

# Foundation Principles.

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

VOLUME V.

TOPEKA, KANSAS, OCTOBER 1, 1894.

NO. 9.

## Poetry.

ORIGINAL AND SELECTED.

### From an Octogenarian.

[Brother John A. Jost, of Ogden, Utah, writes as follows: I only use his letter in part, not for lack of merit, but for want of space, and as I read I wonder, if alive fourteen years hence, if I shall retain my faculties as well as he has.—L. W.]

Mrs. Lois Waisbrooker,

Dear Madam:—I have learned about all that has been published concerning you, as to your arrest, for what and by whom. I know the bigotry and treachery of your avowed enemies, and can only wonder that they allowed you to escape so long the cruel persecution which the church has ever usurped the authority and exercised the power to execute upon all who dared to think or act, or in any way oppose their doctrines, or let the light in upon their creeds and ordinances.

Your work in the interest of humanity is of the greatest importance, and no human being, community or people, or a commission therefrom, holding the title of God or Devil; or any of the grades of religion holding the power and authority thereof, between the extremes of truth or error—light or darkness, to bless or curse, could ever be found more ready or willing to do or commit themselves to such villainous acts of cruel persecution, or wrong of any kind, as is the church, called by the name of and exercising the authority of the Jesus Christ of the new testament—the embodiment of all that is good and great—of love, peace and joy. Who could imagine a church or people holding up this Jesus as the God and guide of the religion of love and peace, could be guilty of such cruel persecution as to arrest and imprison an old and respectable lady who is spending her life in the interest of humanity—instructing them in the highest and noblest principles of right living—the science of sexual commerce the Foundation Principles of Life—one whose life has nearly reached the seventies in working with indefatigable zeal for the good of humanity. . . .

Yours, JOHN M. JOST.

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.

## FOR SHAME OR DREAD.

(JOHN M. HARVEY, in *London Progress*.)

Behold yonder host of pale faces—and rent hands;  
It surges from sorrowful places—from murky lands,  
Searched with the terrible traces that fire brands,  
Or, scathed with the lightning of poison, upwritings come  
spectre-like hands.

See how they are woefully thronging! Yonder hill  
Glowing a lit sea of eye-longing: words that kill,  
Direful and pitiful wronging are theirs still,  
And theirs to drink, cold and heart sick, at the terrible  
fountains of ill,

Matron and infant, maiden and white youth,  
Naked, or strangely arrayed in rags uncouth.  
Fainting, yet grievously laden by man's ruth  
And gold-lust—with sand of Derision, flints, rubble and  
Shards of Untruth.

The pitiless beat of the hammer holds these dumb,  
With whirling of wheels and wild clamor, while for some  
'Tis to shiver and mutter and stammer, gaunt and numb,  
Mid water and froth of pollution, where never the glories  
come.

Theirs are the cords and sickles—yours the grain:  
Theirs the dust and forehead that trickles; yours the gain;  
Theirs is the anguish, wrath, prickles, theirs the pain;  
And weariness, hunger and death are the words of their  
dreary refrain.

The sunshine brings heat any fierce railing; night a boon  
Of husbands with blows for low wailing, trampling shoon.  
To help where starvation was failing, and the tune  
Of the abject's wailing song in the dark, the dolefullest under  
the moon.

The slime and the ooze of the river are for those;  
A pausing to think and to shiver, their repose.  
One planteth an oak, its peace never his son knows,  
For yours is its opaline light, its strength, and the shadow  
it throws

Another begetteth a daughter, white and gold—  
She looks into the meadow-land water and the wold  
Knows her no more. They have sought her field and fold,  
But the city, the city hath bought her; it hath doled  
Her piecemeal to students, and rats, and reek of the grave-  
yard mold.

Oh, ye lust gorged and immersed in gross ease!  
Ye in dull selfishness hearsed! or 'neath trees  
In the mire of satiety nursed! what of these?  
What if scorning to call you accursed, on your knees  
They drag you adown to the desert, or out to the region  
of seas?

Out to the region of ocean, through paths red,  
Away from your fine land of Goshen, from your bed  
Whence with unwavering devotion, long ye have spread  
Your hearts to Sidonian Astarte, your hands to the thorn-  
marred head.

Tell God in your dire tribulation that your foes  
Are his foes; call his desolation to repose  
Again in the heart of the nation; for who knows?  
Once more he may answer by fire ere his long reign of ter-  
ror doth close.

For he sitteth like you, with his horn full of red wine,  
In the exquisite seat of the scornful, as a swine  
Of delicate herbs and corn full, and his eyne  
Regard not the people all mournful, for the vine  
Is over his head. Why should he reckon that death hangs o-  
ver theirs in the mine?

But whether he answer your hailing or stay  
Deaf to his sycophant's wailing, or saith "Nay,"  
Or (as "blasphemers" are railed in songs gay  
At the sluggards whose bastions they're scaling) sleeps;  
One day the slaves shall be great, when all tyrants, men  
or Gods; shall have passed away.

## Prostitution.

The most terrible thing, as it seems to me, in the whole of this Parliamentary discussion, and of the larger one without its walls, is in the recognition by every one that sooner or later in her life the daughter of the proletariat may have to sell her body. In many cases it is not even a question of "may." She must do it or starve. Although this is tacitly implied in the whole discussion, no average, middle-class person will admit the fact. And yet that is

the gist of the whole matter. A woman who has not some one to support her (father, brother husband or what not,) or has no means of her own, has to-day a terrific struggle for existence. This is the case, whether she is of the so-called lower or of the middle class. That struggle can often be ended if she will prostitute herself, and thus in many cases it is ended. The real cause of prostitution is not the perfectly natural passions of man and woman, nor the equally naturally and really pathetically beautiful love of "finery" in girls. It is the economic condition of society of to-day with its two classes. The fact is, that the proletariat, men and women alike, are prostitutes.

So are the majority of us, who, belonging to the ruling class by name, are in reality, as people that have to get their living, members of the proletariat. We are all debasing our bodies to more or less ignoble things. The middle-class man who writes for his livelihood has of necessity to write in journals of which in many cases he does not approve, and so to speak with bated breath. It is rarely enough that he can speak out fearlessly and fully that which he fully believes, as I can here.

And whether all will agree with me in saying that there is man prostitution among the intellectual workers or not, none can, I think, deny that the selling of one's labor-power in the market is on all-fours with selling a woman's virginity on the streets. Every working man is, to quote William Morris, a prostitute. The capitalistic class give him in return subsistence wages is like saying that the *vous* give the girls they have ruined food and clothing.

