, is eternal, immutable, uncreated

Law. To imagine a creator of law is to admit that it can be destroyed; and did such a possibility exist, the universe could be annihilated. Yes, law; immutable, omnipresent and when understood by man—so understood that its requirements are all met—then it becomes man's servant; or, in other words, the relation between mind, intelligence and inherent law is co-operative, inter-dependent—that of mutual servant and sovereign.

But worship, priests, temples, prayers, songs, will these lead you to the sphere of eternal law—will these teach you to handle Nature's forces, to solve mathematical problems, to compound according to chemical formulas—in fact, will they make you independent, like unto gods in and of yourselves? Not at all. Nature repudiates the farce. Science is the hand-maiden of her choice, the one commissioned to destroy Godism. Science ministers in the temple of this all-controlling, all-serving power, eternal Law, and that temple is not made with hands, to say nothing of toiling hands that find not compensation.

C. C. Post in September 1st *Freedom*, has a very comprehensive article of this same subject, shows the evils of this personal God idea, and the evil of worshipping such a personality follows as a logical conclusion. It is because this idea of a personal God and a personal Christ is so enslaving, so belittling, that I oppose it: Mr. Post says:

But what, some may ask, is the difference, or why does it matter whether God or First Cause is a person or a force? God is God in either case. In either case is the power above all other powers—the creator and fashioner of the universe—what odds, then, whether we conceive this power to be possessed of a body or not?

But it does make a difference. It makes the greatest conceivable difference. It makes the difference which exists between owning ourselves and being owned by another; the difference between master and servant.

A First Cause having personality and an individual will—a personal God who created the universe and man for his own personal glory—while to such a God man must forever bow down in worshipful obedience, towards Law, as the first cause, [eternal self-existent] man stands in a totally different relation, and may by understanding it, make it his servant.

For while man is nothing, and can do nothing outside of the law, yet may he through an understanding of the law make its power *his own*; may compel the law—even the law of which he is the creature—to obey him.

Electricity is a law or a force in Nature. In Nature, force and law are one; the law itself being the force and the force the law.

Before men understood the law of electrical force they supposed it to be a god. Thunder, they said, was the voice of the God in anger, and the lightnings the breath of his nostrils with which he consumed his enemies; and they were the slaves and worshipers of this suppositious god. Man has always worshipped what he was afraid of, and never by any mistake has he worshipped anything else. From this fact you may readily educe the true character of worship, which is only an attempt to hoodwink and placate a power supposed to be dangerous. And so too it will readily be seen that all the churches are monuments of an ignorant and a servile fear, that the coming light of the new intelligence will convert into schools and workshops, and places of recreation and amusement.

When man learned that thunder and lightning are caused by electricity, and that electricity is a force or law in Nature, then fear gave place to understanding, and knowing the law of electricity, or so far as he has learned it, he commands it, and is its master instead of its slave. Instead of prostrating himself in fear and trembling before it as an angry God, he now stands calmly upright in the presence of a force in Nature which he can control. Instead of humbly craving to know the wishes of another he confidently expresses his own desires. Instead of asking the good will of a God he gives commands to the law, and law obeys him. The lightnings are chained. Through knowing the law man has made himself master even of the law itself, and bids it fetch and carry as he will.

The one is a slave, prostrate in the dust at the feet of his God; the other stands majestically forth and gives his commands to the Law, himself a god by virtue of his acquired knowledge and power.

Yet the power and glory of the lightning is not less because man has learned that it is a force and not a person. On the contrary, to the perception of every reasoning being is its power and goodness and glory magnified a thousand times by knowledge of it—by the knowledge that though



its power is sufficient to rend the earth in twain, to thrust the ocean from their beds, the stars from their orbits, yet so gentle is it that a little child with chubby hands upon its mane may guide it where he will.

Neither is man rendered less just or moral by his change in his relationship from slave to master of the lightnings, but the opposite.

Every faculty of his being, every attribute of his nature, is enlarged and elevated and refined and improved by the change. He is not only a wiser but a better man, more noble, more just, more appreciative of good in nature and in his fellow man as master of the forces of nature than he ever was or could be of a being whose anger the lightnings represented.

