



VOL. II.

HOME, WASH., JUNE, 1901.

NO. V.

LIGHT IN DARKNESS.

From off the couch of darkness
Where morning bade them rest,
Arose night's frowning shadows
And hastened to the west
To quench the sunset glories
Which, lingering on their way,
Seemed trying to assure us
Of a returning day.

I stood and watched their progress,
Stood 'neath the falling dew,
And saw night draw her curtains,
Curtains of sable hue,
Before the scenes of nature
That were my heart's delight,
And thought it was an emblem
Of my own spirit's blight.

Then, as the past came looming
Before my tear-dimmed eye,
Still darker grew the shadows
Across my mental sky,
Grew darker, till in anguish,
I turned to seek relief
By weaving into song-wail
A record of my grief.

But as I wrote, a something
Seemed saying in my ear,
"Why should you thus be helping
To make life's pathway drear?
Hath not each heart of sorrow,
Enough that is its own,
Why should you add the burden
Of griefs that you have known?"

"Oh cease to ponder only
Upon each cloudy day,
And think how much of sunshine
Hath lighted up your way;
When life on love reposes
In thousand varied forms,
Will you receive the roses
To scatter only thorns?"

"But what to me is sunshine,"
My wayward heart replied,
"That into night has faded,
Or roses that have died?
What cares the weary traveler
That there has been a day
When through the thickening shadows
He gropes to find his way?"

And then I turned me, sadly
Again upon the night
To gaze, as on an emblem
Of my own spirit's blight,
When lo! where I had fancied
A brow of ebony hue,
Ten thousand stars were gleaming
In yonder concave blue.

Were gleaming, softly gleaming,
And with their steady light,
They pierced the thickest darkness
That veiled my spirit's sight,
While thro' the breaking shadows
Remembered blessings shone,
For night was still an emblem,
Tho' now a glorious one.

L. W.

LIBERTY IN CHRISTIANITY.

Editor Clothed with the Sun:

In your April issue you have an editorial headed, 'A Scandal on Jesus.' Some anonymous correspondent seeks to soften your heart toward Jesus, after which you ask four questions. Here are my replies to them.

1st. The press of this country has of late been quoting an ancient authority's description of him. He was not a political figure and, like James Schlatter, he was not likely to receive recognition from the world's writers.

2d. Not at all. The man who follows out the Christian life finds that it totally ignores law. He lives by an inward law, which ministers and materialists alike sometimes call "lunacy." The man matured by this process enjoys a liberty beyond anything which either Anarchists or Sex-propagandists are cognizant of, according to the saying of Jesus: "If the Son [truth] shall make you free, then shall ye be free indeed."

3d. The Christian forsakes all to receive all. What he receives in the providence of God is perfectly pure and clean. That which God has cleansed he must not call common or unclean. Nothing in the world is as pure and so heavenly to such a Christian as sex relationships.

4th. It is reported that the Mormons have held that Jesus sustained sex relations without being married. It is no "scandal" if he did. Solomon had, all told, a thousand wives and concubines. Jesus called himself greater than Solomon; but did not repudiate him. Jesus said his disciples should forsake all they had; after this he said they would receive a hundred fold more of the very things they forsook. Translators in their assumed wisdom, failed to enumerate wives, together with the lands, houses, etc., that were to be given to the forsaker in a hundred fold degree. Wives should have been there. Jesus said: "I am come that men may have life; yea, that they may have it more abundantly." I have seen the day when I turned my face from woman, and I have seen the day, subsequently, in which I would have taken a hundred wives, had I the means, and the law allowed me.

You have been judging Christianity by the churches. They must be abolished and you must see the genuine article before you condemn it. It is to be shown in some entirely new aspects. I am the man, and my address goes with what I write, kindly remember.

I may add that the Cincinnati Enquirer published me along this line to its 300,000 readers on April 18th, in reply to the materialist B. N. Goodsell.

FRANCIS B. LIVESSEY, ——— Sykesville, Md.