These are the inevitable results of our present social system. As long as that system lasts, so long will prostitution last in all its forms, even in this most horrible one that has of late been brought prominently into notice. As long as one class has so much command of all the means of production as to have the other at its mercy, so must the men of the latter prostitute their bodies by giving up their labor power at the command of capital, so must the women prostitute theirs, by giving themselves to a temporary possession to the man who can buy them. And the cruellest part of all the cruelty is that the very wealth by the possession of which these wrongs are made possible, is made and given over to the wrongers by the wronged. The working classes give to non-producers the means of seducing women of the working class. \* \* \*

My last word is again a repetition. But alas! this repetition will have to be made many times, and for years yet. Prostitution is due to the fact that we have two classes: the one with all the means of production in its hands, the other possessing nothing but their own bodies, that in one way or another, they must sell for dear life. Prostitution will not be removed, or even remedied, by legislation, or by newspaper articles, or by preaching. It can only be done away with by the abolition of the two classes, the producing and the non-producing.

Dr. Aveling in *London Progress*.

## The Church and Debs.

It appears that a person named Banks, who seems to be the rental agent for a rather dilapidated office building down town, which, for tax-dodging purposes, masquerades as the First Methodist church, has a notion that he can block the progress of free discussion by exercising a sort of censorship over the speakers in the auditorium of that building. The Populists wanted to rent the hall for the overflow from their grand mass meeting at Central Music hall last night, and, though it is supposed to be a church and therefore free of taxation, the brilliant Banks was only too willing to let it out for a substantial consideration, until he heard that Eugene V. Debs was to be one of the speakers. The "church," he said, could not tolerate Debs, and he flatly refused to let the hall if the leader of the American Railway union was to be one on the program. The gentleman acting on behalf of the Populists very promptly suggested to Dr. Banks that he consign his doubtful sanctuary to the custody of that evil one whom the churches are supposed to combat.—*Chicago Searchlight*.



## "NOT AT LIBERTY."

Mrs. Dr. Dobson, San Jose, Cal., in sending her contribution to my defense fund says: "It is all I can spare, as the estate has to be settled before I am at liberty to act."

Knowing Mrs. Dobson's generous nature as I do, had she been "at liberty to act," I have not the least doubt but she would doubled or trebled her donation. Now the question is, why is she not at liberty to act?

Her husband has just died and the "estate" must be settled. Had Mrs. Dobson died would the doctor have been deprived of the liberty to act? No, indeed! Such is the protection (?) that man-made laws accord to woman. He could take care of the joint- or what should be joint-estate, but the law must step in and take a portion of it in the shape of fees to its officers, and a certain portion of said estate must be apportioned out to his wife before she is "at liberty to act."

I want to say: "Damn such laws." Could I have one half of what she will thus have to pay in shape of fees, I believe I could save at least one poor girl, a victim of bad heredity, from the hell she is now in.

I will say here that the immense business of the Dr. is left in the hands of his wife, who, with the help of her husband from the spirit side of life, coupled with her own mediumistic and clairvoyant powers, will doubtless make her a successful worker in the field of human ills.

## MANY SUCH.

Prof. J. H. Cook, in a letter addressed to me through *Lucifer's* columns, says:

Your words in *Lucifer* of Sept. 7th in behalf of yourself and of sexually degraded humanity and of the unborn, affected me even to tears. Woe to him or to her who probes sexual perversion and corruption to their source and depths, and who tries to save human bodies; who tries to make them pure and healthful that life may be worth living here and now. When you alluded to your own "heart ache," your past ignorance and its results, it touched me in a most tender place. Alas, how long and how vainly have I mourned and regretted my imperfect parentage and my early sexual abuse, through ignorance and wrong associations. O the marriage and sexual wrecks, the miserable, crab-apple children as the result, all around me.

Professor Cook is only one of many who thus mourn. Broken homes, diseased bodies, inharmonious children—alas! how many parents, and particularly mothers, carry the "unceasing heart-ache" because of the wayward child—mothers who know that had they been rightly instructed, this need not have been.

Myron W. Reed spoke to the largest and most intelligent looking audience Sep. 12th that was ever addressed by any one in Laramie. He spoke in the interest of the People's party, and made a lasting impression on the minds of many who never would turn out to hear any one else make a political speech. —*Union Pacific Employees' Magazine*. (Colo.)

## Prostitution as Duty.

### CHRISTIANS TEACH IT.

Has a woman a right to prostitute herself from a sense of duty? "A strange question," do you say. I know it is, but the whole christian world teaches that she has. Yes, I do know what I am saying, and am prepared to prove my assertion.

The whole christian world teaches that a woman not only may, but that it is her duty to prostitute herself from a sense of duty.

In the first place, they say that love is the basis of marriage; the parties who do not love, have no right to marry. Now, if they have no right to marry without love, then any union, where there is no love, is not real marriage. The christian world will tell you that sexual union without marriage is prostitution. Now mark: union without love is not marriage in the true sense of that term. You cannot find a christian who will not say this, if you put the question to him when he has no particular interest to defend. Neither can you find a christian who will not say that sexual union without marriage is prostitution. Still they will object to a separation where they know there is no love—teach that they should stay together—that for the sake of the children, it is the woman's duty to make the best of things, for how will they be taken care of if she does not? Is not this urging prostitution from a sense of duty? What is the price that the woman receives for the prostitution of her person? Respectability and a support for her children. Such respectability is accursed; and I boldly declare that there is not legal forms enough this side the tomb to hold me to such prostitution. Great heavens! I can conceive of no deeper hell; and yet myriads of my sisters have been and are still held to this legal prostitution from a sense of duty. If I was placed where I must support my children by the prostitution of my person it should be where I could handle the money, and not as a legal, respectable slave.

The woman who sells herself out of marriage for the support of her children, is damned by christian society; but the woman who gives up her body to a legal owner, for the support of her children, is commended; no matter if love is utterly absent; it is legal, and it is right.

Still another point, the woman who submits herself to her legal lord from a sense of duty, is doing him an incalculable wrong, for sexuality, without reciprocity is nothing better than self-abuse, and of course is destructive to health and to spiritual development. It deadens, debases the whole being. No wonder that men become brutal, take to strong drink, or rush off in some other channel of destruction.

This dogma of submission from duty is suicidal to the wife, murderous to the husband, and entails untold evils upon the children born of such unions, and so long as the christian world teaches prostitution from a sense of duty, and respectable spiritualists follow in their wake, we shall have more or less of these accursed results. But I behold in the vision which approaches surely to fulfillment: "A new heaven and a new earth, for old things have passed away and all things have become new," while those who so per-

sistently belie our motive, shall be purified in the "consuming fire" in which the old must be destroyed.—*Quoted.*

## A Brave Man.

[S. H. Randall, of Cincinnati, recently refused to serve as juror. This made quite a sensation, and to correct the falsifications of the daily papers he makes the following statement to the *Cincinnati*.]

Editor of the CINCINNATIAN:

As the five English dailies of this city have attempted to describe my conduct recently in our Probate Court, and most of them in their eagerness to make a sensation have been abusive and grossly untrue, I have thought that a calm and exact account of the affair might interest your readers.