And what is true of man and one law or force in nature is equally true of man and all laws and forces, not one can be excepted.

I do not exactly coincide with Mr. Post where he says if a personal being called God created us that we owe him all and he us nothing. I claim that on moral grounds, were an infinite personality possible, and he had created us he would be responsible to us and for us. We should have a claim upon him for all that is good in life. The present condition of the human family is proof that no such all-mighty, all-wise, all-good personality exists. It is because I see such a waste of human energy, such a belittling of human dignity in those senseless cries called prayers to some imagined being they call God, that I so determinedly oppose all the manifestations of Godism.

In an article on another page headed: "The Next Great Strike," the "Rev." Mr. Dixon says: "There is but one power that can prevent this great strike, and that is the church of God."

There is no "church of God," and what is called such is largely responsible for the state of things we now have. It is simply a body of people who, so far as the God idea is concerned, are in their babyhood.

Children crying in the night;  
Children crying for the light,  
And with no language but a cry.

Children lying in the dust at the feet of Jesus instead of standing on their feet and looking the problems of the universe in the face.

The greatest of strikes, and one which will eventually come, will be a rebellion against all this. Then the "stained glass windows," the magnificent edifices in which "humble worship" is the object of assembling, these will give place to schools of science where masterful souls command the forces of the universe; where the great mother heart will find a way to bless all her children.

The woman movement of the last half century means more than the ballot. It means more than equality with man in the pursuits and emoluments of life as they now exist. It means an entire reconstruction of society. It means a state of society in which the motive powers are brought to bear upon the moral instead of the selfish elements of character, upon self-respect instead of self-abasement.

It means a state of society in which human beings shall be considered of more value than property, and the knowledge of how to improve the human race, of more value than how to improve animals, and not as now where government expends both time and money upon the latter, and imprisons men and women who devote themselves to the propagation of such knowledge as tend to improve the human.

It means a state of society in which all that tends to the welfare of gestating mothers shall be considered of more value than cathedrals, palaces, bank accounts or any other form of wealth calculated to build up individual or corporate power, or to perpetuate a sect or sects. In a word, this general unrest of women means a state of society which shall give us Perfect Motherhood, a motherhood from which submission to masculinity, be it to man or a so-called God, will be eliminated, and when that is done a more than the millennium will be the result.

## THE DIFFERENCE.

The only real difference between those who are honest in enforcing the Comstock law and those who persist in discussing the question of sex in the public prints, is as to the best way of eliminating sex evils from society. They appeal to law—statutes made by man—statutes in the making of which woman's voice has not been heard. We believe in less law and more education—the education that comes by investigation.

Had Madaline Pollard been instructed as thoroughly as some young ladies I know, she would never have fallen a victim, even to her own desires, to say nothing of the persuasive statesman to protect whom she has so outraged her mother nature.

The following article is taken from *Freedom*, and I thank Mrs. Wilmans for her strong, brave words. Yes, Miss Pollard is right in facing the world. If she can teach that world to blush for its own hypocrisy she will not have lived in vain.

It is time that the cruel sentiment expressed in the idea that one, or even many false steps forever blasts woman's fame, was set aside, and in this as in other things, woman must "pre-empt her own claim." I again say, I am glad that Miss Pollard has decided to face the world.

### Madaline Pollard.

In reading the daily papers I run across a coarse fling at Madaline Pollard. She has now made an engagement to enter theatrical life. One paper says: "We had hoped to hear from her again." Another: "We have already had too much of this woman." Another: "There is but one thing she can do to compensate an insulted world for her existence, and that is to hide herself in utmost seclusion."

Why should Madaline Pollard hide herself in utmost seclusion? Is she so much worse than the crowds of men who are before the public, and with whom we transact business at every turn, that she must be shut off from human communication and from all possibility of human effort, content that this immaculate world permits her simply to exist, even without the means that render existence bearable, and without the use of her native ability by which she can secure such means?

Oh, generous, christian world! Oh, beautiful, religious brotherhood of God! What a comment upon life as it is to-day!