Friend Livessey never made a greater mistake than when he says: "You have been judging Christianity by the churches." I never judge of a theory or teaching by the lives of those who profess to accept it, but by the principles involved in the teaching itself; and as to that "hundred fold" promise, will the gentleman give a single instance in which it has been fulfilled except in the "persecutions" which were to be a part thereof?

Then again: is not the woman who forsakes all as much entitled to the promise as is man? If it is to include wives, why not husbands also, and what of children? As to the "new aspect," yes, as many as there are different grades of development among those who have enthroned Christianity in their hearts. All such refuse to dislodge their idol, but

clothing it with their own ideal, continue to assert that theirs is the "genuine article."

Worshippers are not in a condition to judge correctly of that which they worship, any more than are those who are prejudiced against the same. In the light of clear, dispassionate reasoning, Christianity is stupendous failure.

SEES IT WAS NO SCANDAL.

Dear Comrade:—I stand corrected for my crude, hasty answer to what seemed to me a slur on the character of the great teacher whom I love and respect.

In the light of your explanation it seems not to have been so intended.

No, I do not think that a pure person is rendered less pure or good by having sexual intercourse, provided it is regarded by them as the pure and beautiful consummation of love. And love may be as pure and true in its different grades if many are loved, as if only one.

This I know, though for many years I fought and condemned myself for inconstancy because I could not feel as I believed was right. Well, I cannot regret my letter to you since it called out such an eloquent plea for real purity and honesty.

As for the parable quoted, I have always understood it to be only a parable, not teaching us to receive usury, but, by exercising every natural power of mind and body, to make the most and best of what we have.

And there is a chance for another exercise of individual judgment.

Now for our extreme diffidence about our name's being used in public. This is not all cowardice, tho' it may sometimes be a factor. You can hardly realize the extreme conventionality of the dwellers in small cities here, whether they are moral in their lives or not. To advertise one's self a believer in the freedom of the sex life—I mean, to make a public profession of that opinion, would be to close every door of opportunity for teaching the truth to those who need it most. This sounds very flat and foolish to you, and perhaps it is so, but one cannot spring at one bound into perfect wisdom.

I again ask your forbearance regarding my name, and I will prove myself your friend in such ways as I can. I send you 25 cents for Sex Experiences in the Astral, and please change my address from — to —.

Yes, we have been taught that the parable quoted means just what you claim, but there is such a thing as teaching by inference as well as directly. When a teacher does not condemn that which he uses to illustrate, the natural conclusion is that he accepts, and the pupil will think it right as a matter of course. If we only knew what those talents were intended to represent it might possibly be of some use to study the parable. But as scholars tell us the scriptures of all religions are so written as to carry one meaning to the people and another to the initiated, we are at sea in reference to the matter, and it is of no particular importance at best.

But the relation of master and servant, with the right of the master to receive gain from the efforts of the servant is certainly recognized.

As to the question of openly defending an unpopular truth, people must decide for themselves if they can or not. I am entirely satisfied however that the self-respecting courage that enables a woman to stand by her convictions, while it may close some doors for doing good, will open many more than it closes, and where more needed.

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And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet. Revelation xii, 1.

In all the past, connected with all religious systems, there have been those who have sensed and symbolized the deeper truths of life—have symbolized, but have not understood the deeper meaning that time and experience can alone reveal, and of none is it more true than of the vision or symbol from which the name of this paper is taken—Clothed With The Sun—the symbol of direct power. Woman will not always shine by reflected light. She will assert herself and put the moon of subjection under her feet.

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And Clothed With The Sun says the same. One of the lessons the public needs to learn is that an editor's time is worth something as well as a lawyer's.

I must beg the reader to look this article over carefully, then to lay it aside to be read again in connection with the conclusion in the next issue, as the principle involved is of vast importance.

KORESH, A MODERN CHRIST.

Koresh, as I am told, is the Hebrew of Christ, and the claims made, the characteristics manifested show that they spring from the same root. If there is one thing more than another that characterizes the followers of Jesus it is, when others have broken new ground, have fought the truths discovered into recognition, these Jesus lovers step in and appropriate, having first found a new meaning, one that would fit the case, in one or more texts of scripture.