On Sept. 27th I requested the court to excuse me from jury service, stating a scruple which forbade my rendering it; but was told that my scruple was not a valid ground for excuse. I then said I would not serve, and that my refusal was "final." The judge was unmoved, and held me for jury service. On the 28th I made no request, having no legal ground for excuse, and never imagining it would be granted without one. At the proper time I rose, and said that, with the permission of the court, I would read a statement. Judge Ferris asked if I had legal grounds for excuse. I replied that I had not. He then gave me permission to read, which I did, as follows:

"Yesterday you told me that my scruple against jury service was not a legal ground for excuse. I asked you what were legal grounds, and you replied that it was not your business to furnish me with legal grounds for escaping jury service. My question was prompted by a desire to avoid, if possible, a collision with the state by furnishing you with a reason which would enable you to excuse me. An attorney has informed me that I can be excused, to save me from personal inconvenience, or financial damage, but not on account of scruples. Law, it seems, defers to dollars, but not to consciences.

"My position as to jury service is unchanged. It is perfectly convenient for me to serve on this jury, and I shall sustain no financial loss worth mentioning by so doing. I refuse, however, for various ethical reasons. I have no desire to make a pharisaical fuss; but, if permitted, will state two of them.

"In the first place, as a juror, I should be under obligations to decide according to the statutes involved. Laws, however, are mere inventions of men largely for the regulation of selfishness. At their best they are the work of fallible men; at their worst, they are the work of knaves; and they are often unjust, oppressive and cruel. If pledged as a juror to their administration, right or wrong, I might be under the necessity of breaking my promise, or becoming a tool of iniquity. I deny the right of the state to force me into such a dilemma.

"In the second place, the state is a thing of violence. On violence it is based; by violence it is maintained. It declaims against robbery and murder; and then it robs and murders, itself. But it says its deeds are holy, because they are the will of a people, as if it were not as wrong for fifty millions of

people to commit a murder as for one of them. The state asserts that violence is to be subdued by violence, evil by evil. I, on the contrary, declare that good should be rendered for evil, and that only love can conquer hate, and that the supreme duty of man in his social relations is love. I hold with Jesus, Epictetus and Tolstoi that evil should never be met by evil; and that it is infinitely nobler to conquer by kindness than by personal prowess. I, therefore, refuse to share in the administration of the violence of the law.

"I will remark in closing that the callousness of the state to the rights of the conscience of the individual is worthy of the departed days when it was the devilish tool of religious bigotry."

The statement contained all that I cared to say, and it was read without interruption. After I had taken my seat, Judge Ferris turned to the attorneys in the case and asked their pleasure. They promptly agreed that I ought to be excused; and the judge then informed me that I was excused, adding that he was not there to discuss ethics, but my statement deserved "rebuttal," was "fallacious," etc. Several newspapers say that he excused me upon the ground of unfitness for jury service. It is due the court to state that the ground of excuse was the consent of both sides. By not excusing me the first day, the court forced me into conflict with the state. I could not give a legal excuse without lying; and had to choose between cowardly submission or defiance.

It is noteworthy that I, a freethinker, for standing upon principles proclaimed by Jesus, have been rebuked by a Christian judge, and the press of a Christian community has shouted, Amen!

S. H. RANDALL.

## Anarchy and Anarchists

When some oppressed slave in the heat of passion strikes back at the law that is grinding him down and killing him—that is anarchy. But when the ruling classes, those who have "accumulated" millions without producing the value of a penny; I say when they calmly proceed to plan the murder of thousands and destroy millions of property—that is war. Respectable, glorious war?

The man whose cunning plans the murder of the most people is dubbed a general and people applaud and do him honor. Is there any difference but in degree? Both are anarchists—both murder. War is the foulest of murder. And the men or corporation that calmly and deliberately plan to corner the money, grain, cattle, sugar or other markets, whereby they can compel the people to pay them double the value for it, they also are anarchists. They who precipitate strikes and lockouts by deliberately reducing the wages that they may increase their dividends, as Pullman, Frick, Carnegie and others have done, compelling thousands of honest men to become tramps and criminals, those men are the worst kind of anarchists, and the men who lend the strong arm of the law, who send out United States troops to shoot down the protesting wage slave, and maintain the power of plutocracy, these men also are anarchistic. If the constitution of this land means anything, then the methods of our present form of government are anarchistic. Down with anarchy in any form. We have no use for it—*Facts and Figures.*

There are two interpretations of Anarchy, as there is of all new ideas or theories. In the old anti-slavery days the slaveholder accused the abolitionist of wanting under sanction of law to do what they were



doing outside of law, to-wit., mixing their blood with that of the negroes. That was one definition of Abolitionism, but not the true one, as time has shown.

Now the governmentalist accuses the anarchist of wanting to do without law what they are continually doing with the sanction of the law.

All that the editor of *Facts and Figures* calls Anarchy exists as the direct result of Archy—Governmentalism. Anarchy repudiates it entirely.

L. W.

#### BLUE BIRD TO PALE ROSE.

Blue Bird laughs! tho she stands to-night  
On the desolate rocks of time and tide,  
And notes the moon beams silvery light  
O'er darkling waters flash and glide.  
The gray old rocks with solemn mien,  
Like watchful sentinels guard the coast,  
While the shifting sands like jewels gleam  
O'er the tomb of the buried hosts!  
The grave where souls lay their treasures  
deep

Away from the touch of time and decay,  
Where faith her mighty virgil keeps,  
While she sings her song of prophecy!  
The music floats o'er the midnight waves,  
Green islands rise with dates and palms,  
Pond lilies their snow white blossoms lave  
In singing waters by love becalmed.  
These words are traced on the restless sand  
(Your soul at least will understand!)

Make no concessions with friends or foes!  
Brightest gems lie under the drifting snows!  
Nail your flag to the mast, pale Daughter of  
Truth,  
'Twill wave evermore o'er realms of youth,  
When the serpent of lust shall expire by the  
hearth,  
Where angels and demons alike have birth!

#### Extracts From Letters.

DEAR FRIEND:—I have received your letters and papers. 'Tis too bad that I haven't replied before this, but I am a very busy woman. I have so many appeals to my sympathy that I almost want to hide myself in the woods and shut my eyes and ears. That would not help me much, as I am so intuitive and sensitive I could even then feel the depression that exists all over this fair land by inequality of wealth. Millionaires and beggars! All wrong; but why write of these things. You understand and feel.

I want to tell you that your book, *The Fountain of Life*, contains truths that not many can comprehend. I was much interested in it and fully understand its hidden meaning, and am glad that you dare teach the higher and purer way of living. From the sexual relations comes all physical life, so from that source will come eternal life. I believe if I ever take the platform I shall teach upon that subject, as I know whereof I write.

I hope, my dear woman, you will be able to continue on in your good work; you are preparing the way for a higher life.

At my husband's death I had a few thousand dollars left to me. I loaned it out when real estate was high in value. Since that time the land has depreciated. I have lost the gold and some interest, and have the land on my hands to pay taxes on and lost my income. I have plenty of company in the same fix.