You have all seen the picture of Madaline Pollard's face as it has appeared in the public prints; has any one interpreted that face? It is a grave and reserved face, holding in latency intellectual powers of an unusual character; powers full of promise to herself and to the race. But it is the portrayal of her affectional nature as disclosed by a close study of her expression that I must speak of. She is not beautiful as one imagines the Virgin Mary to have been; but no artist that ever gave his genius in the effort to produce a fitting picture of Mary has succeeded so well in getting the expression of true motherhood as the rough, coarse prints have given it in the pictures of Madaline Pollard.

Madaline Pollard's face shows her to be the impersonation of beautiful, glorious but crucified motherhood.

And where did she get this expression that means so much; so much more than any man can fathom; so much more than almost any woman can fathom?

She got it in sorrow, and in silence, and in shame; she got it while under the ban of the whole race's blame; she got it on the cross of a crucifixion two dreadful for ordinary realization. It came to her with the first thrill of the baby life that she loved so much, and for which she knew there was no hope of justification in this hard, cruel, bitter Christian world.

And this expression of crucified motherhood is on her face for all her mortal years. Let it stand there as a reproach to those who had rather kick an erring and a bitterly wronged woman than to extend a helping hand, and to speak the word that hides a wretched past.

For my part I rejoice that this woman has the courage to step to the front in a trial of her own capacity. Her action says virtually "I am here; all the woman of me, unsullied by the world's hypocritical opinions, daring to make the best of myself and the most of my life in spite of my past mistakes." Her attitude is noble, brave, fearless. How much I hope her native genius as an actress may be commensurate with it.—H. W. in *Freedom*.

## Respect for Law.

111 West 42d Street,  
New York, Sept. 5, 1894.

Mrs. ETTA SEMPLE,  
Sec'y Kansas Freethinkers Ass.

Dear Madam:

You ask for a sentiment for your convention. I can give you a pertinent one. We hear much wailing now-a-days about the lessening of respect for law. I can account for it.

"The reason of the law is the life of the law." When law is unreasonable it should be buried as speedily as possible. Many laws are not merely without reason, but against reason and such laws always excite contempt. The rapid multiplication of such laws causes the universal decline of the respect for law.

The law which makes it possible for the ignorant, degraded and vicious to triumph over the wise, the noble, and the virtuous, does more to unsettle popular respect for law than centuries of good law can do to establish that respect.

Kansas is especially afflicted with mischievous law and the consequent diminution of respect for law is not wonderful.

After the seven years of preposterous outrage which Moses Harman has endured, we now have the spectacle of a Christian preacher invoking the law to prove that the Bible is obscene, certainly not because of his respect for the Bible but because by means of an infamous law he hopes to "get square" with a man who he vainly imagines has offended his pomposity.

We see also an especially brutal attack upon Mrs. Waisbrooker. Neither her sex, her age, her eminent personal character, nor her nobility of purpose have availed to save her from the outrage of the foul wretches who wield the authority of the law.

It is such rascality as this that has brought the administration of justice to be looked upon as a fraud, a swindle and a nuisance, and made our judiciary ridiculous and contemptible.

The blame of this lies at the door of a religion which teaches its dupes that the sources of life are polluted; that men are "born in sin and conceived in iniquity;" that sex is a thing to be ashamed of; that man made in the image of God should be ashamed of his own body; that woman is a vile thing and motherhood a curse, and that ignorance is a virtue, knowledge a bane and credulity laudable.

Nothing can be more hideous than this loathsome, brutal religion, the injustice it engenders and the bad laws by which it strives to maintain its domination.

Let us enforce the monition of good old Voltaire, and crush out the infamy.

Yours sincerely,  
ED. W. CHAMBERLAIN.

## 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.



### "Holy Matrimony."

Some two months ago I received a letter from a friend then in Boston, Mass., saying she must go immediately to her daughter in San Francisco. The mother said: "The husband subjects her to every possible abuse, vituperation and insult, every cruelty short of bodily injury." "I can't help thinking," she said, "how much better it would be were she not legally bound to him. She would then be free herself, and could have possession of her children. But now he has legal protection to torment her to any extent short of physical injury."