Koresh seems to have commenced on that line, for, stripped of the wonderful, the authoritative, the "Almighty God" claims made, thinkers along spir- itually scientific lines long ago recognized the central idea in the article I have quoted, to-wit., a higher order of life upon the planet. Nearly thirty years ago it was stated, both from the platform and in a paper advocating Spiritualism, that materialization was the beginning of the resurrection; in other words, the re-clothing, the re-incarnation of the spirit without the process of gestation, birth, and growth in order to the new body. I find on page 259 of My Century Plant the following:

"The redemption of our bodies!" Why not? Is Nature, in the temporary materializations which occur, making an effort in a direction that is closed against her? Are these manifestations the result of a sort of blind man's buff on the part of spirit clowns who are playing with Nature's forces for their own amusement?

"No, they are the result of the earnest efforts of a class of spirits who would master the secret of sex and control matter at will. The sphere of the medium is the matrix or womb; spiritualized sex aura the condensing or attracting element that thus creates a temporary material body. Having accomplished this much will they be likely to rest content without further effort? Hardly. Having found what it is that has aided them so far, they will demand whence it comes, how produced, and what hinders its perfection and abundance.

"Spiritualized sex aura is of more value in the evolutionary unfolding of the race, than all the gold and diamonds of earth, and to woman, as a manifestation of the Infinite Mother Soul, is given the power to gestate this potent aura as she has the conditions, and there can be had only partially until woman is wholly free. When such freedom is attained and our atmosphere so vitalized with spir- itual sex aura as to make materialization a perfec-

ted and permanent fact, then the resurrection will be achieved."

It is also declared, in the same chapter, that not only the re-generation, but the resurrection of the so-called dead depends upon woman's freedom; a more direct statement of what is given above. I should like to give the whole chapter but I have not the space, so the book must be read if a statement of the law upon which I base my claim is desired.

You have here the idea of the "new genus" but divested of all claim to the supernatural, and also of any special commission from the so-called Almighty, or any one else. Indeed, I should be very slow to obey a command from the seen or the unseen. Neither should I feel honored in receiving a commission to work under orders. I always thought it a mean thing to do, the putting of that flaming sword in the way so Adam and Eve could not get to the tree of life. I find too, that since God set the example, man has used both flame and sword to enforce obedience to earthly rulers as well as to what were believed to be the mandates of God.

Authority is cruel. It belongs to the present order of things, and the fact that Koresh recognizes it as legitimate, that he takes a commission from the Jewish Jehovah is evidence that he belongs to the present and not to the incoming order. That he is controlled by the ancient spirit who chose Abraham as his medium I will not question; indeed, it is a sort of obsession. I can well imagine that the being who commanded the destruction of the Olan- ites to make way for his chosen people, would consume the present humanity to furnish a place for those upon whom he has put his mark. To call one who has shown such utter selfishness and cruelty, God, to worship him as such, shows the abject condition into which authority and fear have plunged the worshippers; so much so that they dare not examine the claims made. I have myself seen the day that I dare not question; dared not doubt.

But why use time and space on one who is so evidently possessed by some outside personality who has completely hypnotized his judgment while stimulating his egotism? Is the question asked.

I give it time and space to show the principle involved in such claims and its relation to the work to be done in the transition from the reign of force to that of love. There is a reason for the claims made by so many as to some special work, place, or power, and by tracing the law involved that connects the two states of existence we may find what it is.

But we must first state a fundamental principle, one that should ever be our compass on the sea of thought. It is this:

The laws of mind must be the same in all worlds and states of being or we have nothing to guide us; we cannot be sure of the reliability of any statement made by any personality, but we can rest upon the action of laws that are universal in their application. Take for instance the science of music. The law that relates one sound to another or to all others in the scale is always the same. As low or as high as the range of the voice will permit; we find in this law of relationship no supernatural stepping in to overrule the natural; nor can we imagine such a thing to be possible in the unseen realm. The law of music must be the same there as here.