No, my friend, upon one subject you and I totally differ. I think if I loan money to another for him to make money on, that I am entitled to a certain amount of interest for the use thereof. Otherwise I might as well lay it away and not take the chance of loaning it. A great many wipe out

their debts now without any sting of conscience. I have read your articles against interest, and must say that I have not grown to that point.

This week's work is begun on a million dollar capital building, and soon \$40,000 is to be expended in improving our harbor, on top of the \$30,000 expended last year, so you see we are moving along slowly. Steamers can now come to the wharves at any time of tide, and we think that a great thing.

All of these material things are necessary and all important to many, but my mind is constantly upon the advance of *Spiritual growth*.

I am quite well and always so busy. Should like to be free from household cares and have more time to devote to my inner growth.

Hoping this will find you in good health and a brave spirit,

Your friend,

Olympia, Wash.

DEAR FRIEND:—A number of circumstances have transpired since I saw you, and all in line with what I was expecting; the path leading out into the future does not seem quite so dark as then. It seems to me our work lies here and now. I had a caller a day or so after I returned, who, without any effort on my part, showed me more plainly what I have to meet and overcome than I have ever seen before. Whether he will act as a friend or foe to woman's cause depends upon the amount of education (and the kind) he gets before the battle opens.

I think he has been a considerable woman's man, in the usual sense of the word. A great traveler and good thinker, and posted upon methods of various people of different countries.

I see he recognizes the rising power of women, and also see he dreads it. If he can be convinced it will result in greater enjoyment to men, he will be with us. He must be made to see, or look ahead to the expectation of pleasure, for his past habits of life will make some lines of enjoyment almost impossible for the present, and if he gets a discouraging view he will be likely to use all his power to thwart the movement.

He told me he was about to read "Diana," and I directed him to your books; gave him circulars marked against "Threefold Power of Sex," and "Occult Forces of Sex."

He is such a practical sort, he will expect experiences in line with the theories; but as he is a user of liquor and tobacco and otherwise intemperate, he will be disappointed unless he gets the full and wider view, the necessity of proper habits of diet and thought (if I am right in my ideas.)

He heard my paper read before the National Alliance, and being struck with its theories which accords with other People's party demands, brought the conversation about I think to find out my theory for putting it into practice, and to warn me that as he said, "There must be no restriction of men, they won't stand it."

Do I make the case plain to you? If I can win the approval of some like himself, it will make my work around here much easier.

I aim for results—the perfect freedom of all—man and woman to search unrestricted for happiness, leaving the methods to be developed according to

the individual, and I cannot imagine any better instructor than your works, when we can get persons along far enough to read them.

But the battle for peace or war, to bring the new or maintain the old, is between "Selfredo" and "Lovella," and they must call their forces and fight it out now. Your case is a part of it. We must capture the support of as many as we can among the men and arouse the women before too late, and thus save from the bloodshed that the men are "conspiring" to bring about. I hope you keep up your strength and courage, for I think there never was a time when such as you were needed more than now—right now, till the tide begins to turn.

Your last paper has the true ring. I have loaned it to several and all have been enthused by it.

Yours,

Burlingame, Kan.

The above parts of long letters from dear friends contain points of importance that need noticing. My Olympia friend cannot understand where the wrong of

#### INTEREST

comes in; and yet her kind heart and sensitive nerves are continually pained by the misery and want she sees all about her—must come in contact with, cannot get away from if she would. She understands the sex question; she has suffered deeply in that direction. Perhaps if she were forced to go hungry and cold for a time, her spiritual nature might flash upon her intellect a picture of this dire grinding machine in such a way as to enable her to see the relation of its parts one to another; then she would understand, not only the workings of interest but of much else that is now considered right.

Had I always been situated as she has I might not have seen things as clearly as I now do.

She speaks of the \$1,000,000 to put up a "Capital building" and of the \$30,000 expended last year and the \$40,000 to be expended this year—talks of going slow, etc.

Where does all that money come from to go slow or fast with? It is taken from the people, and the bayonet is behind the takers. What right have the "servants" of the people to a million dollar house when honest toilers—the hands and feet of the nation—must go hungry and cold? They have simply the right of organized might. The entire system is the child of ignorance and superstition with hell as its sponser, and while it continues hell will torture earth's children.

What good would borrowed money do in the way of helping one "make money," if he could not control, directly or indirectly, the labor of others for a less compensation than what such labor produces? He may buy land and let it lie idle, but if it grows in value it will be because of the labor of others expended around it.

The good sister—and I mean good—talks of spiritual growth. I "take no thought" about spiritual growth. Such growth will—must come, even as fruit will come from the tree when the time of fruitage arrives, and it will be good or poor as the tree has good conditions or otherwise. That tree has its top

in the sunlight but its roots are in the earth, and the vigor and growth of the top—the abundance of fruitage will be in proportion as to the size and number of the roots, and the faithfulness with which they have gathered from the soil. Let our spiritual growth come as naturally as does the fruitage of the tree.

Take "no thought" for it, for our Great Mother, Nature, has made full provision therefor. All we have to do is to be faithful in seeking the best methods of strengthening the roots.

The point in the letter from my Kansas friend is: "There must be no

#### RESTRICTION

for men; they will not bear it." My friend and myself differ in that I should make no effort to win the friendship of such a man as she describes him to be, no matter what his position or influence. If you make an effort to win such men you lose every time. They immediately put you as a suppliant to a superior, and value themselves accordingly.

Such efforts to win may do in purely political methods, but not in the grander movement that shall sweep all political chicanery out of existence.

Such men may be commanded by the self-sustaining dignity of the higher womanly nature, but they cannot be safely sought—courted, won to what they count condescension.

I find that I cannot express the idea as I wish, but some of my readers will understand.

#### Soul nor Body.

Since man, by virtue of his superior physical strength, is the protector of woman—must protect her anyhow—let him enfranchise her and protect her in her freedom, instead of in slavery.

Since the ancient teaching—brought down to within a hundred years—that woman had no soul, has been abolished, and her freedom as far as the soul is concerned, accorded her she has been found quite as easy to control and protect as before.

The present popular belief is that woman—especially married woman—has no body of her own. She is a physical slave. Free her body likewise and protect her in that freedom also. It is safe to predict that things will be no worse than they are now, the same as the world grew no worse after her soul was recognized; neither will she be any more difficult to control and protect.

E. R. SHEPHERD.

Why say "control?" Can man not protect woman without controlling her?

#### 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.

### 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.

I date this issue back to Oct 1st, as I intend to make up the lost time and have No. 12 out on Nov. 15th, and by thus dating back, the dates will be regular.

What of the trial, is what my readers are anxiously asking. It will not come off till April in any event, and should the grand jury not indict, not at all. The latter result is hardly to be expected, and yet, it may be possible that the thought provoked by Mr. Harman's long tussle with the courts, and the continued publication of his paper, has so educated the people of this part of Kansas that a grand jury cannot be found that does not include some broad minded men.