Since her arrival, the mother and daughter have lived in a state of imprisonment, locking themselves in their room from 8 p. m. to 9:30 a. m. daily. The mother repeatedly threatened with forcible ejection, stayed on, "holding her temper and her tongue."

He pushed himself into the room, "seized the wife, violently threatening to throttle her if she resisted, and wrenched the key from the door, pouring out volleys of abusive language." Moreover to torture the mother, he is administering calomel frequently to the youngest child, though the little one is perfectly well. (He is an M. D.) It seems impossible that a father should deliberately imperil his child's life, but we fear it. We are powerless to protect her," the mother writes.

Later he left the house when there was neither food or fuel, nor any money except what the mother might have. Since he left he gained admittance at the back door, when the wife was getting coal, and there was a "terrible scene." He threatened to kill both wife and mother.

These facts may seem incredible and exaggerated, but in my childhood I witnessed the same fiendish conduct of a husband and father, and I know it is possible for wife and children to be subject to the most cruel tortures for which there is no legal redress. The law, the institution of marriage as man has made it, protects the tormentor.

Verily, how *holy* is matrimony. The wife has instituted a suit for divorce.

LUCINDA B. CHANDLER.

### RUSSIANIZED AMERICA.

#### Men Brutally treated and Sent to Prison Because They Are Poor.

At 5 o'clock last Thursday morning we were knocked up to lend our aid in behalf of over 100 men who had been arrested at Coxey's camp and brought to our little town (Hyatsville, Md.) for a mock trial.

We found on arriving at the justice's office 112 men in charge of a sheriff and several deputies and about 40 police from the city of Baltimore. An extra train had been kept in waiting since midnight, and the justice had been writing up commitments. The governor of the state had employed detectives for the last month to watch the camp and upon their report of seditious language and threats he had ordered their arrest in this outrageous manner. Just what threats were made or the quality of the sedition manifested this usurper of the people's rights did not deign to disclose. The charge was vagrancy, and the summary punishment was 90 days in the Maryland bridewell. We were of course powerless to do anything since it was openly declared that "they

had come to break up this camp and they were going to do it."

We saw them hustled into squads by the brutal police who shot at one who tried to escape and plainly revealed by their actions the brutal instincts which governed them. The men were sentenced in a body, without a chance to plead, without a single opportunity for defense, and hustled like cattle into a couple of cars and hurried off to the state workhouse. A more high handed outrage was never perpetrated in this country. Men, women and children looked on in wondering silence. Tears came to the eyes of some and smothered curses to the lips of others, while all were deeply impressed with the infamous manner in which these poor, half starved, half clothed men were being treated. To us it appeared like the beginning of the end.

These men had been arrested, brutally treated, condemned and sentenced, and for what? Their poverty! They had committed no misdemeanor; they had broken no law. Their only crime was poverty. Because of their poverty they were hounded like animals; hustled, driven about like dumb brutes and incarcerated with felons. Yet this is America. This is the land of the free and the home of the brave. Is it any wonder that sometimes good men are at loss to know what to make of the actions of men in authority? We think not. Governor Brown has committed an outrage upon the fair fame of the state he so fully misrepresents. He should be impeached and driven from the position he has so foully polluted. No man is fit to represent the people of Maryland who would instigate such a high handed outrage.—*National Watchman*.

#### The Next Great Strike.

A recent sermon delivered by Rev. Thomas Dixon of New York, had for its title "The Next Great Strike." Mr. Dixon said during the course of his remark:

"The outlook in the immediate future is one of suffering and oppression for the laborer. The capitalist, confident in the victory he has gained recently, will retaliate and strike back at the weak points in the labor organizations, and the result will be suffering in the near future. I do not believe it is possible to avoid a desperate conflict between labor and capital within the next 10 years unless a great change takes place in the men who are running both the labor and capitalist organizations."

Mr. Dixon then said that the defeat sustained by the strikers in Chicago was not the solution of the difficulty. "That defeat," said he, "was the triumph of might over weakness, and it will be the battlecry for the next great strike. There is but one power to prevent this coming strike, and that is the church of God. If the church of God recognizes the day of its visitation, she can prevent the strike, but if she does not there will be a great uprising, and not one of her present ceilings or her stained glass windows will be left to tell the tale of the beginning of the twentieth century."