The same with mathematics; the controlling law is uncreate. There is no power that can make two and two five? Going back then to the statement that the laws which govern the action of mind in this life will do so in the next, we have a basis from which to reason. We next find that we are warranted in saying of what is called death, it does not change the character of the individual.

If it does not change their character neither will it their purpose, or ruling love, as Swedenborg would say, this of those who really have a purpose. Those who have none will be used there, as here, by those who have, for that is a law of mind.

Now look about you and mark the action of the ambitious mind under this system of force. Note the struggles of powerful mentalities to become leaders, rulers, have a party, a following, a kingdom,

or whatever else they desire. This is found in all departments of life, political, religious, etc., but all such live in their purpose; they know nothing else.

Going to the other life, they take with them the magnetic atmosphere they have generated here; an atmosphere they cannot use only as they turn back to the material sphere, and finding an organization they can use, take possession, hypnotize the owner, and become the ruling power.

Such spirits gather a following both here and there in proportion to their strength of purpose and their personal magnetic power coupled with that of the medium. This magnetic power comes from the love or sex life; hence, so long as the church controls sex she controls everything. As far as I have known, it seems to be the purpose of those who make such special claims to separate the sexes so far as intercourse is concerned. Teed, alias Koresh, claims both mental and physical celibacy as requisite to immortality.

Jennie Leys, who for a time was a center of attraction in earlier days of Spiritualism, urged that each of us has a spirit counterpart on the other side of life, therefore, sexual intercourse except for offspring did not conduce to holiness. She told me she saw her guide and talked with him, that he was father, mother, brother, lover, everything to her. She said my spirit lover was present and through her urged me to repudiate all idea of earthly connection, and teach the same.

This guide told her that by following his directions she could develop the conditions through which he could stand on the platform and lecture by having her sitting near him, and that he had prepared a place in which she could finish her development which she would know when she came to it. She obeyed directions, left the east for California, went from place to place till she came to Temiscal Warm Springs, a place of resort in the southern part of the state. Yes, that was the place, and she named the different mountain peaks in the vicinity after the mountains around Jerusalem, claiming that the place would be more noted in the future than was that famed city of the Jews in the day of its prosperity.

Yes, the place was prepared for her. Another medium, by glowing prophecies of grand results, had left her eastern home and been led to this place, had secured the land and built a residence large enough to entertain those who wished the benefit of the Springs. But this lady was not so far hypnotized as to be willing to play second in her own home and when she found that Miss Leys was to be the center around which all else must revolve she was told she must find another place.

This was the first hitch in the working of Jennie's guide, and of course she was very much disturbed. She said to the lady: "How pity you; my guide will make you suffer so for breaking up his plans." "Who is your guide?"

"The Christ of this planet, and I am his counterpart," was the reply.

When I read the claim of Koresh as to his absolute knowledge of what is coming, I thought of Jennie Leys, and wondered if he feels any more sure than she did, and that if one woman could defeat one Christ claimant, was it not possible that some other woman might break up another claimant, upset the biological battery and prevent the great conflagration; who knows!

Now, what were the facts in the case? Simply that Jennie was obsessed by a Catholic priest who connected with this life through blending with her life forces, and he took good care that no man in the flesh should gather a particle thereof, for she was not permitted even to touch a man's hand.

How do I know it was a Catholic priest? By the testimony of clairvoyants in various places who saw him with her, and from one who not only saw, but talked with him and he boasted that he had Jennie and he intended to keep her. Again, the place chosen for this wonderful development was on the site of an old Catholic monastery, some of the bricks still lying between the house and the spring, and

further, when she had to leave the place chosen, this guide, this priest she so implicitly obeyed took her into a Catholic home, the woman cooking her food going to church the first thing every morning.

Poor Jennie! taken right from the Presbyterian church on to the Spiritualist platform, attractive in person, eloquent in speech, for a time she seemed to carry all before her, but she was doomed to bitter disappointment. It is not strange that she believed what this priest told her. She trusted as a young girl trusts her lover, gave him the best years of her life, never realized her expectations and has gone into obscurity. Living here, or in spirit life I do not know.