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

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

### WHICH IS BEST?

Mrs. Slenker tells me she got a similar letter from a lawyer and replied to it substantially as I did to the lawyer who wrote to me; the probability is the same man wrote to both of us. It is hardly supposable that he would have written to either of us if he had not hoped to get some consolation in the way of justifying his course.

This shows that my position is correct—that we are misunderstood—that we are supposed to justify such under-handed relations. Now Aunt Elmina's reply reached only the parties immediately concerned, while mine reached thousands in the first issue, for I sent out an extra number of copies to commence the volume with, and since my arrest that reply has reached thousands more; some in the regular issue in which the lawyer's letter was not published, and more in the express edition in which it was published, and each a protest against living a double life—each a demand that men live true to the real law of marriage, that of mutual love—to do this by working for the conditions which will make such marriage possible.

Yes, I have been arrested and she has not for her personal reply. Her reply will, no doubt, do good as far as it goes, but I feel that I cannot afford to give a lesson to one person that is needed by, and can just as well be given to thousands.

My purpose is to try to so discover the law of harmony between the sexes, that a marriage of mutuality once entered into, there will be no danger of in-harmony and separation. It is not to destroy, but to perfect marriage that I write. And *mark*, there can be no real marriage between the owned and the owner, and marriage as it now is makes the woman's person her husband's property.

Woman naturally resents this claim to ownership, whether spoken or implied—I mean that thinking, self-respecting women do, and that of itself represses or destroys her sex-desires. The crowding upon her against her wishes still further increases the evil, and this goes on till all response on her part is killed, and then he seeks elsewhere, taunts her with her coldness, calls her a "basswood woman," etc., etc., but I must be careful or my Pittsfield friend will be saying that I think the men are all to blame and the women perfect.

Indeed, I do not, but being a woman, I think I can understand woman's nature better than man can. It is more often the case that neither are *to blame*, but that both fail through ignorance. Ignorance and the idea gathered from the bible that woman was made for man's use, is the source of not only unmeasured misery but of unnumbered crimes.

I would like to hear the story of that lawyer's wife. I would like to know if there was mutuality in the first place, and if so, what destroyed it. I would like to ask her what he did that shocked her back into herself, *if she has* been thus shocked; and I would like to ask him what it was that repelled him. I would like to ask all this not from curiosity but for the lesson that might be learned. If her embrace depletes him, makes him sick, as he infers, nature forbids the union and he should have freed himself long ago. In that case he could have made the woman he now loves his wife, and he would have had no occasion to write as he has, to either Elmina or myself.

But above all else I would have men work for a just marriage system, one in which both men and women can enjoy their right to love and be loved openly. No dodging, no hiding, no generating of the magnetism of deceit to fill the mental atmosphere with its lying influence.

This question is brought prominently before the public by the course I have taken, while Elmina's fell still born, as it were, therefore while asking "which is best," I believe my way to be so, *for the Cause*; what it may be to myself is another question.

### DIFFICULT WORK.

To show some of the difficulties surrounding the investigation of that most important of all questions, sex, I republish in this issue some letters which were published in Sept. 1st and Sept. 15th issues of F. P., also an advertisement which appeared in *Lucifer* on which I made some comments in its next issue. The following is the advertisement:

### WANTED.

My call to correspondents failed to bring one class that is more in demand than any other. That is widows and other single women who will write to men.

There are liberal men all over the land who do not want to marry creed-bound women and do not know how to get in touch with such women as they would like.

I hope this time for a few names of women who would like such men as correspondents, and perhaps nearer and closer friends. Address, ELMINA D. SLENKER, Snowville, Pulaski Co., Va.

I republish the letters in connection with the ad. that I may make myself understood if possible. Ages of *allowed* sensuality for men on one side, and the arbitrariness of law—*man-made*—on the other, makes this "Jordan a hard road to trabel."

My comments in *Lucifer* on that ad. brought a commendatory letter from Miss De Cleyre, which I also transfer to my own columns.

Now I do not question the *right* of a number of people joining together and studying this question as they shall agree among themselves, and had the ladies to whom this Massachusetts gentlemen addresses letters, given their names to Mrs. Slenker as willing to correspond, then he would not have intruded, but as it was, they feel that he did, and in way of protest, send the letters to me with their replies, and request me to publish. Mrs. Taylor's reply is similar in spirit to the reply of Mrs. Earle, but the gentleman does not state his domestic difficulties quite so much at length.

Both of those ladies are readers of *Lucifer*, consequently knew of Mrs. Slenker's call for names, and as they had not given their names, I am not surprised that they were annoyed at receiving such a letter from a stranger who found their names in a copy of F. P. I was kind enough to send him, and, notwithstanding the abuse heaped upon me in that "last letter," it was no more than right that I should heed their request to publish, and thus secure themselves from further intrusion of the kind.

My position is, and has been from the first, to hold no correspondence upon this question that I would shrink from seeing in the public prints. True, I am in the toils of the law, but about nothing that I am not ready to defend, as to my motive in publishing, and Mrs. Slenker got into trouble through her private correspondence, and, judging from the spirit of Mr.'s last letter, I do not believe he would hesitate a minute to turn upon me, had I written anything to him that would give him an excuse to do so, if I had dared to anger him after so writing.

Such correspondence puts us in the power of others if they choose to use it, and if I must suffer for this cause I prefer that it be for a published utterance of myself or another, than for what was contained in a private letter that I did not think fit for the eyes of the public, consequently, I again say, I do not write such letters.

One of the reasons for commenting on Mrs. Slenker's advertisement in the way I did through the columns of *Lucifer*, is my innate repugnance to such correspondence. That of course is no standard for others, but I had further reasons because of what I have learned of the results of such correspondence; and this knowledge has always come unsought. I will give two or three instances.

Only a few weeks since a lady told me that (from some cause, she did not say what,) she had entered into correspondence with a stranger. After a time he desired a description of her person, size, color of eyes and hair, etc. She gave it, and he replied that he would go 200 miles out of his way to sleep with such a woman. She closed the correspondence by telling him that liberal women were not necessarily prostitutes.

Another time I was visiting a lady not very much younger than myself, when she received a letter from a man younger than her sons, saying that her name had been given him by — as one who would correspond upon the sex question. The lady remarked, "E. had no right to give him my name for any such purpose." She gave the letter to me. I kept it for



awhile, then decided it was too lascivious to publish and destroyed it. This, boy, beside of the woman he wrote to, proposed that in continuing the correspondence they should take some number as a signature, and that they should use plain language in talking of the act and all connected with it. I will say right here, that it was this letter and this man that I had in mind when I spoke of corresponding by numbers, and of lascivious intent, and there are too many men of that class, those who seek lasciviously, to make it pleasant for a sensitive, well-intentioned woman to give her name to the public as one willing to correspond with liberal men.