The preacher then denounced the men who were controlling the church by their money. "They are blind," he said, "and are attempting to lead the blind. If it continue, let it be so, but God will call a day of reckoning!"—*The Cincinnati*.

### MAYWEED BLOSSOMS.

[A friend, after reading the article published below used to call me Mayweed, so I named the collection of fugitive pieces I afterward published, "Mayweed Blossoms." I propose giving my readers an occasional article from that collection.—L W.]

#### What Mayweed Said.

When the sunlight bursts forth in its brightness, or the rainbow arches the clouds, my soul leaps with gladness, and I think, "Who so happy as I? Who so much cause for rejoicing?" But when the clouds return after the rain, and the chilling winds cause my sensitive spirit to shrink within itself, I feel like exclaiming, "O, ye that pass by, turn and see if there is any sorrow like unto my sorrow!"

It was upon such a time as this that I wandered forth and sat me down upon a friendly log, by the side of which grew the homely Mayweed. "Just like my entire life," said I, as I looked upon its familiar face; "unattractive without and bitter within; no sweetness, no beauty, covered with dust, and trampled under foot in the highway." But as I thus pondered, a busy bee paused in its onward flight to salute the humble weed, while a voice, that seemed to issue therefrom, said: "Were there no sweetness the bee would not tarry in its flight, and as for the beauty, wait." Surprise changed the current of my thoughts, and forgetting my sorrow, I listened intently for more, and lo! I was taken back to the very morning of my childhood.

The simple weed seemed possessed of clairvoyance, for it told me of the time when I had pressed its kindred beneath my little feet, as I made my way for the first time to the portico of a-b-c-dom, and there was no sorrow in the recollection. Ah, the very spirit of Mayweed! I could fancy it to have stepped forth from the form, and to be leading my spirit over the pathway of that life of which I had spoken so bitterly. Back and forth we went over the devious windings of that summer at school. "See here," said my guide, "do you remember this creek by the side of which you used to play, bringing moss from the woods to carpet the floor of the play-house and to make a bed for dolly, decking the whole with the scarlet berries that grew beneath the pines?"

Just then there came the thought of the day I played in that same creek till the teacher had to wrap me in her shawl while she dried my clothes—well I suppose it was not quite so pleasant at the time—the scolding part. That is, the delight of paddling in the liquid crystal did not quite compensate for the annoyance of the wise sayings of, "See what little girls get by being naughty," etc., etc. If not, I am sure that the laughs I have had since, in reference thereto, have more than made up the deficiency. No, there was no sorrow in the recollection of those years. What cared I for poverty? The trees and flowers were as beautiful to me as to the richest; the broad earth was as green, and the blue heavens as bright; and then, in my grandfather's home, where I was privileged to stay through that, my four-year-old summer—a very unpretending dwelling by the way, but to me wonderful,—within was comfort, and

without the glorious old pear trees, the big sweet apple tree that almost tossed its fruit into our bedroom window, with the plums, and the cherries, the walnuts that grew in the fields, and the chestnuts in the woods. What a world of treasure stored away in the chambers of Memory, to be enjoyed even yet! "Is it not so?" said Mayweed; and my spirit could but reply in the affirmative; and yet, with a kind of perversity which is perhaps peculiar to me, I look some two years ahead to a scene in that same home, where I find myself in tears. Tears for what? Why, you see, "Little girls must be industrious," and I was learning to knit; but the glad shouts of uncles not much older than myself, and of cousins also, have tempted me from my task, and here I am in the midst of them, my hair streaming in the wind, and as merry as the merriest; but a voice that I dare not disobey summons me back to my little chair and my knitting needles with, "Ain't you ashamed to be out there with the boys?" and so I weep, but not much; for that only brings additional reproof to the eldest granddaughter, of whom they are somewhat proud, and would like to manufacture into the article known as "Lady."

A little thorn this, but I cannot forget the pain so quickly as I did the other for it was a real robbery of my rights and my heart goes out in sympathy to the thousands who have been robbed in like manner.