To be continued.

THE SAME OLD SUBTLETY.

In The Light of Truth for May 25th, under the heading, The Ruminations of an Old Man, I find an article into which more jesuitical falsehood could hardly have been crowded. First, the claims are false. Spiritualism has not originated new ideas of a single reform in the social, political, or industrial world. Not even the knowledge of the possibility of communication between the two states of existence originated with Modern Spiritualism, though it has wrested this great truth from the control of the Catholic priesthood and made it the property of the world, which of itself was a great thing to do without claiming more than is true.

Yes, the THINKERS among Spiritualists have taken this great fact and shown that its possibility rests upon a law which, when fulfilled, is sure to bring the result, irrespective of the moral character of persons—that the power to communicate is inherent, and not a mark of 'divine favor.' Thus one means of enslaving the mind is wrested from the priesthood unless spirit priests by their subtlety, win back what has thus been taken from them. But if Spiritualists rest themselves upon such conclusions as are found in those "ruminations" the priest will triumph. Listen:

"To set men free, to hasten the work of indirect evolution by acknowledging the futility of mortal endeavor, and placing our hands in those of the waiting hosts invisible, being led by them directly."

I think the "Old Man" has become a child again. It may be kind if not wise, for editor Hull to give place to such prattlings, but could a sentence be framed better calculated to place the whole movement under the control of Jesuit power? Poor Jennie Lays followed the spirit who assumed the role of guide and mark the result. Will Spiritualists as a body be guilty of the same folly? The paragraph quoted contains the sum and substance of the claim made by the religious of all ages and through which the masses have been, and are now enslaved.

Further along in the "ruminations" I find this phrase: "If their instruments on earth"—Not even agents, but instruments. So far as the facts of Spiritualism are concerned, I have been a Spiritualist more than 40 years. I see the law that makes those facts possible; but I am no 'instrument' in the hand of powers seen or unseen. I am willing, glad to work with, to co-operate as a comrade, but no further. I am that I am as much as is any personality in the universe.

It is because we have believed in those in the unseen life to the exclusion of thinking for ourselves, that our efforts have been "futile". Oh, yes, there are hosts of good men and women in spirit life as well as here, but that is no reason why they should lead us. Indeed, the good do not ask it; it is those who have a purpose of their own to serve.

An I good man and women have been led by other good women and men to their sorrow. A good intent does not save from the consequences of ignorant wrong doing. The laws that should be understood are here as well as in the unseen life, and we are just as capable of grasping and applying, as are those who have left the body, and justice will never prevail till we do.

WHY SHOULD LOVE DIE?

May Huntley writing to the editor of Lucifer, says:

"I have never seen a really happy and model motherhood or even loverhood in 'Freedom.' They may exist and I not have had the good fortune to have seen them. Mutual love is beautiful wherever seen, and I do not think the lovers at such a time ever stop to remember whether they are free or not. But alas! Love dies.

May Huntley has never yet seen "motherhood in Freedom," from the fact that real freedom is not yet possible. We have not the conditions, and love does

not die, though it may change the object of its direct attention. So far as my experience goes, I never loved a man that I do not love still unless he persisted in seeking me when I did not desire him, but in that case it was only withdrawn. Those who expect permanent happiness in love relations before woman has her rightful place as the owner of herself, the home, and the control of the children till old enough to care for themselves, expect what is not possible. Woman is falsely situated, and false conditions are not conducive to happiness.

Again, we have been falsely taught, both man and woman. Woman has been so conditioned that she must depend upon man for support and protection, and thus has come that viney nature of which poets love to sing. Through this she has learned to cling to man, to seek her happiness in him, and as a consequence, he wearies of her constant reaching toward him and he reacts. In many cases the more he reacts the more she clings, seeking by tears and reproaches to bring back what she has lost, till, in many cases he becomes so irritated he actually abuses her.