There are but very few men who are not liberal on this particular question, liberal for themselves. I know it is mostly because of the double standard of morals that society accepts, but none the less is it true, and real liberals are not so very much different from other men in this respect.

I expect to get thundered and lightened at by so-called liberals if I dare express my honest conviction that a large proportion of the men who desire to enter into such correspondence, not only hope for, but expect of the women who will correspond with them upon sex, that if they meet, sex intercourse will be granted, and some of them would "go 200 miles out of the way" for that purpose. Now I am not saying that men and women have not the natural right to do this, if they *so choose*, but I do not believe it will be for their best good in the end, and if not for theirs, not for society's. What I do mean is to state this question as I understand it, so that younger women who are not informed and have not learned from experience, may not act blindly.

As to what my Pittsfield critic says of obscene pictures, I reply: No picture in the hands of a parent and used to so teach as to fortify his child against the misuse of sex, is or can be obscene. Only to those who make *obscene use thereof*, is either sex or any pictured representation of its use or abuse, obscene. The obscenity is in the mind of the party making such obscene use, or deduction.

I will now give the letters as taken (in type) from *Lucifer*, the columns not being quite as wide as mine makes the wider space at the side. I also add Mrs. Taylor's letter, and some more comments. I hope my readers will bear with me for reprinting that which has once been in F. P., as it seems to me that the letters, with reasons, should be all together.

#### INTERESTING CORRESPONDENCE.

BROTHER HARMAN:—As I do not issue again till the 15th of October, and as these letters seem to have a bearing upon the question at issue between Elmina and myself, will you please publish the following correspondence? The only comment I have to make is that in his first letter to me, Mr. — said he would like to see a copy of the letter upon which I was arrested. It seems from his last that he has got hold of it in some way. I am certain I have not sent it to him.

As the man in his anger, gives permission to publish his name, I thought at first I would do so, but, for his sake I decide not to. He will see he has made a mistake when he has had time to think.

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 letter 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.

Part of his first letter:

Mrs. Waisbrooker:—I am very much pained to hear of the trouble that has come upon you in your declining days. It is difficult to understand the motive that prompted this persecution. I have never had the pleasure of reading your books but have frequently read short sketches from your pen. It would give me great pleasure to help you if I could in any way do so. If I had had the knowledge your books impart forty years earlier in life it would have been of incalculable value to me and my wife, it would have made us happier and healthier. Experience has proven the fact to my satisfaction. I will look with the keenest interest for the outcome of this matter, and hope for your vindication and release. Sincerely your friend,  
Pittsfield, Mass.

#### SISTER RUTH'S LETTER TO MRS. EARLE.

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 me 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! Falling 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.

#### —'S LAST LETTER.

Mrs. Lois Waisbrooker, Topeka, Kansas, DEAR MADAM:—It appears to me that your sense of justice must be very obscure or entirely lost when you stoop to publish a private letter that was not addressed to you and did not refer to you in any way whatever. If the letter to the Lawyer, for which I understand you are indicted, means anything, it means that you advised him to elope to a woman who was not his wife, he being married. If this is true I do not hesitate a moment about saying that you deserve to be prosecuted, and I have no sympathy for you, and hope your paper will be suppressed. You truly say in your preface to the letter written and addressed "Sister Ruth" "that there has been a great deal of this 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." Who constituted you the judge as to the question of which are the "honest investigators," and which the "lascivious hunters after excitement?" Was there anything in the letter to "Sister Ruth," that showed the writer to be one of the latter class? Buzzards find carrion by instinct and seek carrion because that is their nature. You complain of a public censorship that judges of your public utterances, and you set yourself up as a censor of the private utterances of others. Of the two you are the worst. A private correspondence is not clandestine, unless you consider it so because the parties interested do not take you into their confidence. You assert in your letter to the "Lawyer," "No law, no statute of man, can make a woman your wife whose person you repel, what will you do? be brave, stand up for your rights, or will you be a hypocrite or sneak?"

What did you mean by this, if not that he was free and of right should assert that freedom by solacing himself, by loving another woman openly, and daring to stand up for his "rights?" Then you go on and advocate the showing of obscene pictures to children, by their parents! A few lines further and you admit that few are pure enough to do this. You also seem to assume that all unhappy wives are made so through the faults of their husbands, evidently believing that all women are perfect. Let me give you a bit of advice. While you are teaching the sacredness of sex, teach the sacredness of marriage, and seek to make women good housekeepers, good cooks, and to attend to the sewing of buttons on their husbands' clothes—to try to please their husbands. A wife who will do this will find her husband will appreciate her at her full value.

One more thing: Let the wife attend strictly to her duties in the partnership, looking out for her husband's interests at home and the husband—if he be a man—will surely appreciate her. See Proverbs XXXI-10 and following verses—If women would follow that advice there would be better husbands and happier homes. And if there were less women like you and "Sister Ruth" the world would be the better for it. You may publish this if you please.

Very respectfully,

Mrs. TAYLOR'S LETTER.

Mr. —, Pittsburg Mass.

Sir:—Yours of the 6th received. In reply will say that I will willingly do anything in my power to aid a

#### "NO LAW."

The heading to the quotation from "A Victim of Comstockism" is full of significance when applied to the so-called obscenity law.

We are forbidden to send obscene literature through the United States mails, but there is no definition of obscenity. What is obscene in the minds of one judge and jury is not so in the minds of another judge and jury; consequently an accused person might be tried in one court and be set free, and another for the same offense might be imprisoned by another court.

As the statute now reads, there is not one Free thought paper—not one book that dares to oppose the Christian standard of morality but might be suppressed under the ruling of a bigoted Christian judge, provided the Christians had secured their God in the Constitution, and even now, did public opinion sustain such an interpretation.

The statute reads: "Every article or thing adapted for any indecent or immoral use." A book or paper may be called an article, a thing. Nine-tenths of the clergy, and a large proportion of the church would decide that an "infidel" book or paper was intended for immoral use. They claim in theory (and in practice, when they dare to do so) that every book, paper, pamphlet, leaflet, that militates against the influence of the church is immoral in its tendency, and Anthony Comstock, in denying Mrs. Gage's "Woman, Church and State" to the public libraries, is acting upon this principle.

So you see, my careless Liberal friends, and my good Spiritualist friends, you who seem to think because it is now the sex question that is under ban you are safe so long as you let that alone, if you stop and investigate you will find that the machinery is prepared to take you all in; all that is now lacking is the power to turn the crank. That they are working for, deliberately, persistently.

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

#### Cry of the White Slave.

One Sabbath night, in the vestibule of my church, after service, a woman fell in convulsions. The doctor said she needed medicine not so much as something to eat. As she began to revive, in her delirium she said gaspingly: "Eight cents! Eight cents! I wish I could get it done! I wish I could get some sleep, but I must get it done! Eight cents!" We found afterward that she was making garments at 8 cents apiece, and that she could make but three of them in a day. Hear it! Three times 8 are 24! Hear it, men and women who have comfortable homes!—Rev. Dr. Talmage.



brother or sister who is *honestly* seeking knowledge for the purely beneficial effect. But, taking society as a whole, with their *mock-modest* ideas on the sex question, no good can result from *private correspondence* at the present time. Hence I most respectfully decline such an invitation.