Mayweed however, was at hand, and she gently led me back to the school-room. "Do you remember" she says, "when you read of the 'lazy sheep' that ate 'grass and daises white,' how you wondered what the white daisy was?"

There was a golden-colored, buttery-leaved flower you had named yellow daisy, but you had never seen anything yet that quite filled your idea of what a white daisy should be; and yet you might be mistaken, and wandering in a by-path by yourself, when recess came, you gathered some of the Mayweeds among my ancestors, and tried to make yourself believe they were the flowers intended.

As Mayweed was reminding me of the ancient examination, I plucked and began, unconsciously, to examine a blossom from the one before me, when a voice by my side, a real human voice, said: "You think that is homely, aunt, but just look through this, and then see," presenting me at the same time a magnifying glass of moderate power.

"Well, Charlie, this does change the appearance somewhat but is not very beautiful yet."

He regarded me a moment with an amused smile and then handed me one of much higher power. I adjusted it to the humble weed and what a transformation! Glorious beyond all I had ever imagined, the very dust upon its leaves sparkling like diamonds in the sunlight. "Beautiful! beautiful!" I exclaimed, in rapt astonishment, when there came a soft whisper:

"No beauty, no sweetness, is thy life like the Mayweed's?"

"Would that it might be!" was the full response of my heart. "The lens of thy spirit is the glass through which thou must look upon it," came in sweet reply. "As it expands thou wilt find the bitter bringing sweetness—the unattractive changing to attractive—then beautiful, then dazzlingly glorious—brighter and still brighter, as the jewels polished by the rough hand of Time reflect the blaze of Eternity." I listened till the voice ceased, and then went forth content.



## THE CHURCH OF THE NEW ERA.

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

### FORMULA FOR RECEPTION OF MEMBERS.

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

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

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

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

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

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

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

## CONSTITUTION

—OF—

### THE CHURCH OF THE NEW ERA.

#### ART. I.—NAME.

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

#### ART. II.—DESIGN.

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

#### ART. III.—PRINCIPLES.

Principles underlying the above design are such as here follow:

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

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

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

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

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

#### ART. IV.—METHODS.

The methods for carrying out the foregoing principles will be:

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

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

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

## BUSTEED'S Tested Remedy.

### THE SPIRIT OF A PHYSICIAN—

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

### THIS REMEDY FOR

#### ALL FORMS OF DIARRHOEA

Except the last stages of cholera, was first compounded by a druggist by the name of 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 was not been entirely free, till now, from dandruff for twenty years. One week's use of the "Renewer" did it.

LOIS WAISBROOKER.

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

MATTIE E. HURSEN.

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

GEORGE LYNN.

Hastings, Neb., Apr. 26-92.

Address this Office.

### THE FOUNTAIN OF LIFE.

Price 50 cents.

### THE OCCULT FORCES OF SEX.

Price 50 cents.

### A SEX REVOLUTION.

Price 25 cents.

The Three to one Address, \$1.

## ATTENTION, READER!!

## HELEN HARLOW'S VOW.

OR

## SELF JUSTICE.

MRS. MARION TODD,

THE POPULAR ALLIANCE SPEAKER, SAYS:

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

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

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

JAMES VINCENT, SEN.,

THE VENERABLE FOUNDER OF THE AMERICAN

NONCONFORMIST, SAYS:

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

### A PROMINENT WORKER WRITES:

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

### ANOTHER POPULAR SPEAKER WRITES:

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

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

### SAT UP ALL NIGHT.

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

The above named book contains a good likeness of the authoress 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 effectually as it has been by making her subject to man in the matter of sex—dependent on him for support, for protection.

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

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

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

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

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

The time must come when spirit—the "Holy Spirit"—will have so perfected its work that we shall have just such spirit bodies, bodies perfectly 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 Selfredo is calling men to proclaim that they must fight to prevent the sequestration 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 Selfredo 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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DEVOTED TO THE

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  
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"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 GREE, M. D.

Price fifty cents per package.

Address this Office.

#### "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.

## 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.

## 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 completion to DR. MARION H. BASSETTE, Henderson Harbor, N. Y.

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