That all women are not like this is very true, but they are sufficiently numerous to create a great deal of unhappiness, both in marriage and in what is called freedom. This class of women, as I have said, are a product of the false position held by the mothers of the race. But this type of woman has caught enough of the spirit of the age to unfit her for the old, and has not yet even a glimpse of the new, or if she has it is an inverted one, she is trying to bring the ideal of the old,

"Two souls with but a single thought," into the new, and is making herself wretched because it can't be done. If there is or is not some one who can fully meet and satisfy all the needs of our being, it is certainly true that we can get from another only what they have to give, and that will come spontaneously unless we shut the door by setting up a standard and demanding pledges. When we learn that all mutual expressions of sex life are holy unless poisoned by our own thoughts we shall have made a long step in advance, and those who seek for a happiness that will bring content must remember that "discontent is the mother of progress" and spirits of the May Huntley type will never be content to stand still. I have exhausted, not my subject, but my space.

FROM THE FLAMING SWORD.

We have constantly urged upon our readers the great, fundamental truths of Koreshanity, among which is the pronounced fact of the fruition of the age in the new genus or race of men. To that portion of mankind even professing the Christian faith, but who are so rankly material as to ignore the positive teachings of the Lord and his Apostles, this prophetic statement will appear ridiculous. However, we cannot resist—though bringing ourselves into disrepute, ridicule and persecution—the authoritative mandates of the power by which we are overruled, and which compels us to proclaim the facts of the age.

There is to appear on the field of human development another race of men. This race is not coming to the world through any slow process of evolution. The changes upon which this development depends are to be pronounced and sudden. The material for the creation of this new genus is the mortal humanity already in existence. Involved and operative in this change are the laws of metempsychosis, reincarnation, and the dematerialization of the present humanity. We have reiterated our absolute knowledge of the laws and principles of the biologic conflagration, by which is to be brought about this greatest of transformations through which the world of humanity has passed in twenty-four thousand years. This race of the Sons of God will constitute the reincarnation of those who, 1900 years ago were impregnated by the Holy Spirit.

We have reached the completion of the cycle; the Christian dispensation is ended; the fruit of the age will be, as we have so often declared—the product of the planting of the Son of God, and therefore his multiplication in men. To all that believe in his name gives he power to become the Sons of God. This prediction is to be literally fulfilled in this world in this generation, and we are here, appointed by the Almighty to tell the fact and processes to the world, and to discharge our obligations in the matter without fear or favor. We are commissioned of the Almighty to make this annunciation.

The moral and spiritual degradation of Christendom, the materialism into which universal Christianity has declined and the tendency of modern culturists to dis-

pute the supernatural powers and processes by which the great Jehovah through all the ages has revealed himself to the world, preclude the possibility of a reasonable consideration of the dictates of the modern prophet. The term supernaturalism is taken to be synonymous with the term no law, as it is supposed by many that nothing is supernatural. There is a physical and a metaphysical domain. There is a realm where natural law operates, and there is a sphere of existence where supernatural law pervades and is active. Super means above, hence supernatural would signify above the natural. The forces of the supernatural domain may so operate through electro-magnetic and biological alchemy as to resolve in alchemic fires the humanity which generations of progressive development have prepared for the conflagration.

We know whereof we speak. We know the great conflagration is about to be precipitated, and that no power in heaven, earth, or hell can save the world from its present corruption, but the power of Almighty God to be wrought through this prodigious miracle of the ages.

It is to this end that Koreshanity is serving the world, for it is in the province of the Koreshan order to organize the biologic battery, and to institute the processes that will ensure the conflagration.

[Do you see the covert threat in this last paragraph? It practically says, interfere with us if you dare. In the above I have given the entire article. I will now give some extracts.]

"We tried to convince her that immortality in the flesh had to be attained through the application of certain laws and principles, one of which was that of mental and physical celibacy. None will ever attain to immortality except through obedience to the decalogue scientifically explained."

"The denial of the Lord Jesus as the Saviour of the world, of the bible as an inspired book, and of God as a personal being, is a characteristic determination of modern Spiritualism."