If, as you say, assuming that you are honest, you are "looking for light," pause and be sure you are searching in the right direction.

You refer to your letter in FOUNDATION PRINCIPLES. Judging from that, I infer: you are an elderly man, with a large family. But the saddest inference is this. The work of your life has not been satisfactory to you. Alas! how many such there are, and will continue to be unless women are freed from their bondage.

In all kindness I ask you to look within yourself for the cause. All *true* reform must have its base within ourselves, if we expect to be benefited.

Bearing in mind that doubtless your *wife* suffers even more than you, having sacrificed youth, beauty and vitality—like yourself—having sown in ignorance—*she*, too, reaps the harvest of disappointed hopes.

Why not begin life anew? "Forgive and forget." Ask your wife's forgiveness if it be her due. Take up life anew. Treat your wife with the same deference you bestowed on her in girlhood *freedom* before she was legally bound to you.

An honest continuance of such affectionate attentions cannot fail of their reward. I seem to hear you say, "it will take too long." If you are *honestly* seeking happiness with your *wife* time will not be considered.

What is time *here* as compared with all eternity.

Forget you are her husband as far as *assuming* is concerned. Give her entire freedom. Equal rights for all and privileges to none. One code of morals for all. And until such is the verdict of society, man will continue to suffer along with woman. Then as reformers, let us be practical and practice what we preach, thereby enabling us to do our duty toward the rising generation, as I believe we are all called upon to do. And we cannot do it by sitting down and sighing for what our lives "might have been."

Now, please show this letter to your wife, and if I have read too long a story in your case—as indicated by yours of the 8th and the one you refer to in FOUNDATION PRINCIPLES No. 7., remember it is done in all kindness.

Your wife and yourself have my profoundest sympathy. By *all* means get Mrs. Waisbrooker's books. I treasure them as invaluable, particularly to my children.

I will again advise you to consult good reform books. Give up private correspondence. It cannot and will not prove anything but detrimental to yourself and an annoyance to your wife. You can exchange ideas through the columns of F. P.

Hoping to see more of your writings in F. P. For with *true* "light" comes happiness; trusting you and your wife may receive it in abundance.

Sincerely your friend,  
ELLEN TAYLOR.

P. S. I enclose your letter, together with this, my reply to Mrs. Waisbrooker, to do with as she deems best.

In conclusion, I wish to say a few words in reference to the last letter sent by the Massachusetts gentleman to myself. He calls himself a liberal, and yet, because my course does not suit him he is more severe upon me than the law itself. In his letter to Mrs. Taylor he speaks of me as "that good woman," but when he finds that my ideas of right do not agree with his: "If there were less women like you and 'Sister Ruth' the world would be better for it."

In his first letter to me he says: "If I had had the knowledge your books impart it would have been of incalculable value to me and my wife."

In the last letter he speaks of "sewing buttons on husband's clothes," etc. Surely, I have never given directions about buttons. Taking all he says about the matter in the closing paragraphs of his letter, he seems to infer that his wife has been neglectful about buttons, and that that is or has been the cause of his domestic infelicity. Now he knows the real trouble was that she grew cold toward him sexually, and the inference is that it was done on his part, not intentionally but ignorantly. Thousands of men have done the same, and will continue to do so until woman's nature is better understood, and her right to own person in marriage is fully conceded. It seems that he wrote to the two ladies, Mrs. Taylor of Virginia, and Mrs. Earle of Kansas, about the same date.

Now I will not pretend to guess how many more he may be seeking to correspond with, but one thing is very certain; if his wife should be in correspondence with two or more gentlemen, she could not be sewing on buttons while writing letters.

L. W.

MISS DE CLEYRE'S LETTER in *Lucifer*.

#### DOES NOT AGREE WITH ELMINA.

EDITOR LUCIFER:—I often find myself enjoying the privilege of differing with Mrs. Waisbrooker, in regard to the various matters discussed in LUCIFER, but in the last issue I have been pleased to find her doing what I had intended to do in regard to a certain advertisement of Mrs. Slenker's for women to correspond with liberal men.

I think it a matter for congratulation that so many of the feminine readers of LUCIFER have had sense enough not

to respond to such an advertisement, which, while I believe it was inserted with the best of motives, is a serious reflection on Mrs. Slenker's judgment.

I do not know the personal history of the latter's evolution into the freedom movement, but it seems to me she did not come into it until after she had arrived at an age when she was less liable to misinterpretation than many of us and therefore did not probably go through the experience of having all kinds of undesirable correspondence and acquaintance thrust upon her by men who imagine that because one contends for the freedom of the prostitute one must necessarily admire prostitution, (called by euphemism sex-freedom.) I am not much in the way of giving advice; an ounce of independent action is generally worth a pound of action on some one else's counsel. But in this case I will venture to say to the women who read Mrs. Slenker's advertisement, don't answer it unless you are ready to receive all kinds of illiterate, disgusting, and insulting compositions from men who may be trying to get out of the mire of their own creation, but who have a tremendously long way to go.

I have personally received something like a hundred letters of this sort during the past five years, as the unfortunate result of being publicly known, and therefore speak advisedly.

VOLTAIRINE DE CLEYRE.

#### Teaching Truth.

(MARY WOOD ALLEN.)

"When I was asked, 'How young may a child be told of the mystery of birth?' I replied, 'As soon as his innocent mind begins to question about it.' I believe it to be a mistake to put him off with the statement, 'I will tell you when you are old enough to understand.' This answer but whets his curiosity and induces him to seek fuller information from any available source, and he often receives it from sources that leave an indelible impress of evil on his innocent soul. One mother who felt that she was the best judge when her son should receive the knowledge he sought, was sorrowfully awakened to the fact that she had lost her opportunity, when, on going to his little bed one night, and saying that she had come to answer his oft repeated question, she was met by the statement, 'You need not trouble yourself, mamma, I know all about it.'"

"I would rather tell a child the truth a year before it is really necessary, than to postpone it five minutes after some one else has sown tares of evil thought in the virgin soil."

"Many a mother is desirous of giving her child the requisite information but feels that she does not know how. She herself has, perhaps, no very exalted idea of the reproductive functions, and feels that the subject is surrounded with an atmosphere of delicacy. With such a feeling the mother can never give the child the highest view of the origin of life. I would therefore begin the instruction with the mother herself, leading her mind into a realm of pure and elevated thought, where all facts, whether of body or of soul, are seen through the clear medium of truth and purity."