"The Flaming Sword is the divinely authorized representative of the Flaming Sword which God placed at the East of the Garden of Eden, and which turns every way to keep the way of the Tree of Life."

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DOCTOR FOOTE'S CYCLOPEDIA.

UNDER THE SYSTEM.

BY ENOLA STARR.

his father but where Helen got her traits of character was more than they could understand. The mother knew.

Mrs. Middleton walked to the window saw Helen meet her friend at the gate, with something like a sigh as she thought of the past, thought of the time when she as Sarah Lyons instead of Middleton, had just such a friend, one that she loved as well as Helen loved Millie. She wondered what the future of these two girls would be, if marriage would bring to them as different results as it did to her and her friend of the long ago.

"But Helen says she will not marry unless she can find a man who thinks as she does, and that will be hard to do," was the next thought.

She continued to watch the girls as, arm in arm, they walked around the yard then out into the garden, noting as they did so, the growth that the spring had brought to each shrub, plant, and flower since they last met, for Millie had been away two weeks; it had seemed two months to Helen.

Mrs. Middleton continued for some time to watch the loving companionship of the two girls. Just as she was about to turn away she saw her son's office boy coming and waited to see what was wanted. Helen saw him too and met him as he came through the gate. He gave her a note then turned to go.

"What's your hurry Ned?" she asked, for she liked to talk with the bright boy her brother had chosen to wait upon him.

"Mr. Middleton told me to come right back as he had other errands for me to do right away."

"Anything new?"

"Read your note, Miss Helen, perhaps that will tell you," he replied as he hurried away.

Helen read the note then burst out laughing. "The Prince has come, read that Millie!" she exclaimed.

Millie read the note and smiled.

"It is rather funny, and just as we were joking about it," she said.

They were chaffing each other when the note came. Helen had asked Millie if she had met the Prince while she was away, and Millie, or Mildred, as her true name was, had said in reply:

"I shall not go after the Prince; he must come to me."

"Yes, he has come," repeated Helen with another hearty laugh.

"He has come to you and it is time you began to prepare to meet him, and I will go home so as to give you a clear field," and Millie turned toward the gate.

"No, indeed! would you leave me to go through the ordeal alone, and you haven't seen mother yet," replied Helen, catching her friend around the waist and taking her along the path toward the house.

"Well, I will see your mother a few minutes, but we are to have company to-morrow and there is a good deal to be done before they come."

Mrs. Middleton saw from the manner of the girls that there was something unusual in the note the boy had brought and was a little curious to know what it might be, so she met them at the steps with:

"Glad to see you, Millie; what's the news, Helen?"

"Nothing more than we are to have the pleasure of entertaining one of John's high toned friends for a few days," she replied, handing her mother the note.

Mrs. Middleton took it and began to look it over—

"Please read it aloud, mother; I want to hear how it sounds from your lips."

In compliance with this request she read as follows:

"At the office, 10, A. M.

"Helen, you have heard me speak of a gentleman whose acquaintance I made while traveling on the continent, the second son of Sir William Barton. He is traveling in the states and is now here. He called on me this morning and I have invited him to supper, or dinner, as the English call it, our dinner being their lunch. Now Helen, while he stays here, which will be but a few days, I want him to stay with us; so please get the guest chamber ready and I will send to the hotel for his baggage and then we have him. I send this to you, as the extra work, or care, will fall on you. I shall get Chloe for the kitchen, and please, sister, don't express your queer ideas while he is with us, for conditions may arise where his influence would be of great use to me and I don't want him disgusted."

JOHN.

"P. S. I will send up what is needed and Chloe to prepare it."

J.

"Well, mother, what do you think of it?" asked Helen with a half serious, half comical air.

"I think you will be kind enough not to annoy your brother while his friend is here."

"But their talk annoys me, and by my silence I give consent to that which I know to be false."

"Not necessarily, and if you don't like what they say you need not stay where they are."

"But John will not like that; he will expect me to help him entertain the gentleman."

"Don't worry," said Millie, "John knows what you think, and as women are not supposed to have opinions the other one will draw no inferences from your silence."

"So much the more need then to show them that we have."

"Oh, Helen! Helen!" exclaimed Millie, "you are too conscientious for this world, you had better emigrate."

"No conscience about it; it is an irrepressible something in my nature that makes me feel as if I should smother it if I do not speak."

Mrs. Middleton sighed, and said:

"Never mind, Helen, do what you feel you must and I will not blame you."

When people sigh the feeling that prompts the emotion is generally rooted in something which does not appear on the surface. When Helen said:

"Something makes me feel as if I should smother it if I do not speak," her mother's thought went back to the time when she herself felt smothered because she dared not speak, that time a few months previous to Helen's birth twenty-five years before, and in connection with that sigh she said to herself, as she had often done before:

"No, I did not dare to speak, but I whispered it to my baby and now she speaks for me."

A word about the time when Mrs. Middleton was Miss Lyons, and of the friend of whom we have spoken.

Sarah Lyons, Julia Gray, Henry Bonner and John Middleton were school-mates, had known each other from childhood. A warm friendship had always existed between the two girls, and as they grew older John invariably took Sarah as Henry did Julia, to singing schools, sleighrides, etc., the outcome being marriage, though for various reasons Julia was not married till nearly a year after Sarah and John were settled in their comfortable home.

In the mean time Henry Bonner borrowed \$300 of John Middleton to fix up

his home for the reception of Mrs. Bonner that was to be. Of course he gave a mortgage note; that was simply business, but it would have been paid all in good time but for Henry's death from the accidental discharge of a gun soon after their first child was born and a little less than a year before the note came due. He had just paid the interest in advance up to the time of its maturity, so Julia had no trouble on that point.

The bereaved woman lived on in the home, supporting herself and child from the product of her needle and the little she received for the use of the place. She knew of the note, but John Middleton was doing a big business, was looked upon as rich or in a fair way to become so, and surely, he would not turn her out of her home. What then was her consternation when he called on the day the note was due and told her he must have his money, and if there was no other way to raise it the place would have to be sold.

At first she could not believe him in earnest, and when she found he was, to all her pleading he only replied:

"If there is any other way to raise it I shall be very glad but I must have my money."

But while Mrs. Bonner knew of the note Mrs. Middleton did not. John Middleton was a peculiar man. He was considered a model husband, never criticised his wife's way of managing the home, gave her the money for expenses without a frown, spent his evenings at home, read to, or sang and played with her, but never a word of business. Indeed, he had been heard to say a woman's cares were sufficient without laying man's burdens upon her.

Then, he was naturally secretive, was a man of few words but could say more with a look than some can say by talking an hour. His smile was thus very fascinating, and the wife, to whom those smiles were heaven, would almost as soon have died as to incur his frown.

The time that the note of which we have spoken became due was a little over three months before Helen's birth, and a few days after John had told Julia Bonner he must have his money, Sarah decided to visit her friend once more before her baby came. Her husband made no objections, indeed, he never did. So far as that was concerned they were complete Anarchists, each doing as was thought best and the other not questioning.

The families lived about five miles apart, so she took the family horse and John Jr. and went prepared to spend the day, and perhaps take Julia for a ride, but Julia's first greeting was tears.

"What is it, dear?" asked Sarah in quiet tones that helped the other to regain her self-possession.

The poor woman was taken by surprise, for, knowing of the child that was coming, she had resolved that Sarah should know nothing of the trouble from her, so, as soon as she could speak she evaded the matter by saying:

"It is almost a year since Henry was killed and as the time approaches I feel his loss so much I hardly know how to endure it."

But Mrs. Middleton was not so easily deceived. She knew there was something more, and in her gentle, half compelling way, finally learned what it was. But the look on her face when she fairly understood, frightened Julia.

"What!" she exclaimed in a dazed sort of way, "John, my husband, going to sell your home!"

"Oh, Sarah, don't look like that! I am sorry I told you."

"But it can't be true; there is certainly some mistake!"

"I wish there was, but he told me himself that he must have his money, and if there was no other way to raise it the home had to be sold."

To be continued.

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