"The facts of sex are not to be received with downcast eyes and blushes, nor with jests and innuendoes, but with a reverent recognition of their sacredness. Through sex come to us all the sweetest ties of life. Because of sex we are fathers and mothers, husbands, wives and children, and through these relations come all the joys of home. The knowledge of sex, its powers and influence should be purely imparted; the fact of sex should be reverently accepted; and men and women, comprehending the fatefulness of their own deeds in regard to sex, should hold themselves in chastity of thought as well as of act."

—The Christian Life.

#### There Is No Law.

(Where the law is uncertain, there is no law.)

All men are presumed to know the law, and all men are presumed to intend the probable consequences of their acts. Hundreds of trial judges sit to construe the law in conjunction with juries, who pass upon the facts, yet these men are so liable to error that every civilized country has created some tribunal to review their work, and in these courts of review their decisions are more often reversed than confirmed. In these courts of last resort, presumed to be infallible in their judgment, the most important questions of law are frequently settled by a bare majority of the bench, and, in but very few cases, that reach such courts do all the judges agree in their opinions. While every man is presumed to know the law and while trial judges say one thing and reviewing judges another and disagree among themselves, yet the citizen must act at his peril and woe be to him if he makes a mistake. On top of all this there is the further danger, that though the citizen may fully understand the law of his state and guess precisely as the majority of the State Court of last resort would guess, and therefore act in accordance with the law of the state in which he lives, yet he may be doing wrong according to some law of the Federal Government as the judge of some Federal Court may guess that law to be.

The morals of Leadville are not the morals of Boston, it does not matter in this connection which is better or worse than the other, and the man at Leadville who governs his conduct according to the law as construed by everybody in Leadville, may yet find a Federal Statute compelling him to act at Leadville in accordance with the morals of Boston.—A Victim of Comstockism.

#### 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.]

#### How I Learned It.

"Learned what?" Why, that I could run away. "And how did you learn it?" Mother told me. You look as if you thought I didn't know what I was saying; but I do, and I mean it too. Mother told me that I could run away, and from her. It was like this: I wanted to go up to uncle's and play with my little cousin; but mother said, "No." I teased till I found it would do no good; then, to console myself for my disappointment, I made my way to what was called "The Gulf." It was just across a field to the left, and a place of great interest to me.

There was a very steep bank on one side and quite a steep bank on the other side, and very little stream at the bottom which came out of the ground in the meadow just above. This little stream was a very modest one, and as it was not permitted to stay under ground any longer, it seemed determined to get as nearly out of sight as possible; and with the rocks that jutted over it and the bushes which interlocked their branches above, it was so nearly hidden that one had only an occasional chance to say to it, "Peek-a-boo." Well, as I have said, it was a place of great interest to me, and if I did not always find I was sure to be looking for something wonderful whenever I went there.

My first astonishment in this region of wonders, was a bush of beautiful wild honeysuckle, the first I had ever seen, and in full bloom. There, too, were spikenard berries, (spignut) and hazelnuts, wild grapes, chestnut each in their season; and sassafras bushes upon the smaller of which I so often spent all the strength I could summon in pulling them up by the roots that I might have the bark as an article of luxury. There too, were cunning little birds' nests, equally cunning whether filled with eggs or young. Indeed, there was no end to the attractions of the Gulf; so you see it was just the place for a disappointed child to go and forget trouble.

When I had sufficiently recovered my equanimity, I returned to the house, and mother asked me where I had been. I told her. She looked at me sharply for a moment, and then said, "If I do find that you have been up to your uncle's, you'll catch it." What a revelation was here! I had never dreamed it possible that I could go where mother said I mustn't; but I could, and mother knew it, for she was threatening me with punishment to prevent my doing so. And that is how I learned that I could run away.

#### TO PALE ROSE.

Blue Bird sees a train  
A coming 'round the curve,  
You'll have to put on steam of brain  
Of heart, and soul, and nerve;  
But no wreck is in the foreground,  
No stranded bark canoe,  
But a face among the lilies  
Winning life and light for you.

BLUE BIRD.



## THE CHURCH OF THE NEW ERA.

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

### FORMULA FOR RECEPTION OF MEMBERS.

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

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

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

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

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

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

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

### CONSTITUTION

—OF—

#### THE CHURCH OF THE NEW ERA.

##### ART. I.—NAME.

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

##### ART. II.—DESIGN.

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

##### ART. III.—PRINCIPLES.

Principles underlying the above design are such as here follow:

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

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

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

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

SECTION 5. That in the matter of practical duty and beneficence towards the unfortunate and disabled, help is 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.

## PERENNIAL HAIR RE NEWER.

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

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

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

LOIS WAISBROOKER.

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

MATTIE E. HURSEN.

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

GEORGE LYNN.

Hastings, Neb., Apr. 26-92.

Address this Office.

### THE FOUNTAIN OF LIFE.

Price 50 cents.

### THE OCCULT FORCES OF SEX.

Price 50 cents.

### A SEX REVOLUTION.

Price 25 cents.

The Three to one Address, \$1.

## ATTENTION, READER!!

## HELEN HARLOW'S VOW.

OR

## SELF JUSTICE.

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

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

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

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

### JAMES VINCENT, SEN.,

THE VENERABLE FOUNDER OF THE AMERICAN  
NONCONFORMIST, SAYS:

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

### A PROMINENT WORKER WRITES:

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

### ANOTHER POPULAR SPEAKER WRITES:

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

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

### SAT UP ALL NIGHT.

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

The above named book contains a good likeness of the 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.

Address this Office

## PERFECT MOTHERHOOD.

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

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

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

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

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



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

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

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

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

### THE OCCULT FORCES OF SEX.

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

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

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

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

2.

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

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

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

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

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

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

Give us only mutual sex relations, and those in which body, soul, and intellect blend and the race will leap forward a thousand years in a century.

But can the spiritual and the intellectual blend in an act which is looked upon as merely physical, merely animal? Can they blend in an act that is forced upon woman as a duty, wifely duty; or can they blend in celibacy?

The sex life by which all forms of life and thought are generated, the author considers robbed of its rightful place and used by celibacy, and marriage that puts woman under the control of man, sexually.

Oh, for the light of nature's laws upon the fountains of life! Oh, that life's vital forces may never more be abused or wasted, but conserved to the highest use of body, soul, and intellect!

is the closing exclamation of the writer; and surely all thinking persons who have the least appreciation of the implications in these essays, will join in this fervent wish. Deservingly these essays have received highest commendation. Dorra S. Hall M. D., Riverside, Cal., says, "It is the only work I know of on the subject, that I think just the thing for my children to read." In

### HELEN HARLOW'S VOW

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

### PERFECT MOTHERHOOD

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

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

### A SEX REVOLUTION

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

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

### THE FOUNTAIN OF LIFE, or THREEFOLD POWER OF SEX

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

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

LUCINDA B. CHANDLER.

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

## LUCIFER.

DEVOTED TO THE

### Earnest, Candid and Fearless Discussion

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

Published every Friday.

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

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

## EUCHALYNE.

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

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

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

Price fifty cents per package.

Address this Office.

### "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 the highlight 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.]